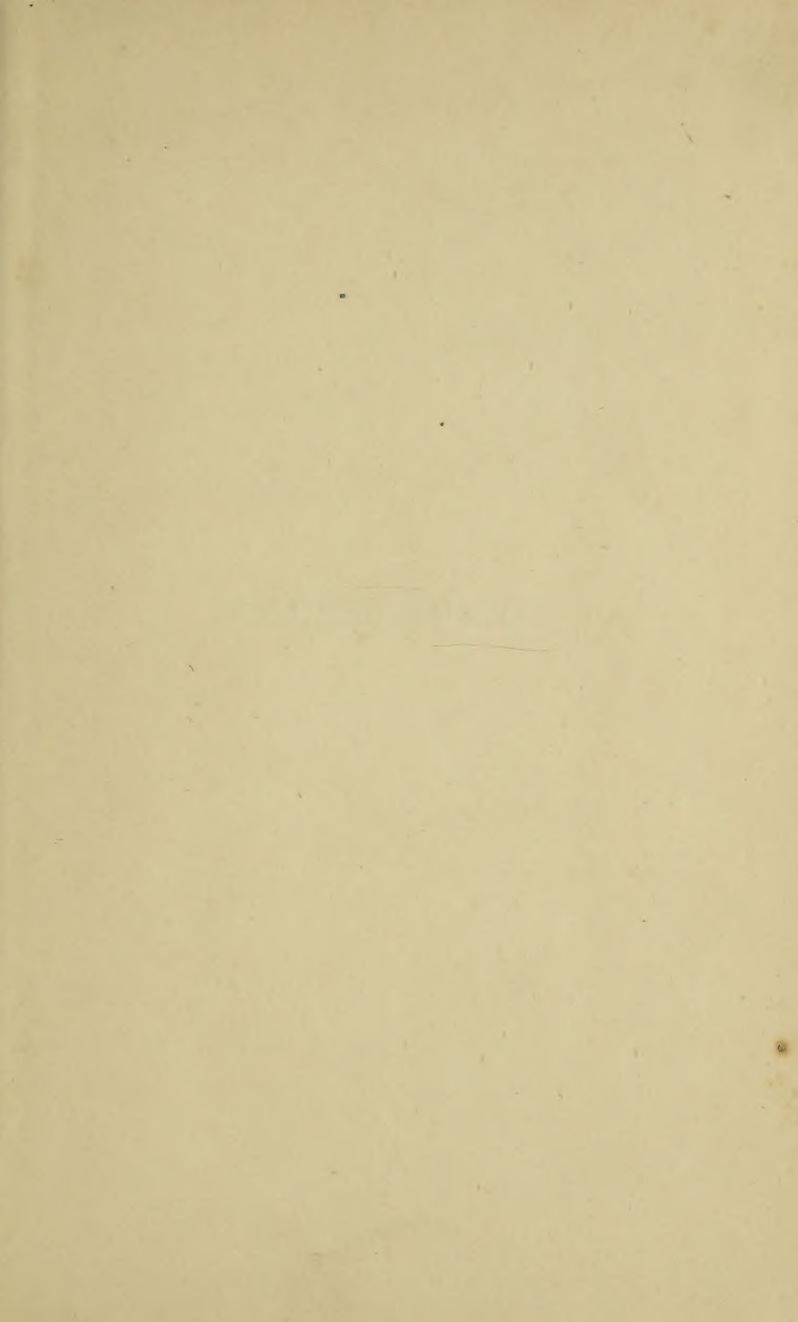


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ECCLESIASTICUS

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ECCLESIASTICUS

THE GREEK TEXT OF CODEX 248

EDITED WITH A TEXTUAL COMMENTARY
AND PROLEGOMENA

BY

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FELLOW OF ST JOHN'S COLLEGE, CAMBRIDGE

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καὶ εἰ μὲν καλῶς εὔθίκτως τῇ συντάξει τοῦτο καὶ αὐτὸς
ἔθελον· εἰ δὲ εὔτελῶς καὶ μετρίως τοῦτο ἐφικτὸν ἦν μοι.

MATRI MEAE NECNON CONIVGI MEAE
DONVM AEREVM QVOD SOLVM POTVI
DO DICO DEDICO
DONVM AVREVM DVPLEX
MIHI IN EIS DIVINITVS DONATVM
ANIMO GRATO RECORDATVS
I. H. A. H.

PREFACE

I N his preface to *The Wisdom of Ben Sira* Dr Charles Taylor mentioned three cases in which Codex 248 had variants peculiar to itself among Greek manuscripts but common to the long-lost Hebrew. "These few examples," he said, "will suffice to call attention to the excellence of this late cursive codex, and by implication of the versions and editions which it has most influenced." At the instance of Dr Schechter Professor Swete procured photographs of this text of Ecclesiasticus and invited the Syndics of the University Press to publish a transcript.

The work of transcription was simple enough: it was begun in July, 1900, and was soon finished. But the mechanical processes of transcription and comparison of the transcript with the apparatus of Holmes and Parsons opened up a series of problems to which traditional and accepted theories seemed to give inadequate answers. It was obvious at once that, although all the known Greek manuscripts derived from one parent, since all had become disarranged after chapter 30, the variations and still more the additions of Codex 248 on the one hand and Codex 253 on the other exceeded the powers of any mere copyist—supposing always that the great

uncials deserved their pride of place. And these aberrations seemed to point to the disturbing influence of a second Greek translation.

In 1901 I was enabled by my election to the Allen Scholarship to devote myself to an independent investigation of the Hebrew fragments, of the Peshitta Syriac and the Syro-Hexaplar, of the Greek manuscripts whose readings are recorded by Holmes and Parsons, by Fritzsche, and by Swete, of the Vulgate and of the quotations which were to be found in the works of Clement of Alexandria, Origen, Chrysostom, Cyprian and other patristic authors.

The first result of this enquiry was a collation of the Syro-Hexaplar with the text of Codex Vaticanus as printed in the second volume of the Old Testament in Greek.

To the text and the collation I added in 1902 a dissertation which dealt tentatively with the drift of the evidence already taken into account. Parts of this appear now in a completely revised form in the Prolegomena described below.

In September, 1903, the Textual Commentary, which includes all the available evidence, was printed off. To the facts collected I added such explanations of variants as I was able to deduce from a study of the Septuagint in general. In revising my copy I consulted some of the books enumerated in the list of editions, and made a few alterations which are distinguished by initials.

From that time onwards I have been engaged upon a study of such problems as the date of the book, the origin and character of the second Greek version and so forth. In the Prolegomena, which now follow the

Textual Commentary, I have attempted to maintain the theses that the book was written and translated before the date commonly assigned to it, that in its fullest form the Greek version contains primitive but specifically Pharisaic teaching, and that the ancestor of the uncial manuscripts formed part of such a work as Origen's Hexapla.

To the Managers of the Hort Fund who provided the photographs of Codex 248, to the Syndics and the staff of the University Press, who undertook and accomplished respectively the publication of my book, and to Professor Swete, I offer my sincere thanks.

J. H. A. HART.

LITTLE SHELFORD,
6 May 1909.

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LIST OF ABBREVIATIONS

- Ⲛ** the Greek text of Clement, the catechists and the cursives
as distinct from the text of the four uncials.
Ⲛ the Greek text in general and in particular the text of the
four uncials and of Origen.
ⲙ the Hebrew text H^A etc.
ℒ the Latin ("Vulgate").
Ⲕ the Syriac (Peshitta) text.
ⲡ the Syro-Hexaplar.
Ⲥ the Sahidic.
Ⲭ =Codex Sinaiticus.
A =Codex Alexandrinus (H.P. III.)¹.
B =Codex Vaticanus 1209¹.
C =Cod. Ephraemi rescriptus¹.
V =23.
23 =Cod. Graec. I. of the Library of S. Mark in Venice².
55¹ unknown.
68 =Cod. Venet. v.²
70 =Cod. Graec. 551 of the Hofbibliothek at Munich³.
106 =Cod. 187 of the Library of the Carmelites at Ferrara².

¹ Quoted from the Old Testament in Greek edited by Professor Swete.

² Quoted from the apparatus of Holmes and Parsons.

³ Quoted from the apparatus of Fritzsche.

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- 155 = Cod. Hagensis Meerman II. in the Bodleian at Oxford¹.
157 = Cod. B VI. 23 of the Public Library in Basle¹.
248 = Cod. Vaticanus 346
printed from photographs of the original.
253 = Cod. Vaticanus 336¹.
254 = Cod. Vaticanus 337¹.
296 = Cod. Vaticanus-Palatino-Heidelbergensis 337, century xiii¹.
307 = Cod. 129 of the Hofbibliothek in Munich, century xiv¹.
308¹ unknown.

¹ Quoted from the apparatus of Holmes and Parsons.

AUTHORITIES

The Hebrew Text

Facsimiles of the Fragments hitherto recovered of The Book of Ecclesiasticus in Hebrew. Oxford and Cambridge, MDCCCCI. The Explanatory Note describes the contents as follows :

MS. A

(a) 8 pp. belonging to the Taylor-Schechter collection in the University Library, Cambridge, containing chapters iii, 6^b to vii, 29^a and xi, 34^b to xvi, 26^a....

(b) 4 pp. belonging to E. N. Adler, containing chapters vii, 29 to xii, 1 +, edited by him in the 'Jewish Quarterly Review' for April, 1900, pp. 466 *sqq.*

MS. B

(c) 14 pp. belonging to the Taylor-Schechter collection, containing chapters xxx, 11 to xxxi, 11 ; xxxii, 1^b to xxxiii, 3 ; xxxv, 11 to xxxvi, 26 ; xxxvii, 27 to xxxviii, 27^b ; xlix, 12^c to the end.

(d) 4 pp. in the British Museum, containing chapters xxxi, 12 to xxxi, 31 ; xxxvi, 24 to xxxvii, 26, edited by G. Margoliouth in the 'Jewish Quarterly Review' for October, 1899, pp. 1 *sqq.*

(e) 2 pp. (the first leaf found) belonging to Mrs Lewis and Mrs Gibson, containing chapters xxxix, 15^c to xl, 8, edited by Schechter in the 'Expositor' for July, 1896, pp. 1 *sqq.*, and afterwards with (f).

(f) 18 pp. in the Bodleian Library, Oxford, containing chapters xl, 9 to xlix, 11, edited together with (e) by Cowley and Neubauer...1897.

MS. C

(g) 4 pp. belonging to the Taylor-Schechter collection, containing chapters iv, 23, 30, 31; v, 4—7^c, 9—13+; xxv, 8, 13, 17—24; xxvi, 1, 2^a, edited by Schechter in the 'Jewish Quarterly Review' for April, 1900, pp. 456 *sqq.*

(h) 2 pp. in the library of the Consistoire israélite (Paris), containing chapters vi, 18^b, 19, 28, 35; vii, 1, 4, 6^{ab}, 17, 20, 21, 23—25, edited by I. Lévi in the 'Revue des Études Juives' for Janvier—Mars, 1900, pp. 1 *sqq.*

(i) 2 pp. belonging to M. Gaster, containing chapters xviii, 31^b to xix, 3^b; xx, 5—7, 13; xxxvii, 19, 22, 24, 26, edited by him in the 'Jewish Quarterly Review' for July, 1900, pp. 688 *sqq.*

MS. D

(k) 2 pp. in the library of the Consistoire israélite (Paris), containing chapters xxxvi, 29 to xxxviii, 1^a edited with (h).

*Syriac Text*¹

CERIANI (A. M.). *Translatio Syra Pescitto Veteris Testamenti ex Codice Ambrosiano Sec. fere VI photolithographice edita... Mediolani, MDCCCLXXVI.*

LAGARDE (P. A. DE). *Libri Veteris Testamenti Apocryphi Syriace. Lipsiae et Londinii, 1861.*

Greek Text

HOLMES (R.) and PARSONS (J.). *Vetus Testamentum Graecum... Tom. v...Oxonii, MDCCCXXVII.*

FRITZSCHE (O. F.). *Libri Apocryphi V. T. Gr. Leipzig, 1871.*

SWETE (H. B.). *The Old Testament in Greek. Volume II. Cambridge, 1896.*

¹ I collated chapters of ben Sira chosen at random with Camb. Univ. Add. 1964 but found few substantial variations.

Latin Text

LAGARDE. Codex Amiatinus, in Mitteilungen I. 1884.

Editions

COWLEY (A. E.) and NEUBAUER (A. D.). The original Hebrew of a portion of Ecclesiasticus (xxxix, 15—xliv, 11) together with the early versions and an English translation, followed by the quotations from Ben Sira in Rabbinical literature...with two facsimiles. Oxford, MDCCCXCVII.

HERKENNE (Dr Theol. HENR.). De veteris Latinae Ecclesiastici capitibus i.—xliv. una cum notis ex eiusdem libri translationibus Aethiopica, Armeniaca, Coptica, Latina altera, Syro-Hexaplari depromptis. Leipzig, 1899.

KNABENBAUER (J.). Commentarius in Ecclesiasticum cum appendice: textus 'Ecclesiastici' Hebraeus descriptus secundum fragmenta nuper reperta cum notis et versione litterali Latina. Paris, 1902.

LEVI (ISRAEL). L'Ecclésiastique...Texte original hébreu édité, traduit et commenté... Paris 1898 and 1901.

PETERS (Dr Theol. NORBERT). Die sahidisch-koptische Übersetzung des Buches Ecclesiasticus. Freiburg im Breisgau, 1898.

Der jüngst wiederaufgefundene hebräische Text des Buches Ecclesiasticus untersucht, herausgegeben, übersetzt und mit kritischen Noten versehen. Freiburg im Breisgau, 1902.

Ecclesiasticus Hebraice ... vocalibus adornatus addita versione Latina cum glossario Hebraico-Latino. Friburgi Brisgoviae, MCMV.

SCHECHTER and TAYLOR. The Wisdom of Ben Sira. Portions of the Book Ecclesiasticus from Hebrew Manuscripts in the Cairo Genizah Collection, presented to the University of Cambridge by the Editors. Cambridge, 1899.

SCHLATTER (D. A.). Das neugefundene hebräische Stück des Sirach.—Der Glossator des griechischen Sirach... Gütersloh, 1897.

SMEND. Die Weisheit des Jesus Sirach erklärt... Berlin, 1906.

Die Weisheit des Jesus Sirach, hebräisch und deutsch... mit einem hebräischen Glossar. Berlin, 1906.

Griechisch-syrisch-hebräischer Index zur Weisheit des Jesus Sirach. Berlin, 1907.

STRACK (Prof. D. Dr HERMANN L.). Die Sprüche Jesus des Sohnes Sirachs. Der jüngst gefundene hebräische Text mit Anmerkungen und Wörterbuch... Leipzig, 1903.

ΕΚΚΛΗΣΙΑΣΤΙΚΟΣ

Σοφία Ἰησοῦ υἱοῦ Σιράχ:

Ἰησοῦς οὗτος Σιράχ μὲν ἦν υἱός, ἔγγονος δὲ Ἰησοῦ ὁμωνύμου αὐτῷ· οὗτος οὖν ἐν χρόνοις κάτω γέγονε μετὰ τὴν αἰχμαλωσίαν καὶ ἀνάκλησιν, καὶ μετὰ τοὺς προφῆτας σχεδὸν ἅπαντας· ὁ οὖν πάππος αὐτοῦ Ἰησοῦς, καθὰ καὶ αὐτὸς μαρτυριῶ, φιλόπονός τε γέγονεν ἀνὴρ ἐν Ἑβραίοις καὶ φρονιμώτατος, ὃς οὐ μόνον τὰ ἐτέρων τῶν πρὸ αὐτοῦ συνετῶν ἀνδρῶν ἀποφθέγματα συνήγαγεν, ἀλλὰ καὶ αὐτὸς ἰδιά τινα ἀπεφθέγγετο, πολλῆς συνέσεως καὶ σοφίας γέμοντα· ἐπεὶ οὖν τὴν βίβλον ταύτην ὁ πρῶτος Ἰησοῦς σχεδὸν τι συνειλεγμένην καταλιπὼν ἐξ ἀνθρώπων ὥχετο, Σιράχ οὗτος μετ' αὐτὸν πάλιν λαβὼν τῷ οἰκείῳ παιδί κατέλιπεν Ἰησοῦ· ὃς δὴ αὐτῆς λαβόμενος, εἰς ἓν ἅπασαν ἐναρμόνιον σύνταγμα συνήγαγε, σοφίαν ἐπὶ τε αὐτοῦ καὶ τῷ τοῦ πατρὸς ἀλλὰ μὴν καὶ τῷ πάππου ὀνόματι ἐκκληκώς, ἐξ αὐτοῦ τοῦ τῆς σοφίας ὀνόματος ἀγαπητῶς μᾶλλον ἔχειν τὸν ἀκροατὴν πρὸς τὴν αὐτῆς τῆς βίβλου μελέτην ἐπισπώμενος. λόγους οὖν φρονήσεως αἰνίγματά τε καὶ παραβολὰς περιέχει, καὶ μερικὰς τινὰς παλαιὰς θεοφιλεῖς ἱστορίας, περὶ τε ἀνδρῶν εὐαρεστησάντων τῷ θεῷ, καὶ εὐχὴν καὶ ὕμνον αὐτοῦ· ἔτι δὲ ὧν ὁ θεὸς εὐεργεσιῶν ἡξίωσε τὸν λαὸν αὐτοῦ, καὶ ὧν ἔπλησε κακῶν τοὺς ἐχθροὺς αὐτῶν. ὁπαδὸς τοῦ Σολόμωντος οὗτος ὁ Ἰησοῦς γέγονεν, οὐδὲν ἥττον ἐκείνου περὶ τὴν σοφίαν καὶ παιδείαν εὐδοκίμησας, πολυμαθὴς ἀληθὺς καὶ ὧν καὶ καλούμενος.

ΕΚΚΛΗΣΙΑΣΤΙΚΟΣ

- 1 1 Πᾶσα σοφία παρὰ Κυρίου, καὶ μετ' αὐτοῦ ἐστὶν εἰς τὸν αἰῶνα. 147¹
2 ἄμμον θαλασσῶν καὶ σταγόνas ὑετοῦ καὶ ἡμέρας
αἰῶνος τίς ἐξαριθμήσει;
3 ὕψος οὐρανοῦ καὶ πλάτος γῆς καὶ ἄβυσσον καὶ σοφίαν
4 τίς ἐξιχνιάσει; προτέρα πάντων ἔκτισται
σοφία, καὶ σύνεσις φρονήσεως ἐξ αἰῶνος.
πηγὴ σοφίας λόγος θεοῦ ἐν ὑψίστοις· καὶ αἱ πορεῖαι
αὐτῆς ἐντολαὶ αἰώνιοι.
6 ῥίζα σοφίας τίνι ἀπεκαλύφθη; καὶ τὰ πανουργέ-
8 ματα αὐτῆς τίς ἔγνω; εἷς ἐστὶ σοφός, φοβερὸς
σφόδρα, καθήμενος ἐπὶ τοῦ θρόνου αὐτοῦ.
9 Κύριος αὐτὸς ἔκτισεν αὐτήν, καὶ εἶδε καὶ ἐξηρίθμησεν αὐτήν,
καὶ ἐξέχεεν αὐτὴν ἐπὶ πάντα τὰ ἔργα αὐτοῦ,
10 μετὰ πάσης σαρκὸς κατὰ τὴν δόσιν αὐτοῦ, καὶ ἐχορήγησεν αὐτήν
11 τοῖς ἀγαπῶσιν αὐτόν. φόβος Κυρίου δόξα καὶ καύχημα
καὶ εὐφροσύνη καὶ στέφανος ἀγαλλιήματος.
12 φόβος Κυρίου τέρψει καρδίαν, καὶ δώσει εὐφροσύνην καὶ χαρὰν
13 καὶ μακροημέρευσιν. τῷ φοβουμένῳ τὸν κύριον εὖ
ἔσται ἐπ' ἐσχάτων, καὶ ἐν ἡμέρᾳ τελευτῆς αὐτοῦ εὐλο-
14 γηθήσεται. ἀρχὴ σοφίας φοβεῖσθαι τὸν κύριον, καὶ
μετὰ πιστῶν ἐν μήτρᾳ συνεκτίσθη αὐτοῖς.
15 μετὰ ἀνθρώπων θεμέλιον αἰῶνος ἐνόσσευσε, καὶ μετὰ τοῦ
σπέρματος αὐτῶν ἐμπιστευθήσεται.

- πλησμονή σοφίας φοβεῖσθαι τὸν κύριον, καὶ μεθύσκει 16
αὐτοὺς ἀπὸ τῶν καρπῶν αὐτῆς·
- πάντα τὸν οἶκον αὐτῶν ἐνέπλησεν ἐπιθυμημάτων 17
αὐτῆς, καὶ τὰ ἀποδοχεῖα ἀπὸ τῶν γεννημάτων αὐτῆς.
ἀμφοτέρα δέ ἐστι δῶρα θεοῦ εἰς εἰρήνην.
- στέφανος σοφίας φοβεῖσθαι τὸν κύριον, ἀναθάλλων εἰρήνην 18
- 147² καὶ ὑγίειαν ἰάσεως. πλατύνει δὲ καύχησιν τοῖς ἀγα-
πῶσιν αὐτόν· ἐπιστήμην καὶ γνώσιν συνέσεως 19
ἐξώμβρισεν ἡ σοφία, καὶ δόξαν κρατούντων αὐτῇν
ἀνύψωσε. ρίζα σοφίας φοβεῖσθαι τὸν κύριον, καὶ οἱ κλάδοι 20
αὐτῆς μακροήμερουσις. φόβος Κυρίου ἀπωθεῖται ἀ-
μαρτήματα, παραμένων δὲ ἀποστρέφει ὀργήν·
- οὐ θυνήσεται θυμῶδης ἀνὴρ δικαιωθῆναι· ἡ γὰρ ῥοπή 22
τοῦ θυμοῦ αὐτοῦ πτώσις αὐτῷ.
- ἕως καιροῦ ἀνέξεται μακρόθυμος, καὶ ὕστερον αὐτῷ ἀνα- 23
δώσει εὐφροσύνη. ἕως καιροῦ κρύψει τοὺς λόγους αὐτοῦ, 24
καὶ χεῖλη πολλῶν ἐκδιηγῆσεται σύνεσιν αὐτοῦ.
- ἐν θησαυροῖς σοφίας παραβολαὶ ἐπιστήμης, βδέλυγμα 25
δὲ ἁμαρτωλῷ θεοσέβεια.
- ἐπιθυμήσας σοφίαν διατήρησον ἐντολάς, καὶ Κύριος χορη- 26
γήσει σοὶ αὐτήν. σοφία γὰρ καὶ παιδεία φόβος Κυρίου, καὶ 27
εὐδοκία αὐτοῦ πίστις καὶ πραότης.
- μὴ ἀπειθήσης φόβῳ Κυρίου ἐνδεὴς ᾖν, καὶ μὴ προσέλθης 28
αὐτῷ ἐν καρδίᾳ δισσῇ.
- μὴ ὑποκριθῆς ἐν στόμασιν ἀνθρώπων, καὶ ἐν τοῖς χεῖλεσί σου 29
μὴ πρόσεχε. μὴ ἐξύψου σεαυτόν, ἵνα μὴ πέσης καὶ 30
ἐπαγύγῃς τῇ ψυχῇ σου ἀτιμίαν,
- καὶ ἀποκαλύψει Κύριος τὰ κρυπτά σου πάντα, καὶ ἐν μέσῳ 31
συναγωγῆς καταβαλεῖ σε. ὅτι οὐ προσήλθες ἐν ἀλη-
θείᾳ τῷ φόβῳ τοῦ κυρίου, καὶ ἡ καρδία σου πλήρης δόλου.

Περὶ ὑπομονῆς

- τέκνον, εἰ προσέρχῃ δουλεύειν τῷ κυρίῳ, ἐτοίμασον τὴν ψυχὴν 1 II
σου εἰς πειρασμόν. εὐθύνον τὴν καρδίαν σου καὶ καρ- 2
τέρησον, καὶ μὴ σπεύσης ἐν καιρῷ ἐπαγωγῆς·
- κολλήθητι αὐτῷ καὶ μὴ ἀποστῇς, ἵνα αὐξηθῇς ἐπ' ἐσχάτων σου. 3

18 Cod. καύχησις

- 4 πᾶν ὁ ἐν ἐπαχθῇ σοι δέξαι ἀσμένως, καὶ ἐν ἀλλάγ- 148¹
 ματι ταπεινώσεώς σου μακροθύμησον·
 5 ὅτι ἐν πυρὶ δοκιμάζεται χρυσός, καὶ ἄνθρωποι δεκτοὶ ἐν καμίνῳ
 6 ταπεινώσεως. πίστευσον αὐτῷ καὶ ἀντιλήψεται σου·
 καὶ εὐθυνον τὰς ὁδοὺς σου καὶ ἔλπισον ἐπ' αὐτόν.
 8 οἱ φοβούμενοι τὸν κύριον, πιστεύσατε αὐτῷ καὶ οὐ μὴ πταίση
 9 ὁ μισθὸς ὑμῶν. οἱ φοβούμενοι τὸν κύριον, ἐλπίσατε
 εἰς ἀγαθά, καὶ εἰς εὐφροσύνην αἰῶνος καὶ ἐλέους.
 7 οἱ φοβούμενοι τὸν κύριον, ἀναμείνατε τὸ ἔλεος αὐτοῦ, καὶ μὴ
 ἐκκλίνετε, ἵνα μὴ πέσητε.
 10 ἐμβλέψατε εἰς ἀρχαίας γενεὰς καὶ ἴδετε· τίς ἐνεπίστευσε
 Κυρίῳ καὶ κατησχύνθη; ἢ τίς ἐνέμεινε τῷ φόβῳ αὐτοῦ
 καὶ ἐγκατελείφθη; ἢ τίς ἐπεκαλέσατο αὐτόν, καὶ ὑπερέιδεν
 11 αὐτοῦ; διότι οἰκτίρων καὶ ἐλεήμων ὁ κύριος, μακρό-
 θυμος καὶ πολυέλεος, καὶ ἀφήσιν ἁμαρτίας καὶ σώζει ἐν
 12 καιρῷ θλίψεως. οὐαὶ καρδίαις δειλαῖς καὶ χερσὶ
 παρειμέναις, καὶ ἁμαρτωλῷ ἐπιβαίνοντι δύο τρίβους.
 13 οὐαὶ καρδία παρειμένη, ὅτι οὐ πιστεύει· διὰ τοῦτο οὐ σκεπασ-
 14 θήσεται. οὐαὶ ὑμῖν τοῖς ἀπολωλεκόσι τὴν ὑπομονήν·
 καὶ τί ποιήσετε ὅταν ἐπισκέπτηται Κύριος;
 15 οἱ φοβούμενοι Κύριον οὐκ ἀπειθήσουσι ῥήμασιν αὐτοῦ,
 καὶ οἱ ἀγαπῶντες αὐτὸν συντηρήσουσι τὰς ὁδοὺς αὐτοῦ.
 16 οἱ φοβούμενοι Κύριον ζητήσουσιν εὐδοκίαν παρ' αὐτοῦ,
 καὶ οἱ ἀγαπῶντες αὐτὸν πλησθήσονται τοῦ νόμου.
 17 οἱ φοβούμενοι Κύριον ἐτοιμάσουσι καρδίας αὐτῶν, καὶ ἐνώ-
 πιον αὐτοῦ ταπεινώσουσι τὰς ψυχὰς αὐτῶν.
 18 ἐμπροσθέντες εἰς χεῖρας θεοῦ καὶ οὐκ εἰς χεῖρας ἀνθρώπων·
 ὥς γὰρ ἡ μεγαλωσύνη αὐτοῦ, οὕτως καὶ τὸ ἔλεος αὐτοῦ.
 II 1 ἐμοῦ τοῦ πατρὸς ἀκούσατε, τέκνα, καὶ οὕτως ποιήσατε, ἵνα σωθῇτε. 148²
 2 ὁ γὰρ κύριος ἐδόξασε πατέρα ἐπὶ τέκνοις, καὶ κρίσιν μητρὸς ἔσπε-
 3 ρέωσεν ἐφ' υἱούς. ὁ τιμῶν πατέρα ἐξιλάσεται
 4 ἁμαρτίας· καὶ ὥς ἀποθησαυρίζων ὁ δοξάζων μητέρα αὐτοῦ.
 5 ὁ τιμῶν πατέρα εὐφρανθήσεται ἐπὶ τέκνοις, καὶ ἐν ἡμέρᾳ προσευχῆς
 αὐτοῦ εἰσακουσθήσεται.
 6 ὁ δοξάζων πατέρα μακροημερεύσει, καὶ ὁ εἰσακούων Κυρίου ἀνα-
 παύσει μητέρα αὐτοῦ. ὁ φοβούμενος Κύριον τιμήσει πατέρα,

3 Cod. ἐξιλάσκειται

- καὶ ὥς δεσπόταις δουλεύσει τοῖς γεννήσασιν αὐτόν. 7
- ἐν ἔργῳ καὶ λόγῳ τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἵνα ἐπέλθῃ 8
- σοι εὐλογία παρ' αὐτῶν· εὐλογία γὰρ πατὴρὸς στηρίζει 9
- οἴκους τέκνων, κατὰρὰ δὲ μητρός ἐκριζοῖ θεμέλια.
- μὴ δοξάζου ἐν ἀτιμίᾳ πατρός σου, οὐ γάρ ἐστὶ σοι δόξα 10
- πατρός ἀτιμίας· ἡ γὰρ δόξα ἀνθρώπου ἐκ τιμῆς πατρός αὐτοῦ, 11
- καὶ ὄνειδος τέκνοις μήτηρ ἐν ἀδοξίᾳ.
- τέκνον ἀντιλαβοῦ ἐν γῇ πατρός σου, καὶ μὴ λυπήσῃς 12
- αὐτὸν ἐν ζωῇ σου. καὶ ἐὰν ἀπολείπῃ σύνεσιν, συγγνώμην 13
- ἔχε, καὶ μὴ ἀτιμάσῃς αὐτὸν ἐν πάσῃ ἰσχύϊ σου·
- ἐλεημοσύνη γὰρ πατρός σου οὐκ ἐπιλησθήσεται, καὶ ἀντὶ 14
- ἁμαρτιῶν προσανοικοδομηθήσεται σοι·
- ἐν ἡμέρᾳ θλίψεως ἀναμνησθήσεται σοι· ὥς εὐδία 15
- ἐπὶ παγετῷ, οὕτως ἀναλυθήσονται σοι αἱ ἁμαρτίαι.
- ὥς βλάσφημος ὁ ἐγκαταλείπων πατέρα αὐτοῦ, καὶ κεκατη- 16
- ραμένος ὑπὸ Κυρίου ὁ παροργίζων μητέρα αὐτοῦ.
- τέκνον, τὰ ἔργα σου ἐν πραότητι διεξάγαγε, καὶ ὑπὸ 17
- ἀνθρώπου δεκτοῦ ἀγαπηθήσῃ. ὅσῳ μέγας εἶ, τοσούτῳ 18
- ταπεινὸν σεαυτόν, καὶ ἔναντι Κυρίου εὐρήσεις χάριν.
- πολλοὶ εἰσιν ὑψηλοὶ καὶ ἐπίδοξοι· ἀλλὰ πράξεσιν ἀπο- 20
- καλύπτεται μυστήρια. ὅτι μεγάλη ἡ δυναστεία Κυρίου,
- καὶ ὑπὸ τῶν ταπεινῶν δοξάζεται.
- χαλεπώτερά σου μὴ ζῆτει ἀναισθήτως, καὶ ἰσχυρότερα 21
- σου μὴ ἐξέταζε ἀφροσύνη.
- 149¹ ἂ προσετάγῃ σοι, ταῦτα διανοοῦ όσίως· οὐ γάρ ἐστὶ σοι χρεια 22
- τῶν κρυπτῶν βλέπειν ὀφθαλμοῖς.
- ἐν τοῖς περισσοῖς τῶν λόγων σου μὴ περιεργάζου· πλείονα γὰρ 23
- συνέσεως ἀνθρώπων ὑπεδέιχθη σοι.
- πολλοὺς ἐπλάνησεν ἡ ὑπόληψις αὐτῶν ἡ ματαία, 24
- καὶ ὑπόνοια πονηρὰ ὠλίσθησε διανοίας αὐτῶν.
- κόρας μὴ ἔχων ἀπορήσεις φωτός, γνώσεως δὲ ἀμοιρῶν 26
- μὴ ἐπαγγέλλου. καρδιά σκληρὰ κακωθήσεται
- ἐπ' ἐσχάτων, καὶ ὁ ἀγαπῶν κίνδυνον ἐν αὐτῷ ἀπολείται. 26
- καρδιά σκληρὰ βαρυνθήσεται πόνοις, καὶ ὁ ἁμαρτωλὸς 27
- προσθήσει ἁμαρτίας ἐφ' ἁμαρτίας.
- ἐν ἐπαγωγῇ ὑπερηφάνου οὐκ ἔστιν ἴασις, 28
- ὁδοιπορίαὶ αὐτοῦ ἐκριζωθήσονται, φυτὸν γὰρ πονη- 29
- ρίας ἐρρίζωκεν ἐν αὐτῷ. καρδιά συνετοῦ διανοηθή-

σεται παραβολήν, καὶ οὗς ἀκροατοῦ ἐπιθυμία σοφοῦ.

30 πῦρ φλογιζόμενον ἀποσβέσει ὕδωρ, καὶ ἐν ἐλεημο-
σύναις ἐξιλάσεται ἁμαρτίας.

31 καὶ Κύριος ὁ ἀνταποδιδούς χάριτας μέμνηται εἰς τὰ μετὰ ταῦτα,
καὶ ἐν καιρῷ πτώσεως αὐτοῦ εὐρήσει στήριγμα.

IV 1 τέκνον, τὴν ζωὴν τοῦ πτωχοῦ μὴ ἀποστερήσης, καὶ μὴ παρελ-
κύσης ὀφθαλμούς ἐπιδεείς.

2 ψυχὴν πεινῶσαν μὴ λυπήσης, καὶ μὴ παρελκύσης ἄνδρα

3 ἐν ἀπορίᾳ αὐτοῦ. καρδίαν παρωργισμένην μὴ
προσταράξης, καὶ μὴ παρελκύσης δόσιν προσδεομένον.

4 ἰκέτην θλιβόμενον μὴ ἀπαναίνου, καὶ μὴ ἀποστρέψης
τὸ πρόσωπόν σου ἀπὸ πτωχοῦ.

5 ἀπὸ δεομένου μὴ ἀποστρέψης ὀφθαλμόν, καὶ μὴ δῶς
τόπον ἀνθρώπῳ καταράσασθαί σε.

6 καταρωμένου γάρ σε ἐν πικρίᾳ ψυχῆς αὐτοῦ, τῆς δεήσεως
αὐτοῦ εἰσακούσεται ὁ ποιήσας αὐτόν.

149²

7 προσφιλῇ σεαυτὸν ποίει συναγωγῇ, καὶ μεγιστάνι ταπείνου

8 τὴν κεφαλὴν σου. κλῖνον τὸ οὖς σου πτωχῷ ἀλύπως,
καὶ ἀποκρίθητι αὐτῷ εἰρηνικὰ ἐν πραύτητι.

9 ἐξέλθου ἀδικούμενον ἐκ χειρὸς ἀδικούντος, καὶ μὴ ὀλι-

10 γοψυχῆσης ἐν τῷ κρίνειν σε. γίνου ὀρφανῷ ὡς πατήρ, καὶ
ἀντὶ ἀνδρὸς τῇ μητρὶ αὐτῶν· καὶ ἔση ὡς υἱὸς Ὑψίστου, καὶ
ἀγαπήσει σε μᾶλλον ἢ μήτηρ σου.

11 ἡ σοφία υἱοὺς ἑαυτῆς ἀνύψωσε, καὶ ἐπιλαμβάνεται τῶν

12 ζητούντων αὐτήν. ὁ ἀγαπῶν αὐτήν ἀγαπᾷ ζῶν,
καὶ οἱ ὀρθρίζοντες πρὸς αὐτήν ἐμπλησθήσονται εὐφροσύνης·

13 ὁ κρατῶν αὐτῆς κληρονομήσει δόξαν, καὶ οὐ εἰσπορεύεται

14 εὐλογεῖ Κύριος. οἱ λατρεύοντες αὐτῇ λειτουργήσουσιν ἀγίῳ,
καὶ τοὺς ἀγαπῶντας αὐτήν ἀγαπᾷ Κύριος·

15 ὁ ἐπακούων αὐτῆς κρινεῖ ἔθνη, καὶ ὁ προσέχων αὐτῇ

16 κατασκηνώσει πεποιθώς. ἐὰν ἐμπιστεύσῃ, κατα-

κληρονομήσει αὐτήν, καὶ ἐν κατασχέςσει ἔσονται αἱ γενεαὶ

17 αὐτῶν. ὅτι διεστραμμένως πορεύσεται μετ' αὐτοῦ ἐν

πρώτοις, φόβον καὶ δειλίαν ἐπάξει ἐπ' αὐτόν, καὶ βα-
σανίσει αὐτόν ἐν παιδείᾳ αὐτῆς,

ἕως οὗ ἐμπιστεύσῃ τῇ ψυχῇ αὐτοῦ, καὶ πειράσῃ αὐτόν ἐν τοῖς

18 δικαίωμασιν αὐτῆς. καὶ πάλιν ἐπανήξει κατ' εὐθείαν

31 Cod. μετααὐτα

17 Cod. δικαιώμασιν αὐτοῖς

- πρὸς αὐτὸν καὶ εὐφρανεῖ αὐτόν, καὶ ἀποκαλύψει αὐτῷ
τὰ κρυπτὰ αὐτῆς. εἰς ἀποπλάνησιν, ἐγκαταλείψει 19
αὐτόν, καὶ παραδώσει αὐτόν εἰς χεῖρας πτώσεως αὐτοῦ.
συντήρησον καιρὸν καὶ φύλαξαι ἀπὸ πονηροῦ, 20
καὶ μὴ αἰσχυνηθῆς περὶ τῆς ψυχῆς σου·
ἔστι γὰρ αἰσχυνθῆς ἐπάγουσα ἁμαρτίαν, καὶ ἔστιν αἰσχύνη 21
δόξα καὶ χάρις. μὴ λάβῃς πρόσωπον κατὰ 22
150¹ τῆς ψυχῆς σου, καὶ μὴ ἐντραπῆς εἰς πτώσιν σου.
μὴ κωλύσης λόγον ἐν καιρῷ σωτηρίας· καὶ μὴ κρύψῃς 23
τὴν σοφίαν σου εἰς καλλονήν.
ἐν γὰρ λόγῳ γνωσθήσεται σοφία, καὶ παιδεία ἐν ῥήμασι 24
γλώσσης. μὴ ἀντίλεγε τῇ ἀληθείᾳ κατὰ μηδὲ ἐν, 25
καὶ περὶ ψεύσματος τῆς ἀπαιδευσίας σου ἐντράπηθι·
μὴ αἰσχυνηθῆς ὁμολογῆσαι ἐφ' ἁμαρτίαις σου, καὶ μὴ βι- 26
άζου ῥοῦν ποταμοῦ. μὴ ὑποστρώσης ἀνθρώπῳ μωρῷ 27
σεαυτόν, καὶ μὴ λάβῃς πρόσωπον δυνάστου.
ἕως θανάτου ἀγωνίσαι περὶ τῆς ἀληθείας, καὶ Κύριος 28
ὁ θεὸς πολεμήσει ὑπὲρ σου. μὴ γίνου θρασὺς ἐν τῇ 29
γλώσσῃ σου, καὶ νωθρὸς καὶ παρειμένος ἐν τοῖς ἔργοις σου.
μὴ ἴσθι ὡς λέων ἐν τῇ οἰκίᾳ σου, καὶ φαντασιοκοπῶν 30
ἐν τοῖς οἰκέταις σου. μὴ ἔστω ἡ χεὶρ σου ἐκτεταμένη 31
εἰς τὸ λαβεῖν, καὶ ἐν τῷ ἀποδιδόναι συνεσταλμένη.
μὴ ἔπεχε ἐπὶ τοῖς χρήμασιν σου, καὶ μὴ εἴπῃς· αὐτάρκη 1
μοί ἔστιν εἰς ζωὴν. μὴ ἐξακολούθει τῇ ψυχῇ σου καὶ τῇ 2 V
ἰσχύϊ σου, τοῦ πορεύεσθαι ἐν ὁδοῖς καρδίας σου·
μὴ εἴπῃς· τίς με δυναστεύσει διὰ τὰ ἔργα μου; ὁ γὰρ κύριος ἐκ- 3
δικῶν ἐκδικήσει σου τὴν ὕβριν.
μὴ εἴπῃς· ἥμαρτον, καὶ τί μοι ἐγένετο λυπηρόν; ὁ γὰρ κύριός 4
ἐστι μακρόθυμος· οὐ μὴ σε ἀνῇ.
περὶ ἐξίλασμοῦ μὴ ἀφοβος γίνου, ἐν πλεονασμῷ προσ- 5
θεῖναι ἁμαρτίας ἐφ' ἁμαρτίαις·
καὶ μὴ εἴπῃς· ὁ οἰκτιρμὸς αὐτοῦ πολὺς, τὸ πλῆθος τῶν 6
ἁμαρτιῶν μου ἐξιλάσεται. ἔλεος γὰρ καὶ ὀργὴ παρ'
αὐτῷ ταχυνεῖ, καὶ ἐπὶ τοὺς ἁμαρτωλοὺς καταπαύσει
ὁ θυμὸς αὐτοῦ. μὴ ἀναμείνης ἐπιστρέψαι ἐπὶ Κύριον, 7
καὶ μὴ ὑπερβάλλου ἡμέραν ἐξ ἡμέρας.
150² ἐξαπίνης γὰρ ἐξελεύσεται ὀργὴ Κυρίου, καὶ ὡς ἀμελήσεις
ἐκτριβίση, καὶ ἐν καιρῷ ἐκδικήσεως ἐξολῇ.

- 8 μὴ ἔπεχε ἐπὶ χρήμασιν ἀδικοῖς· οὐδὲν γὰρ ὠφελήσει ἐν
 9 ἡμέρᾳ ἐπαγωγῆς. μὴ λίκμα ἐν παντὶ ἀνέμῳ, καὶ μὴ
 πορεύου ἐν πάσῃ ἀτραπῷ· οὕτως ὁ ἁμαρτωλὸς ὁ δίγλωσσος.
 10 ἴσθι ἑστηριγμένος ἐν συνέσει σου ἀσφαλεῖ, καὶ εἰς ἔστω ὁ λόγος
 σου.
 11 γίνου ταχὺς ἐν ἀκροάσει σου ἀγαθῇ, καὶ ἔστω ἐν ἀληθείᾳ
 ἡ ζωὴ σου, καὶ ἐν μακροθυμίᾳ φθέγγου ἀποκρίσιν ὀρθήν.
 12 εἰ ἔστι σοι σύνεσις, ἀποκρίθητι τῷ πλησίον· εἰ δὲ μή, ἡ
 χεὶρ σου ἔστω ἐπὶ τῷ στόματί σου.
 13 δόξα καὶ ἀτιμία ἐν λαλίᾳ, καὶ γλώσσα ἀνθρώπου πτωσίς αὐτῷ.
 14 μὴ κληθήσης ψίθυρος, καὶ τῇ γλώσσῃ σου μὴ ἐνέδρευε·
 ἐπὶ γὰρ τῷ κλέπτῃ ἔστιν αἰσχύνῃ μοχθηρά, καὶ καταγνώσις
 15 πονηρὰ ἐπὶ διγλώσσῳ. ἐν μεγάλῳ καὶ ἐν μικρῷ
 VI 1 μὴ ἀγνοεῖ μηδὲ ἔν, καὶ ἀντὶ φίλου μὴ γίνου ἐχθρὸς·
 ὄνομα γὰρ πονηρὸν αἰσχύνῃ καὶ ὄνειδος κληρονομήσει·
 οὕτως ὁ ἁμαρτωλὸς δίγλωσσος ἀτιμίαν ἔξει.
 2 μὴ ἐπάρῃς σεαυτὸν ἐν βουλῇ ψυχῆς σου, ἵνα μὴ διαρ-
 παγῇ ὡς ταῦρος ἡ ψυχὴ σου·
 3 τὰ φύλλα σου καταφάγεσαι καὶ τοὺς καρπούς σου ἀπολέσεις,
 καὶ ἀφήσεις σεαυτὸν ὡς ξηρὸν ξύλον.
 4 ψυχὴ πονηρὰ ἀπολεῖ τὸν κτησάμενον αὐτήν, καὶ ἐπίχαρμα
 5 ἐχθρῶν ποιήσει αὐτήν. λάρυγξ γλυκὺς πληθυνεῖ
 φίλους αὐτοῦ, καὶ γλώσσα εὐλαλὸς πληθυνεῖ εὐπροσήγορα.
 6 οἱ εἰρηνεύοντές σοι ἔστωσαν πολλοί, οἱ δὲ σύμβουλοί σου
 7 εἰς ἀπὸ χιλίων. εἰ κτᾶσαι φίλον, ἐν περισπασμῷ
 κτῆσαι αὐτόν, καὶ μὴ ταχὺ ἐμπιστεύσης αὐτῷ σεαυτόν.
 8 ἔστι γὰρ φίλος ἐν καιρῷ αὐτοῦ, καὶ οὐ μὴ παραμείνῃ ἐν
 9 ἡμέρᾳ θλίψεώς σου. καὶ ἔστι φίλος μετατιθέμενος
 εἰς ἔχθραν, καὶ μάχην ὀνειδισμοῦ σου ἀποκαλύψει·
 10 καὶ ἔστι φίλος κοινωνὸς τραπεζῶν, καὶ οὐ μὴ παραμείνῃ
 11 ἐν ἡμέρᾳ θλίψεώς σου. καὶ ἐν τοῖς ἀγαθοῖς σου ἔσται
 ὡς σύ, καὶ ἐπὶ τοὺς οἰκέτας σου παρρησιάζεται·
 12 εἰς ἀν ταπεινωθῆς, ἔσται κατὰ σοῦ· καὶ ἀπὸ προσώπου σου
 13 κρυβήσεται. ἀπὸ τῶν ἐχθρῶν σου διαχωρίσθητι,
 καὶ ἀπὸ τῶν φίλων σου πρόσεχε.
 14 φίλος πιστὸς σκέπη κραταιά· ὁ δὲ εὐρὼν αὐτόν εὔρε θη-

151¹

- σαυρόν. φίλου πιστοῦ οὐκ ἔστιν ἀντάλλαγμα, καὶ οὐκ ἔστι 15
 σταθμὸς τῆς καλλονῆς αὐτοῦ.
 φίλος πιστὸς φάρμακον ζωῆς, καὶ οἱ φοβούμενοι τὸν κύριον 16
 εὐρήσουσιν αὐτόν. ὁ φοβούμενος Κύριον εὐθυνεῖ φιλίαν 17
 αὐτοῦ, ὅτι κατ' αὐτὸν οὕτως καὶ οἱ πλησίον αὐτοῦ.
 τέκνον, ἐκ νεότητός σου ἐπίλεξαι παιδείαν, καὶ ἔως 18
 πολιῶν εὐρήσεις σοφίαν· καὶ ἀνάμενε τοὺς ἀγαθοὺς 19
 καρποὺς αὐτῆς. ἐν γὰρ τῇ ἐργασίᾳ αὐτῆς ὀλίγον
 κοπιᾷσεις, καὶ ταχὺ φάγεσαι ἀπὸ τῶν γεννημάτων αὐτῆς.
 ὡς τραχεῖά ἐστι σφόδρα τοῖς ἀπαιδεύτοις, καὶ οὐκ ἔμμενεί 20
 ἐν αὐτῇ ἀκάρδιος. ὡς λίθος δοκιμασίας ἰσχυρὸς 21
 ἔσται ἐπ' αὐτῷ· καὶ οὐ χρονιεῖ ἀπορρίψαι αὐτήν.
 σοφία γὰρ κατὰ τὸ ὄνομα αὐτῆς ἐστι, καὶ οὐ πολλοῖς ἐστι φανερά. 22
 ἄκουσον, τέκνον, καὶ ἔκλεξαι γνώμην μου, καὶ μὴ ἀπα- 23
 ναίνου τὴν συμβουλίαν μου·
 καὶ εἰσένεγκαι τοὺς πόδας σου εἰς τὰς πέδας αὐτῆς, καὶ εἰς 24
 τὸν κλοιὸν αὐτῆς τὸν τράχηλόν σου·
 ὑπόθες τὸν ὤμόν σου καὶ βάσταξον αὐτήν, καὶ μὴ προσο- 25
 χθίσῃς τοῖς δεσμοῖς αὐτῆς. ἐν πάσῃ ψυχῇ σου πρόσελθε 26
 αὐτῇ, καὶ ἐν ὅλῃ δυνάμει σου συντήρησον τὰς ὁδοὺς αὐτῆς.
 ἐξίχνευσον καὶ ζήτησον, καὶ γνωσθήσεται σοι· καὶ ἐγκρατῆς 27
 151² γενόμενος μὴ ἀφῇς αὐτήν· ἐπ' ἐσχάτων γὰρ εὐρήσεις 28
 τὴν ἀνάπαυσιν αὐτῆς, καὶ στραφήσεται σοι εἰς εὐφροσύνην·
 καὶ ἔσονται σοι αἱ πέδαι αὐτῆς εἰς σκέπην ἰσχύος, καὶ οἱ 29
 κλοιοὶ αὐτῆς εἰς στολὴν δόξης. κόσμος γὰρ χρύσεός 30
 ἐστὶν ἐπ' αὐτῆς, καὶ οἱ δεσμοὶ αὐτῆς κλῶσμα ὑακίνθινον·
 στολὴν δόξης ἐνδύσῃ αὐτήν, καὶ στέφανον ἀγαλλιάματος 31
 περιθήσεις σεαυτῷ. ἐὰν θέλῃς, τέκνον, παιδευθήσῃ, 32
 καὶ ἐὰν ἐπιδῷς τὴν ψυχὴν σου, πανοῦργος ἔσῃ.
 ἐὰν ἀγαπήσῃς ἀκοῦειν, ἐκδέξῃ σύνεσιν, καὶ ἐὰν κλίνης 33
 τὸ οὖς σου, σοφὸς ἔσῃ. ἐν πλήθει πρεσβυτέρων στῆθι· καὶ 34
 τίς σοφός; αὐτῷ προσκολληθήτι. πᾶσαν διήγησιν θείαν 35
 θέλε ἀκροᾶσθαι, καὶ παροιμίας συνέσεως μὴ ἐκφευγέ-
 τωσάν σε. ἐὰν ἴδῃς ἄνδρα συνετόν, ὄρθριζε πρὸς 36
 αὐτόν, καὶ βαθμοὺς θυρῶν αὐτοῦ ἐκτριβέτω ὁ ποὺς σου.
 διανοῦ ἐν τοῖς προστάγμασι Κυρίου τελείως, καὶ ἐν ταῖς ἐντολαῖς 37

28 Cod. ἐπεσχάτων

34 Cod. prima manu σοι : secunda σοφ^ο

αὐτοῦ μελέτα διὰ παντός. αὐτὸς στηριεῖ τὴν καρδίαν σου,
καὶ ἡ ἐπιθυμία τῆς σοφίας δοθήσεται σοι.

- VII 1 μὴ ποιεῖ κακά, καὶ οὐ μὴ σε καταλάβῃ κακά·
2 ἀπόστηθι ἀπὸ ἀδίκου, καὶ ἐκκλινεῖ ἀπὸ σοῦ ἁμαρτία.
3 υἱέ, μὴ σπεῖρε ἐπ' αὐλακας ἀδικίας, καὶ οὐ μὴ θερίσῃς αὐτὰ
4 ἐπταπλάσια. μὴ ζῆτει παρὰ Κυρίου ἡγεμονίαν, μηδὲ
παρὰ βασιλέως καθέδραν δόξης.
5 μὴ δικαιοῦ ἔναντι Κυρίου, καὶ παρὰ βασιλεῖ μὴ σοφίζου.
6 μὴ ζῆτει γενέσθαι κριτῆς, καὶ οὐκ ἰσχύσεις ἐξῆραι ἀδικίας·
μήποτε εὐλαβηθῇς ἀπὸ προσώπου δυνάστου, καὶ θήσῃς
7 σκάνδαλον ἐν εὐθύτητί σου. μὴ ἁμάρτανε εἰς πλῆθος
πόλεως, καὶ οὐ μὴ καταβάλλῃς σεαυτὸν ἐν ὄχλῳ.
8 μὴ καταδεσμεύσῃς δις ἁμαρτίαν, ἐν γὰρ μιᾷ οὐκ ἂθῶος
9 ἔσῃ. μὴ εἴπῃς· τῷ πλήθει τῶν δώρων μου ἐπόψεται,
καὶ ἐν τῷ προσενέγκαι με θεῷ ὑψίστῳ προσδέξεται. 1521
10 μὴ ὀλιγοψυχήσῃς ἐν τῇ προσευχῇ σου, καὶ ἐλεημοσύνην
11 ποιῆσαι μὴ παρίδῃς. μὴ καταγέλα ἄνθρωπον ὄντα ἐν πι-
κρία ψυχῆς αὐτοῦ· ἔστι γὰρ ὁ ταπεινῶν καὶ ἀνυψῶν.
12 μὴ ἀροτρία ψεῦδος ἐπ' ἀδελφῷ σου, μηδὲ φίλῳ τὸ ὅμοιον
13 ποιεῖ. μὴ θέλε ψεύδεσθαι πᾶν ψεῦδος· ὁ γὰρ ἐνδελε-
χισμὸς αὐτοῦ οὐκ εἰς ἀγαθόν.
14 μὴ ἀδολέσχει ἐν πλήθει πρεσβυτέρων, καὶ μὴ δευτερώσῃς
15 λόγον ἐν προσευχῇ σου. μὴ μισήσῃς ἐπίπονον ἐργασίαν
καὶ γεωργίαν ὑπὸ Ὑψίστου ἐκτισμένην.
16 μὴ προσλογίζου σεαυτὸν ἐν πλήθει ἁμαρτωλῶν·
17 μνήσθητι ὅτι ὀργὴ οὐ χρονιεῖ. ταπείνωσον σφόδρα τὴν
ψυχὴν σου· ὅτι ἐκδίκησις ἀσεβοῦς πῦρ καὶ σκώληξ.
18 μὴ ἀλλάξῃς φίλον ἀδιαφόρου κατὰ μηδὲ ἓν, μηδὲ ἀ-
δελφὸν γνήσιον ἐν χρυσίῳ Σουφείρ.
19 μὴ ἀστόχει γυναικὸς σοφῆς καὶ ἀγαθῆς, ἡ γὰρ χάρις αὐτῆς
20 ὑπὲρ τὸ χρυσίον. μὴ κακώσῃς οἰκέτην ἐργαζόμενον
ἐν ἀληθείᾳ, μηδὲ μίσθιον διδόντα τὴν ψυχὴν αὐτοῦ·
21 οἰκέτην συνετὸν ἀγαπάτω σου ἡ ψυχὴ· μὴ στερήσῃς αὐτὸν
22 ἐλευθερίας. κτήνη σοὶ ἐστίν· ἐπισκέπτου αὐτά, καὶ εἰ
ἐστὶ σοὶ χρήσιμα, ἐμμενέτω σοι·
23 τέκνα σοὶ ἐστί· παιδεύσον αὐτά, καὶ κάμψον ἐκ νεότητος

- τὸν τράχηλον αὐτῶν. θυγατέρες σοί εἰσι; πρόσσεχε τῷ 24
 σώματι αὐτῶν, καὶ μὴ ἱλαρύνῃς πρὸς αὐτὰς τὸ πρόσωπόν σου.
 ἔκδου θυγατέρα, καὶ ἔσῃ τετελεκὼς ἔργον μέγα, καὶ ἀνδρὶ 25
 συννετῷ δώρησαι αὐτήν. γυνή σοι ἐστὶ κατὰ ψυχὴν; 26
 μὴ ἐκβάλῃς αὐτήν. μισουμένη δὲ μὴ ἐκδῷς σεαυτὸν.
 ἐν ὅλῃ καρδίᾳ δόξασον τὸν πατέρα σου, καὶ μητρὸς ὡδίνας μὴ ἐπι- 27
 λάθῃ. μνήσθητι ὅτι δι' αὐτῶν ἐγεννήθης, καὶ τί ἀνταπο- 28
 152² δώσεις αὐτοῖς καθὼς αὐτοὶ σοί; ἐν ὅλῃ ψυχῇ σου εὐλαβοῦ 29
 τὸν κύριον, καὶ τοὺς ἱερεῖς αὐτοῦ θαύμαζε·
 ἐν ὅλῃ δυνάμει ἀγάπησον τὸν ποιήσαντά σε, καὶ τοὺς λει- 30
 τουργοὺς αὐτοῦ μὴ ἐγκαταλίπῃς.
 φοβοῦ τὸν κύριον καὶ δόξασον ἱερέα, καὶ δὸς τὴν μερίδα αὐτῷ 31
 καθὼς ἐντέταταί σοι, ἀπαρχὴν καὶ περὶ πλημμελείας
 καὶ δόσιν βραχιόνων καὶ θυσίαν ἁγιασμοῦ καὶ ἀπαρχὴν
 ἁγίων. καὶ πτωχῷ ἔκτεινον τὴν χεῖρά σου, ἵνα τελειωθῇ 32
 ἡ εὐλογία σου. χάρις δόματος ἔναντι παντὸς ζῶντος, 33
 καὶ ἐπὶ νεκρῷ μὴ ἀποκωλύσῃς χάριν.
 μὴ ὑστέρει ἀπὸ κλαιόντων, καὶ μετὰ πενθούντων πένθησον. 34
 μὴ ὀκνεῖ ἐπισκέπτεσθαι ἄρρωστον· ἐκ γὰρ τῶν τοιούτων ἀγαπηθήσῃ. 35
 ἐν πᾶσι τοῖς λόγοις σου μμνήσκου τὰ ἔσχατά σου, καὶ εἰς τὸν 36
 αἰῶνα οὐχ ἁμαρτήσεις. μὴ διαμάχου μετὰ ἀνθρώπου
 δυνάστου, μή ποτε ἐμπέσῃς εἰς τὰς χεῖρας αὐτοῦ. I VIII
 μὴ ἔριζε μετὰ ἀνθρώπου πλουσίου, μή ποτε ἀντιστήσῃ σου τὴν ὀλκὴν· 2
 πολλοὺς γὰρ ἀπώλεσε τὸ χρυσίον, καὶ καρδίας βασιλέων
 ἐξέκλινε. μὴ διαμάχου μετὰ ἀνθρώπου γλωσσώδους, καὶ μὴ 3
 ἐπιστοιβάσῃς ἐπὶ τὸ πῦρ αὐτοῦ ξύλα.
 μὴ πρόσπαιζε ἀπαιδεύτῳ, ἵνα μὴ ἀτιμάζωνται οἱ πρόγονοί σου. 4
 μὴ ὀνειδίζε ἄνθρωπον ἐπιστρέφοντα ἀπὸ ἁμαρτίας· μνήσθητι ὅτι 5
 πάντες ἐσμέν ἐν ἐπιτιμίοις. μὴ ἀτιμάσῃς ἄνθρωπον ἐν γήρᾳ 6
 αὐτοῦ, καὶ γὰρ ἐξ ἡμῶν γηράσκουσι.
 μὴ ἐπὶ χαιρεῖ ἐπὶ νεκρῷ τῷ ἐχθροτάτῳ σου· μνήσθητι ὅτι 7
 πάντες τελευτῶμεν. μὴ παρίδῃς διήγημα σοφῶν, καὶ 8
 ἐν ταῖς παροιμίαις αὐτῶν ἀναστρέφου·
 ὅτι παρ' αὐτῶν μαθήσῃ παιδείαν καὶ λειτουργῆσαι μεγιστᾶν
 εὐμαρῶς. μὴ ἀστύχει διηγήματος γερόντων, καὶ γὰρ αὐτοὶ 9
 ἔμαθον παρὰ τῶν πατέρων αὐτῶν· ὅτι παρ' αὐτῶν μαθήσῃ
 153¹ σύνεσιν· καὶ ἐν καιρῷ χρείας δοῦναι ἀπόκρισιν.
 μὴ ἔκκαε ἄνθρακας ἁμαρτωλοῦ, μὴ ἐμπυρισθῇς ἐν πυρὶ 10

- 11 φλογὸς αὐτοῦ. μὴ ἐξαναστῆς ἀπὸ προσώπου ὕβριστοῦ,
 ἵνα μὴ ἐγκαθίσῃ ὡς ἔνεδρον τῷ στόματί σου.
- 12 μὴ δανείσῃς ἀνθρώπῳ ἰσχυροτέρῳ σου, καὶ ἐὰν δανείσῃς, ὡς ἀπο-
 13 λωλεκὼς γίνου. μὴ ἐγγυήσῃ ὑπὲρ δυνάμιν σου,
 καὶ ἐὰν ἐγγυήσῃ, ὡς ἀποτίσων φρόντισον.
- 14 μὴ δικάζου κατὰ κριτοῦ· κατὰ γὰρ τὴν δόξαν αὐτοῦ κρινουσὶν
 15 αὐτόν. μετὰ τολμηροῦ μὴ πορεύου ἐν ὁδῷ, ἵνα μὴ βα-
 ρύνηται κατὰ σου. αὐτὸς γὰρ κατὰ τὸ θέλημα αὐτοῦ ποιήσει,
 καὶ τῇ ἀφροσύνῃ αὐτοῦ συναπολῇ.
- 16 μετὰ θυμώδους μὴ ποιήσῃς μάχην, καὶ μὴ πορεύου μετ' αὐτοῦ
 τὴν ἔρημον. οὕτως οὐδὲν ἐν ὀφθαλμοῖς αὐτοῦ αἶμα,
 καὶ ὅπου οὐκ ἔστι βοήθεια καταβαλεῖ σε ἐκεῖ.
- 17 μετὰ μωροῦ μὴ συμβουλεύου, οὐ γὰρ δυνήσεται λόγον στέξαι.
- 18 ἐνώπιον ἀλλοτρίου μὴ ποιήσῃς κρυπτύν, οὐ γὰρ γινώσκεις
 19 τί τέξεται. παντὶ ἀνθρώπῳ μὴ ἔκφαινε τὴν κυρδίαν σου, καὶ
 μὴ ἀναφερέτω σοι χάριν ψευδῇ.

- IX 1 μὴ ζήλου γυναῖκα τοῦ κόλπου σου, μηδὲ διδάξῃς ἐπὶ σε-
 2 αὐτὸν παιδείαν πονηράν. μὴ δῶς γυναικὶ τὴν ψυχὴν σου,
 ἐπιβῆναι αὐτὴν ἐπὶ τὴν ἰσχύν σου.
- 3 μὴ ἀπάντα γυναικὶ ἐταιριζομένη, μή ποτε ἐμπέσῃς εἰς τὰς
 4 παγίδας αὐτῆς. μετὰ ψαλλούσης μὴ ἐνδελέχιζε, μή-
 ποτε ἀλῶς ἐν τοῖς ἐπιτηδεύμασιν αὐτῆς.
- 5 παρθένον μὴ καταμάνθανε, μήποτε σκανδαλισθῇς ἐν
 6 τοῖς ἐπιτιμίοις αὐτῆς. μὴ δῶς πόρναις τὴν ψυχὴν σου,
 ἵνα μὴ ἀπολέσῃς τὴν κληρονομίαν σου.
- 7 μὴ περιβλέπου ἐν ῥύμαις πόλεως, καὶ ἐν τοῖς ἐρήμοις
 8 αὐτῆς μὴ πλανῶ. ἀπόστρεψον ὀφθαλμὸν ἀπὸ
 γυναικὸς εὐμόρφου, καὶ μὴ καταμάνθανε κάλλος ἀλλότριον·
 ἐν γὰρ κάλλει γυναικὸς πολλοὶ ἐπλανήθησαν, καὶ ἐκ τούτου
 φιλία ὡς πῦρ ἀνακαίεται. καὶ μὴ κατακλιθῇς ἐπ' ἀγαλῶν
 9 μετ' αὐτῆς. μετὰ ὑπάνδρου γυναικὸς μὴ κάθου
 τὸ σύνολον, καὶ μὴ συμβολοκοπήσῃς μετ' αὐτῆς ἐν οἴνῳ·
 μήποτε ἐκκλίνῃ ἡ ψυχὴ σου ἐπ' αὐτήν, καὶ τῷ πνεύματί σου ὀλισθῇς
 10 εἰς ἀπώλειαν. μὴ ἐγκαταλίπῃς φίλον ἀρχαῖον, ὁ γὰρ
 πρόσφατος οὐκ ἔστιν ἐπ' ἴσης αὐτῷ·
 οἶνος νέος φίλος νέος· ἐὰν παλαιωθῇ, μετ' εὐφροσύνης
 11 πίεσαι αὐτόν. μὴ ζηλώσῃς δόξαν ἀμαρτωλοῦ· οὐ γὰρ οἶδας
 12 τίς ἐστιν ἡ καταστροφή αὐτοῦ. μὴ εὐδοκήσῃς εὐδοκίαις

153²

- ἀσεβῶν, μνήσθητι ὅτι ἕως ἄδου οὐ μὴ δικαιωθῶσι.
 μακρὰν ἄπεχε ἀπὸ ἀνθρώπου ὃς ἐξουσίαν ἔχει τοῦ φονεῦεν, καὶ 13
 οὐ μὴ ὑποπτεύσης φόβον θανάτου.
 καὶ ἐὰν προσέλθῃς, μὴ πλημμελήσῃς, ἵνα μὴ ἀφέλῃται τὴν
 ζωὴν σου παράχρημα. ἐπίγνωθι ὅτι ἐν μέσῳ παγίδων
 διαβαίνεις, καὶ ἐπὶ ἐπάλξεων πόλεως περιπατεῖς.
 κατὰ τὴν ἰσχύν σου στόχασαι τοῦ πλησίον, καὶ μετὰ σοφῶν 14
 βουλευέου. μετὰ συνετῶν ἔστω ὁ διαλογισμός σου, 15
 καὶ πᾶσα διήγησις σου ἐν νόμῳ Ὑψίστου.
 ἄνδρες δίκαιοι ἔστωσαν σύνδειπνοί σου, καὶ ἐν φόβῳ Κυρίου 16
 ἔστω τὸ καύχημά σου. ἐν χειρὶ τεχνιτῶν ἔργον ἐπι- 17
 νεθήσεται, καὶ ὁ ἡγούμενος λαοῦ σοφὸς ἐν λόγῳ αὐτοῦ.
 φοβερὸς ἐν πόλει αὐτοῦ ἀνὴρ γλωσσώδης, καὶ ὁ προπετὴς 18
 ἐν λόγῳ αὐτοῦ μισηθήσεται.
 κριτὴς σοφὸς παιδεύει τὸν λαὸν αὐτοῦ, καὶ ἡγεμονία συνετοῦ 1 X
 τεταμένη ἔσται· κατὰ τὸν κριτὴν τοῦ λαοῦ, οὕτως καὶ 2
 οἱ λειτουργοὶ αὐτοῦ, καὶ κατὰ τὸν ἡγούμενον τῆς πόλεως
 πάντες οἱ κατοικοῦντες αὐτήν.
 154¹ βασιλεὺς ἀπαιδέυτος ἀπολεῖ τὸν λαὸν αὐτοῦ, καὶ πόλις 3
 οἰκισθήσεται ἐν συνέσει δυναστῶν.
 ἐν χειρὶ Κυρίου ἡ ἐξουσία τῆς γῆς, καὶ τὸν χρήσιμον ἐγερεῖ εἰς 4
 καιρὸν ἐπ' αὐτῆς. ἐν χειρὶ Κυρίου εὐδοκία ἀνδρός, καὶ 5
 προσώπῳ γραμματέως ἐπιθήσει δόξαν αὐτοῦ.
 ἐπὶ παντὶ ἀδικήματι μὴ μνησίῃς τῷ πλησίον, καὶ μὴ 6
 πράσσε μὴδὲν ἐν ἔργοις ὕβρεως.
 μισητὴ ἔναντι Κυρίου καὶ ἀνθρώπων ὑπερηφανία, καὶ ἐξ ἀμφοτέρων 7
 πλημμέλεια ἀδικίας. βασιλεία ἀπὸ ἔθνους εἰς ἔθνος 8
 μετὰγεται διὰ ἀδικίας καὶ ὕβρεις καὶ χρήματα δό-
 λια. τί ὑπερηφανεύεται γῆ καὶ σποδός; 9
 φιλαργύρου μὲν γὰρ οὐδὲν ἀνομώτερον· οὗτος γὰρ καὶ τὴν ἑαυτοῦ 10
 ψυχὴν ἐκπρακτον ποιεῖ, ὅτι ἐν ζωῇ αὐτοῦ ἔρριψαν τὰ ἐν-
 τόσθια αὐτοῦ. μακρὸν ἀρρώστημα, κόπτει ἱατρός· 10
 καὶ βασιλεὺς σήμερον, καὶ αὔριον τελευτήσκει.
 ἐν γὰρ τῷ ἀποθανεῖν ἀνθρωπον κληρονομήσει ἐρπετὰ καὶ θηρία 11
 καὶ σκώληκας. ἀρχὴ ὑπερηφανίας ἀνθρώπου ἀφιστα- 12
 μένου ἀπὸ Κυρίου, καὶ ἀπὸ τοῦ ποιήσαντος αὐτὸν ἀπέστη ἡ

- 13 καρδία αὐτοῦ. ὅτι ἀρχὴ ἁμαρτίας ὑπερηφανία,
καὶ ὁ κρατῶν αὐτῆς ἐξυβρίσει βδέλυγμα, καὶ καταστρα-
φήσεται εἰς τέλος. διὰ τοῦτο παρεδόξασε Κύριος τὰς ἐπαγωγάς,
καὶ κατέστρεψεν εἰς τέλος αὐτούς.
- 14 θρόνους ἀρχόντων καθεῖλεν ὁ κύριος, καὶ ἐκάθισε πρᾶεῖς ἀντ' αὐτῶν
15 ἔνδοθεν. ρίξας ἐθνῶν ὑπερηφάνων ἐξεῖλε Κύριος, καὶ
ἐφύτευσεν ἀντ' αὐτῶν ἐν δόξῃ ταπεινούς·
- 16 χώρας ἐθνῶν κατέστρεψε Κύριος, καὶ ἀπώλεσεν αὐτὰς ἕως θε-
17 μελίων γῆς. ἐξῆρεν ἐξ αὐτῶν καὶ ἀπώλεσεν αὐτούς,
καὶ κατέπαυσεν ἀπὸ γῆς τὸ μνημόσυνον αὐτῶν.
- 18 οὐκ ἔκτισται ἀνθρώποις ὑπερηφανία, οὐδὲ ὀργὴ θυμοῦ γεννήμασι
19 γυναικῶν. σπέρμα ἀσφαλείας οἱ φοβούμενοι Κύριον· καὶ 154²
ἔντιμον φύτευμα οἱ ἀγαπῶντες αὐτόν.
σπέρμα ἀτιμίας οἱ μὴ προσέχοντες τῷ νόμῳ· σπέρμα πλα-
νήσεως οἱ παραβαίνοντες ἐντολάς.
- 20 ἐν μέσῳ ἀδελφῶν ὁ ἡγούμενος αὐτῶν ἔντιμος, καὶ οἱ φοβού-
μενοι Κύριον ἐν ὀφθαλμοῖς αὐτοῦ.
πρὸ λήξεως ἀρχὴ φόβος Κυρίου· ἐκβολὴ δὲ ἀρχῆς σκληρισμός
22 καὶ ὑπερηφανία. πλούσιος καὶ ἔνδοξος καὶ πτωχός,
23 τὸ καύχημα αὐτῶν φόβος Κυρίου. οὐ δίκαιον ἀτιμάσαι πτωχὸν
συνετόν, καὶ οὐ καθήκει δοξάσαι ἄνδρα ἁμαρτωλόν.
- 24 μεγιστᾶνες καὶ κριταὶ καὶ δυνάσται δοξασθήσονται, καὶ οὐκ ἔστι
τις αὐτῶν μείζων τοῦ φοβουμένου τὸν κύριον.
- 25 οἰκέτῃ συνετῷ ἐλεύθεροι λειτουργήσουσι, καὶ ἀνὴρ ἐπιστήμων
26 οὐ γογγύσει παιδευόμενος. μὴ σοφίζου ποιῆσαι τὸ ἔργον σου,
καὶ μὴ δοξάζου ἐν καιρῷ στενοχωρίας σου.
- 27 κρείσσον γὰρ ὁ ἐργαζόμενος καὶ περισσεύων ἐν πᾶσιν ἢ ὁ δοξα-
28 ζόμενος καὶ ἀπορῶν ἄρτου. τέκνον, ἐν πραὔτητί σου
δόξασον τὴν ψυχὴν σου, καὶ δὸς αὐτῇ τιμὴν κατὰ τὴν ἀξίαν
29 αὐτῆς. τὸν ἁμαρτάνοντα εἰς τὴν ψυχὴν αὐτοῦ τίς δικαι-
ώσει; καὶ τίς δοξάσει τὸν ἀτιμάζοντα τὴν ζωὴν αὐτοῦ;
- 30 πτωχὸς δοξάζεται δι' ἐπιστήμην αὐτοῦ, καὶ πλούσιος δοξά-
31 ζεται διὰ τὸν πλοῦτον αὐτοῦ. ὁ δεδοξασμένος ἐν πτω-
χείᾳ, καὶ ἐν πλούτῳ ποσαχῶς; καὶ ὁ ἄδοξος ἐν πλούτῳ,
XI 1 ἐν πτωχείᾳ ποσαχῶς; σοφία ταπεινοῦ ἀνυψώσει κε-
φαλὴν αὐτοῦ, καὶ ἐν μέσῳ μεγιστάνων καθίσει αὐτόν.

- μὴ αἰνέσης ἄνδρα ἐν κάλλει αὐτοῦ, καὶ μὴ βδελύξῃ 2
 ἄνθρωπον ἐν ὁράσει αὐτοῦ. μικρὰ ἐν πετεινοῖς ἢ μέλισσα, 3
 καὶ ἀρχὴ γλυκασμάτων ὁ καρπὸς αὐτῆς.
 ἐν περιβολῇ ἱματίων μὴ καυχῆσῃ, καὶ ἐν ἡμέρᾳ δόξης 4
 155¹ μὴ ἐπαίρου· ὅτι θαυμαστὰ τὰ ἔργα Κυρίου ἐστὶ, καὶ κρυπτὰ τὰ 5
 ἔργα αὐτοῦ ἀνθρώποις. πολλοὶ τύραννοι ἐκάθισαν ἐπ' ἐδάφους, 5
 ὁ δὲ ἀνυπονόητος ἐφόρεσε διάδημα.
 πολλοὶ δυνάσται ἠτιμάσθησαν σφόδρα, καὶ ἔνδοξοι παρεδύθησαν 6
 εἰς χεῖρας ἐτέρων. πρὶν ἢ ἐξετάσῃς μὴ μέμψῃ, νόησον 7
 πρῶτον καὶ τότε ἐπιτίμα. πρὶν ἢ ἀκοῦσαι μὴ ἀποκρίνου, 8
 καὶ ἐν μέσῳ λόγων μὴ παρέμβαλλε ῥήμα.
 περὶ πράγματος οὐ οὐκ ἔστι σοι μὴ ἔριζε, καὶ ἐν κρίσει ἁμαρ- 9
 τωλῶν μὴ συνέδρευε. τέκνον, μὴ περὶ πολλὰ ἔστωσαν αἱ πράξεις 10
 σου· ἐὰν γὰρ πληθύνῃς, οὐκ ἀθωωθήσῃ· καὶ ἐὰν διώκῃς,
 οὐ μὴ καταλάβῃς, καὶ οὐ μὴ ἐκφύγῃς διαδράς.
 ἔστι κοπιῶν καὶ πονῶν καὶ σπεύδων, καὶ τοσοῦτ' ἄλλων ὥστε- 11
 ρεῖται. ἔστι νωθρὸς προσδεόμενος ἀντιλήψεως, ὕστερων 12
 ἰσχύϊ καὶ περισσεύων πτωχείᾳ· καὶ ὀφθαλμὸς Κυρίου ἐπέβλεψεν
 αὐτῷ εἰς ἀγαθὰ· καὶ ἀνῶρθωσεν αὐτὸν ἐκ ταπεινώσεως αὐτοῦ,
 καὶ ἀνύψωσεν κεφαλὴν αὐτοῦ ἀπὸ συντριβῆς, καὶ ἐθαύ- 13
 μασαν ἐπ' αὐτῷ πολλοὶ θεωρήσαντες.
 ἀγαθὰ καὶ κακά, ζῶν καὶ θάνατος, πτωχεία καὶ πλοῦτος 14
 παρὰ Κυρίου ἐστὶ. σοφία καὶ ἐπιστήμη καὶ γνῶσις νόμον
 παρὰ Κυρίου. ἀγάπησις καὶ ὁδοὶ καλῶν ἔργων παρ' αὐτοῦ εἰσὶ·
 πλάνη καὶ σκότος ἁμαρτωλοῖς συνέκτισται, τοῖς δὲ γανυρώσιν 15
 ἐπὶ κακὰ συγγηγῆ κακία. δόσις Κυρίου παραμένει εὐσεβέσι, 17
 καὶ ἡ εὐδοκία αὐτοῦ εὐδοοὶ εἰς τὸν αἰῶνα.
 ἔστι πλουτῶν ἀπὸ προσοχῆς καὶ σφιγγίας αὐτοῦ, καὶ αὕτη 18
 ἢ μερὶς αὐτοῦ ἀπὸ τοῦ μισθοῦ αὐτοῦ.
 ἐν τῷ εἰπεῖν αὐτόν· εὖρον ἀνάπαισιν, καὶ νῦν φάγωμαι ἀπὸ 19
 τῶν ἀγαθῶν μου ἀδιαλείπτως,
 καὶ οὐκ οἶδε τίς καιρὸς παρελεύσεται αὐτόν, καὶ καταλείψει
 αὐτὰ ἐτέροις καὶ ἀποθανεῖται.
 155² στήθῃ ἐν διαθήκῃ σου καὶ ὁμίλει ἐν αὐτῇ, καὶ ἐν τῷ ἔργῳ σου 20
 παλαιώθητι. μὴ θαύμαζε ἐν ἔργοις ἁμαρτωλοῦ· πίστευε 21
 δὲ Κυρίῳ καὶ ἔμμενε τῷ πόνῳ σου, ὅτι κούφον ἐν ὀφθαλμοῖς

Κυρίου διὰ τάχους ἐξάπινα πλουτίσαι πένητα.

- 22 εὐλογία Κυρίου ἐν μισθῷ εὐσεβοῦς, καὶ ἐν ᾧρα ταχυνῇ ἀναθάλλει
 23 εὐλογίαν αὐτοῦ. μὴ εἴπῃς· τίς ἐστί μου χρεία ἀρεσκείας,
 καὶ τίνι ἀπὸ τοῦ νῦν ἔσται μοι τὰ ἀγαθὰ;
 24 μὴ εἴπῃς· αὐτάρκη μοί ἐστι καὶ πολλά μοι ἃ ἔχω, καὶ τί ἀπὸ τοῦ νῦν
 25 κακωθήσομαι ἐν ζωῇ; ἐν ἡμέρᾳ ἀγαθῶν ἀμνησία
 κακῶν, καὶ ἐν ἡμέρᾳ κακῶν οὐ μνησθήσεται ἀγαθῶν.
 26 ὅτι κούφον ἔναντι Κυρίου ἐν ἡμέρᾳ τελευτῆς ἀποδοῦναι ἀνθρώπῳ κατὰ
 27 τὰ ἔργα αὐτοῦ. κάκωσις ὥρας ἐπιλησμονῇν ποιεῖ τρυφῆς,
 καὶ συντέλειαν ἀνθρώπου ἀποκάλυψις ἔργων αὐτοῦ.
 28 πρὸ τελευτῆς μὴ μακάριζε μηδένα, καὶ ἐν τέκνοις αὐτοῦ
 29 γνωσθήσεται ἀνὴρ. μὴ πάντα ἄνθρωπον εἴσαγε εἰς τὸν οἶκόν σου·
 πολλὰ γὰρ τὰ ἔνεδρα τοῦ διαβόλου.
 30 πέρδιξ θηρευτῆς ἐν καρτάλλῳ· οὕτως καρδία ὑπερηφάνου, καὶ
 ὡς κατάσκοπος ἐπιβὰς ἐπὶ πτώσιν.
 31 τὰ γὰρ ἀγαθὰ εἰς κακὰ μεταστρέφων ἐνεδρεύει, καὶ ἐν τοῖς
 32 αἰρετικοῖς ἐπιθήσει μῶμον. ἀπὸ σπινθήρος μικρᾶς
 πληθύνεται ἀνθρακία, καὶ ἄνθρωπος ἁμαρτωλὸς εἰς αἷμα
 33 ἐνεδρεύει. πρόσεχε ἀπὸ κακούργου, πονηρὰ γὰρ τεκταί-
 νεται, μήποτε δῶ σοι μῶμον εἰς τὸν αἰῶνα.
 34 ἐνοίκισον ἀλλότριαν, καὶ διαστρέψει σε ἐν ταραχῇ· καὶ ἀπαλλο-
 XII 1 τριώσει σε ἐκ τῶν ἰδίων σου. ἐὰν εὖ ποιῇς, γυνῶθι τίνι
 ποιεῖς, καὶ ἔσται χάρις τοῖς ἀγαθοῖς σου.
 2 εὖ ποίησον εὐσεβῇ, καὶ εὐρήσεις ἀνταπόδομα· καὶ εἰ μὴ
 παρ' αὐτοῦ, ἀλλὰ παρὰ τοῦ ὑψίστου.
 3 οὐκ ἔσται ἀγαθὰ τῷ ἐνδελεχίζοντι εἰς κακὰ καὶ τῷ ἐλεημοσύνης
 4 μὴ χαριζομένῳ. δὸς τῷ εὐσεβεῖ, καὶ μὴ ἀντιλάβῃ 1561
 5 ἁμαρτωλοῦ. εὖ ποίησον ταπεινῷ καὶ μὴ δῶς ἀσεβεῖ·
 ἐμπόδισον τοὺς ἄρτους σου καὶ μὴ δῶς αὐτῷ, ἵνα μὴ ἐν
 αὐτοῖς σε δυναστεύσῃ· διπλάσια γὰρ κακὰ εὐρήσει σοι ἐν πᾶσιν
 6 ἀγαθοῖς οἷς ἂν ποιῇς αὐτῷ. ὅτι καὶ ὁ ὑψίστος ἐμίσησεν
 ἁμαρτωλούς, καὶ τοῖς ἀσεβέσιν ἀποδώσει ἐκδίκησιν·
 φυλάσσει δὲ αὐτοὺς εἰς ἡμέραν ἐκδικήσεως αὐτῶν κραταίαν.
 7 δὸς τῷ ἀγαθῷ καὶ μὴ ἀντιλάβῃ ἁμαρτωλοῦ.
 8 οὐκ ἐκβληθήσεται ἐν ἀγαθοῖς ὁ φίλος, καὶ οὐ κρυβήσεται ἐν
 9 κακοῖς ὁ ἐχθρός. ἐν ἀγαθοῖς ἀνδρὸς οἱ ἐχθροὶ αὐτοῦ ἐν

λύπη, καὶ ἐν τοῖς κακοῖς αὐτοῦ καὶ ὁ φίλος διαχωρισθήσεται.
 μὴ πιστεύσης τῷ ἐχθρῷ σου εἰς τὸν αἰῶνα· ὥς γὰρ ὁ χαλκὸς ἰούται, 10
 οὕτως ἡ πονηρία αὐτοῦ. καὶ ἐὰν ταπεινωθῇ καὶ πο- 11
 ρεύηται συγκεκυφώς, ἐπίστησον τὴν ψυχὴν σου καὶ φύλαξαι ἀπ’
 αὐτοῦ,

καὶ ἔσῃ αὐτῷ ὥς ἐκμεμαχὼς ἔσοπτρον, καὶ γνώσῃ ὅτι
 οὐκ εἰς τέλος κατίωσε. μὴ στήσης αὐτὸν παρὰ σεαυτῷ, μή- 12
 ποτε καταστρέψας σε στῇ ἐπὶ τὸν τόπον σου·

μὴ καθίσῃς αὐτὸν ἐκ δεξιῶν σου, μήποτε ζητήσῃ τὴν καθέδραν
 σου λαβεῖν, καὶ ἐπ’ ἐσχάτων ἐπιγνώσῃ τοὺς λόγους μου, καὶ
 ἐπὶ τῶν ῥημάτων μου κατανυγήσῃ.

τίς ἐλέησει ἐπαοιδὸν ὀφειδῆκτον· καὶ πάντας τοὺς προσάγοντας 13
 θηρίους; οὕτως τὸν προσπορευόμενον ἀνδρὶ ἀμαρτωλῷ 14
 καὶ συμφνυρόμενον ἐν ταῖς ἀμαρτίαις αὐτοῦ.

ὦραν μετὰ σου διαμενεῖ ἐν στάσει δικαία, καὶ ἐὰν ἐκκλίνῃς, 15
 οὐ μὴ καρτερήσῃ. καὶ ἐν τοῖς χεῖλεσιν αὐτοῦ γλυκανεῖ ὁ ἐχθρός, 16
 καὶ ἐν τῇ καρδίᾳ αὐτοῦ βουλευσεται ἀναστρέφαι σε εἰς βόθρον·

ἐν ὀφθαλμοῖς αὐτοῦ δακρύσει, καὶ ἐὰν εὖρῃ καιρὸν οὐκ ἐμ- 17
 πλησθήσεται ἀφ’ αἵματος· κακὰ ἐὰν ὑπαντήσῃ σοι,

156² εὐρήσεις αὐτὸν πρότερόν σου ἐκεῖ, καὶ ὥς ἄνθρωπος βοηθῶν
 ὑποσχάσει πτέρναν σου· τὴν κεφαλὴν αὐτοῦ κινήσει καὶ 18
 ἐπικροτήσῃ ταῖς χερσί, καὶ πολλὰ διαψιθυρεῖ καὶ
 ἀλλοιώσει τὸ πρόσωπον αὐτοῦ.

ὁ ἀπτόμενος πίσεως μολυνθήσεται ἐν αὐτῇ, καὶ κοινωνῶν 1 XIII
 ὑπερηφάνῳ ὁμοιωθήσεται αὐτῷ.

βάρος ὑπὲρ σε μὴ ἄρῃς ἐν ζωῇ σου, καὶ ἰσχυροτέρῳ σου 2
 καὶ πλουσιωτέρῳ μὴ κοινώνει.

τί κοινωνήσῃ χύτρα πρὸς λέβητα; αὕτῃ προσκρούσει,
 καὶ αὕτῃ συντριβήσεται. πλούσιος ἠδίκησε, καὶ αὐτοῦ 3

προσδεθήσονται. πτωχὸς ἠδίκησε, καὶ αὐτὸς προσα-
 πειληθήσεται. ἐὰν χρησιμεύσης, ἐργάται ἐν σοί, καὶ 4

ἐὰν ὑστερήσης, καταθλίψει σε. καὶ ἐὰν ἔχῃς, συμβιώσεται σοι 5
 καὶ ἀποκενώσει σε, καὶ αὐτὸς οὐ πονήσει.

χρεῖαν ἔσχηκέ σου, καὶ ἀποπλανήσει σε, καὶ προσγελάσεται σοι 6
 καὶ δώσει σοι ἑλπίδα· λαλήσει σοι καλὰ· καὶ ἐρεῖ· τίς ἡ χρεῖά σου;

καὶ αἰσχυνεῖ σε τοῖς βρώμασιν αὐτοῦ, 7

ἕως οὗ ἀποκενώσει σε δις ἢ τρίς, καὶ ἐπ’ ἐσχάτων καταμωκῆσεται σου·
 καὶ μετὰ ταῦτα ὄψεται σε καὶ καταλείψει σε, καὶ τὴν κεφαλὴν αὐτοῦ

- 8 κινήσει ἐπὶ σοι. πρόσεχε μὴ ἀποπλανηθῆς τῇ διανοίᾳ,
καὶ μὴ ταπεινωθῆς ἐν εὐφροσύνῃ καρδίας σου.
- 9 προσκαλεσαμένου σε δυνάστου ὑποχωρῶν γίνου, καὶ τοσοῦτῳ
μᾶλλον σε προσκαλέσεται πλεονάζων·
- 10 μὴ ἔμπιπτε, ἵνα μὴ ἀπωσθῆς ἀκρίτως, καὶ μὴ μακρὰν
11 ἀφιστῶ, ἵνα μὴ ἐπιλησθῆς. μὴ ἔπεχε εἰσηγορεῖσθαι μετ' αὐτοῦ,
καὶ μὴ πιστεύσης τοῖς πλείοσι λόγοις αὐτοῦ.
- ἐκ πολλῆς γὰρ λαλιᾶς πειράσει σε, καὶ ὡς προσγελῶν ἐξε-
12 τάσει τὰ κρυπτά σου. ἀνελεήμων ὁ μὴ συντηρῶν
λόγους, καὶ οὐ μὴ φείσεται περὶ κακώσεώς σου καὶ δεσμῶν.
- 13 συντήρησον καὶ πρόσεχε σφοδρῶς τοῦ ἀκούειν, ὅτι μετὰ τῆς
πτώσεώς σου περιπατεῖς. ἀκούων ταῦτα ἐν ὕπνῳ σου γρη- 157¹
γόρησον πάσῃ ζωῇ. ἀγάπα τὸν κύριον καὶ ἐπικαλοῦ αὐτὸν εἰς
15 σωτηρίαν σου. πᾶν ζῶον ἀγαπᾷ τὸ ὅμοιον αὐτῷ, καὶ πᾶς
ἄνθρωπος ἀγαπᾷ τὸν πλησίον αὐτοῦ.
- 16 πᾶσα σὰρξ κατὰ γένος συνάγεται, καὶ τῷ ὁμοίῳ αὐτοῦ προσ-
17 κολληθήσεται ἀνὴρ. τί κοινωνήσῃ λύκος ἀμνῷ; οὕτως
18 ἁμαρτωλὸς πρὸς εὐσεβῇ. τίς εἰρήνῃ ὑαίνει πρὸς κύνα;
καὶ τίς εἰρήνῃ πλουσίῳ πρὸς πέννητα;
- 19 κυνηγία λεόντων ὄναγροι ἐν ἐρήμῳ· οὕτως νομαὶ πλουσίῳ
20 πτωχοί. βδέλυγμα ὑπερηφάνων ταπεινότης, οὕτως
βδέλυγμα πλουσίῳ πτωχός.
- 21 πλούσιος σαλευόμενος στηρίζεται ὑπὸ φίλων, πτωχὸς δὲ πεσὼν
προσαπωθεῖται ὑπὸ φίλων.
- 22 πλουσίου σφαλέντος πολλοὶ ἀντιλήπτορες, ἐλάλησεν ἀπόρρητα
καὶ ἐδικαίωσαν αὐτόν. ταπεινὸς ἔσφαλε καὶ προσεπετί-
μησαν αὐτῷ· ἐφθέγγατο σύνεσιν καὶ οὐκ ἐδόθη αὐτῷ
23 τόπος. πλούσιος ἐλάλησε καὶ πάντες ἐσίγησαν, καὶ τὸν λόγον
αὐτοῦ ἀνύψωσαν ἕως τῶν νεφελῶν.
- πτωχὸς ἐλάλησε καὶ εἶπαν· τίς οὗτος; καὶ ἐὰν προσκόψῃ, προσανα-
24 τρέψουσιν αὐτόν. ἀγαθὸς ὁ πλοῦτος ᾧ μὴ πρόσεστιν ἁμαρτία,
καὶ πονηρὰ ἡ πτωχεία ἐν στόματι ἄσεβοις.
- 25 καρδία ἀνθρώπου ἀλλοιοῖ τὸ πρόσωπον αὐτοῦ, ἐὰν τε εἰς ἀγαθὰ
ἐὰν τε εἰς κακά· καὶ ἀγαθύνει πρόσωπον ἐν τέρψει καρδία
26 θάλλουσα. ἥχνος καρδίας ἐν ἀγαθοῖς πρόσωπον θάλλον,
καὶ εὖρεσις παραβολῶν διαλογισμὸς μετὰ κόπου.

10 Cod. ἐμπλησθῆς et sup sec manu ἐπιλησθῆς

- μακάριος ἀνὴρ ὃς οὐκ ὠλίσθησεν ἐν τῷ στόματι αὐτοῦ, καὶ 1 XIV
οὐ κατενύγη ἐν πληθί ἀμαρτιῶν·
- μακάριος οὗ οὐ κατέγνω ἡ ψυχὴ αὐτοῦ, καὶ ὃς οὐκ ἔπεσεν ἀπὸ 2
τῆς ἐλπίδος αὐτοῦ τῆς ἐπὶ Κύριον.
- 157² ἀνδρὶ μικρολόγῳ οὐ καλὸς ὁ πλοῦτος, καὶ ἀνδρὶ βασκάνῳ ἱνατί 3
χρήματα; ὁ συνάγων ἀπὸ τῆς ψυχῆς αὐτοῦ συνάγει 4
ἄλλοις, καὶ ἐν τοῖς ἀγαθοῖς αὐτοῦ τρυφῆσουσιν ἕτεροι.
- ὁ πονηρὸς ἑαυτῷ τίνι ἔσται ἀγαθός; καὶ οὐκ εὐφρανθήσεται 5
ἐν τοῖς χρήμασιν αὐτοῦ. τοῦ βασκαίνοντος ἑαυτὸν οὐκ 6
ἔστι πονηρότερος, καὶ τοῦτο ἀνταπόδομα τῆς κακίας αὐτοῦ·
- καὶ ἐὰν εὖ ποιήσῃ, οὐχ ἔκων ποιεῖ, καὶ ἐπ' ἐσχάτων ἐκφανεῖ 7
τὴν κακίαν αὐτοῦ. πονηρὸς ὁ βασκαίνων ἰδεῖν ὀφθαλμῷ, 8
ἀποστρέφων πρόσωπον καὶ ὑπερορῶν ψυχάς.
- πλεονέκτου ὀφθαλμὸς οὐ πίμπλαται μερίδος, καὶ ἀδικία 9
πονηροῦ ἀναξηραίνει ψυχὴν αὐτοῦ.
- ὀφθαλμὸς πονηρὸς φθονερὸς ἐπ' ἄρτῳ, καὶ ἑλλιπὴς ἐπὶ τῆς 10
τραπέζῃ αὐτοῦ. τέκνον, καθὼς ἐὰν ἔχῃς εὖ ποιεῖ σεαυτῷ, 11
καὶ προσφοράς Κυρίῳ ἀξίως πρόσαγε·
- μνησθητι ὅτι θάνατος οὐ χρονιεῖ, καὶ διαθήκη ᾧδου οὐχ ὑπεδείχθη σοι· 12
πρὶν σε τελευτῆσαι εὖ ποιεῖ φίλῳ, καὶ κατὰ τὴν ἰσχύν σου ἔκτεινον 13
καὶ δὸς αὐτῷ. μὴ ἀφυστερήσῃς ἀπὸ ἀγαθῆς ἡμέρας, 14
καὶ μερὶς ἐπιθυμίας ἀγαθῆς μὴ σε παρελθέτω.
- οὐχὶ ἐτέρῳ καταλείψεις τοὺς πόνους σου, καὶ τοὺς κόπους σου εἰς 15
διαιρέσεις κλήρου; δὸς καὶ λάβε, καὶ ἀγίασον τὴν ψυχὴν σου, 16
ὅτι οὐκ ἔστιν ἐν ᾧδου ζητῆσαι τροφήν.
- πᾶσα σὰρξ ὥς ἱμάτιον παλαιοῦται· ἡ γὰρ διαθήκη ἡ ἀπ' αἰῶνος 17
θανάτῳ ἀποθανῇ. ὥς φύλλον θάλλον ἐπὶ δένδρου 18
δασέος, τὰ μὲν καταβάλλει, ἄλλα δὲ φύνει· οὕτως καὶ γενεὰ
σαρκὸς καὶ αἵματος, ἡ μὲν τελευτᾷ, ἑτέρα δὲ γεννᾶται.
- πᾶν ἔργον σηπόμενον ἐκλείπει, καὶ ὁ ἐργαζόμενος αὐτὸ 19
μετ' αὐτοῦ ἀπελεύσεται. μακάριος ἀνὴρ ὃς ἐν σοφίᾳ 20
μελετήσῃ καλά, καὶ ὃς ἐν συνέσει αὐτοῦ διαλεχθήσεται ἁγία·
- ὁ διανοούμενος τὰς ὁδοὺς αὐτοῦ ἐν καρδίᾳ αὐτοῦ, καὶ ἐν 21
- 158¹ τοῖς ἀποκρύφους αὐτῆς ἐννοηθήσεται.
- ἔξελθε ὀπίσω αὐτῆς ὥς ἰχθυεύς, καὶ ἐν ταῖς ὁδοῖς αὐτῆς 22
ἐνέδρευε. ὁ παρακύπτων διὰ τῶν θυρίδων αὐτῆς, καὶ 23
ἐπὶ τῶν θυρωμάτων αὐτῆς ἀκροάζεται·
- ὁ καταλύων σύνεγγυς τοῦ οἴκου αὐτῆς, καὶ ἐν τοῖς τοίχοις αὐτῆς 24

- 25 πῆξει πάσσαλον. στήσει τὴν σκηνὴν αὐτοῦ κατὰ χεῖρα αὐτῆς,
καὶ καταλύσει ἐν καταλύματι ἀγαθῶν·
- 26 θήσει τὰ τέκνα αὐτοῦ ἐν τῇ σκέπῃ αὐτῆς, καὶ ὑπὸ τοὺς κλάδους
27 αὐτῆς αὐλισθήσεται. σκεπασθήσεται ἀπ' αὐτῆς ἀπὸ
καύματος, καὶ ἐν τῇ δόξῃ αὐτῆς καταλύσει.
- XV 1 ὁ φοβούμενος τὸν κύριον ποιήσει αὐτά, καὶ ὁ ἐγκρατὴς γνώσεως νόμου
2 εὐρήσει αὐτήν· καὶ ὡς μήτηρ ὑπαντήσῃ αὐτῷ, καὶ ὡς γυνὴ
παρθενίας προσδέξεται αὐτόν·
- 3 ψωμίει αὐτὸν ἄρτον συνέσεως, καὶ ὕδωρ σοφίας ποτιεῖ
4 αὐτόν· στηριχθήσεται ἐπ' αὐτήν καὶ οὐ μὴ κλιθῇ, καὶ
5 ἐπ' αὐτῆς ἐφέξει καὶ οὐ μὴ καταισχυνθῇ· καὶ ὑψώσει αὐτὸν
παρὰ τοὺς πλησίον αὐτοῦ, καὶ ἐν μέσῳ ἐκκλησίας
6 ἀνοίξει στόμα αὐτοῦ· εὐφροσύνην καὶ στέφανον ἀγαλλιά-
ματος εὐρήσει· καὶ ὄνομα αἰῶνος κατακληρονομήσει αὐτόν.
- 7 καὶ οὐ μὴ καταλήψωνται αὐτήν ἄνθρωποι ἀσύνητοι, καὶ ἄνδρες
ἀμαρτωλοὶ οὐ μὴ ἴδωσιν αὐτήν·
- 8 μακράν ἐστιν ἀπὸ ὑπερηφανίας, καὶ ἄνδρες ψεύσται οὐ μὴ
9 μνησθήσονται αὐτῆς. οὐχ ὥραῖος αἶνος ἐν στόματι ἀ-
μαρτωλοῦ, ὅτι οὐ παρὰ Κυρίου ἀπεστάλη αὐτῷ·
- 10 ἐν γὰρ σοφίᾳ ῥηθήσεται αἶνος, καὶ ὁ κύριος εὐδοώσει αὐτόν.
11 μὴ εἴπῃς ὅτι διὰ Κύριον ἀπέστην· ἃ γὰρ ἐμίσησεν, οὐ ποιήσεις.
12 μὴ εἴπῃς· αὐτός με ἐπλάνησεν· οὐ γὰρ χρεῖαν ἔχει ἀνδρὸς ἀμαρτωλοῦ.
13 πᾶν βδέλυγμα ἐμίσησεν ὁ κύριος, καὶ οὐκ ἔστιν ἀγαπητὸν τοῖς
14 φοβουμένοις αὐτόν. αὐτὸς ἐξ ἀρχῆς ἐποίησεν ἄνθρωπον,
καὶ ἀφῆκεν αὐτὸν ἐν χειρὶ διαβουλίου αὐτοῦ.
- 15 ἐὰν θέλῃς, συντηρήσεις ἐντολάς, καὶ πίστιν ποιῆσαι εὐδοκίας.
16 παρέθηκε σοι πῦρ καὶ ὕδωρ, οὗ ἐὰν θέλῃς ἔκτεινον τὴν χειρά σου·
17 ἔναντι ἀνθρώπων ἡ ζωὴ καὶ ὁ θάνατος, καὶ ὁ ἐὰν εὐδοκήσῃ
18 δοθήσεται αὐτῷ. ὅτι πολλὴ ἡ σοφία τοῦ κυρίου· καὶ ἰσχυρὸς
ἐν δυναστείᾳ καὶ βλέπων τὰ πάντα·
- 19 καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτόν, καὶ αὐτὸς
20 ἐπιγνώσεται πᾶν ἔργον ἀνθρώπου· οὐκ ἐνετείλατο ἀσεβεῖν
οὐδενί,
καὶ οὐκ ἔδωκεν ἄνεσιν οὐδενὶ ἀμαρτάνειν.
- XVI 1 μὴ ἐπιθύμει τέκνων πλῆθος ἄχρηστον, μῆδε εὐφραίνου
2 ἐπὶ υἱοῖς ἀσεβέσιν· ἐὰν πληθύνωσι, μὴ εὐφραίνου
ἐπ' αὐτοῖς, εἰ μὴ ἔστι φόβος Κυρίου μετ' αὐτῶν·

12 Cod. ἐπλασεν

- μὴ ἐμπιστεύσης τῇ ζωῇ αὐτῶν, καὶ μὴ ἔπεχε ἐπὶ τὸ πλῆθος αὐτῶν· κρεῖσσον γὰρ εἰς δίκαιος ἢ χίλιοι, καὶ ἀποθανεῖν ἄτεκνον ἢ ἔχειν τέκνα ἀσεβῆ· ἀπὸ γὰρ ἐνὸς συνετοῦ συνοικισθήσεται πόλις, φυλὴ δὲ ἀσεβῶν ἐρημωθήσεται ἐν τάχει. 3 4
 πολλὰ τοιαῦτα ἑώρακεν ὁ ὀφθαλμός μου, καὶ ἰσχυρότερα τούτων ἀκήκοε τὸ οὖς μου. ἐν συναγωγῇ ἁμαρτωλῶν ἐκκαυθίσεται πῦρ, καὶ ἐν ἔθνει ἀπειθεῖ ἐξεκαύθη ὀργή. 5 6
 οὐκ ἐξιλίστατο περὶ τῶν ἀρχαίων πάντων γιγάντων, οἱ ἀπέστησαν ἐν τῇ ἰσχύϊ τῆς ἀφροσύνης αὐτῶν· 7
 οὐκ ἐφείσατο περὶ τῆς παροικίας Λῶτ, οὓς ἐβδελύξατο διὰ τὴν ὑπερηφανίαν αὐτῶν· 8
 οὐκ ἐλήσεν ἔθνος ἀπωλείας, τοὺς ἐξερχομένους ἐν ἁμαρτίαις αὐτῶν ὥς ἐποίουν· καὶ οὕτως ἐξακοσίας χιλιάδας πεζῶν τοὺς ἐπισυναχθέντας ἐν σκληροκαρδίᾳ αὐτῶν. 9 10
 μαστιγῶν, ἑλεῶν, τύπτων, ἰώμενος, Κύριος ἐν οἰκτιρμῇ καὶ παιδείᾳ διεφύλαξε· καὶ ἂν ἢ εἰς σκληροτράχηλος ἐν λαῷ, θαυμαστὸν τοῦτο εἰ ἀθωωθήσεται. 11
 159¹ ἔλεος γὰρ καὶ ὀργή παρ' αὐτῷ διὰ τάχους, δυνάστης ἐξίλασμων καὶ ἐκχέων ὀργήν. κατὰ τὸ πολὺ ἔλεος αὐτοῦ, οὕτως καὶ τὸ ἔλεγχος αὐτοῦ· ἄνδρα κατὰ τὰ ἔργα αὐτοῦ κρινεῖ. 12
 οὐκ ἐκφεύζεται ἐν ἀρπάγματι ἁμαρτωλός, καὶ οὐ μὴ καθυστερίσῃ ὑπομονὴ εὐσεβοῦς. πάσῃ ἐλεημοσύνῃ ποιήσων τόπον, ἕκαστος γὰρ κατὰ τὰ ἔργα αὐτοῦ εὐρήσει· 13 14
 Κύριος ἐσκήληρνε Φαραὼ μὴ εἰδέναι αὐτόν, ὅπως ἂν γνωσθῇ ἐνεργήματα αὐτοῦ τῇ ὑπ' οὐρανόν. 15
 πάσῃ τῇ κτίσει τὸ ἔλεος αὐτοῦ φανερόν· καὶ τὸ φῶς αὐτοῦ καὶ τὸ σκότος ἐμέρισε τῷ ἀδάμαντι. 16
 μὴ εἴπῃς· ἀπὸ Κυρίου κρυβήσομαι, καὶ ἐξ ὕψους τίς μου μνησθήσεται; 17
 ἐν λαῷ πλείονι οὐ μὴ μνησθῶ, τίς γὰρ ἡ ψυχὴ μου ἐν ἀμετρήτῳ κτίσει; ἰδοὺ ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ, ἄβυσσος 18
 καὶ γῆ καὶ τὰ ἐν αὐτοῖς, ἐν τῇ ἐπισκοπῇ αὐτοῦ σαλευθήσεται· ἅπας ὁ κόσμος γεγονῶς καὶ γινόμενος ἐν θελήματι αὐτοῦ· ἅμα τὰ ὄρη καὶ τὰ θεμέλια τῆς γῆς ἐν τῷ ἐπιβλέψαι ἐπ' αὐτὰ Κύριον συσσειόνται τρόμῳ, καὶ ἀξίως οὐ διανοηθήσεται ἐπ' αὐτοῖς καρδίαι· καὶ τὰς ὁδοὺς αὐτοῦ τίς ἐνθυμηθήσεται; καταγίς, ἣν οὐκ ὄψεται ἄνθρωπος, τὰ δὲ πλείονα τῶν ἔργων αὐτοῦ ἐστὶν ἐν ἀποκρύφοις. 19 20 21

- 22 ἔργα δικαιοσύνης αὐτοῦ τίς ἀναγγελεῖ· ἢ τίς ὑπομενεῖ;
μακρὰν γὰρ ἡ διαθήκη· καὶ ἐξέτασις ἀπάντων ἐν τελευτῇ.
- 23 ἐλαττούμενος διανοεῖται ταῦτα, καὶ ἀνὴρ ἄφρων δια-
νοεῖται πλανώμενος μωρά.
- 24 ἄκουσόν μου, τέκνον, καὶ μάθε ἐπιστήμην, καὶ ἐπὶ τῶν λόγων
μου πρόσεχε τῇ καρδίᾳ σου·
- 25 ἐκφανῶ ἐν σταθμῷ παιδείαν, καὶ ἐν ἀκριβείᾳ ἀπαγγελῶ
26 ἐπιστήμην αὐτοῦ. καὶ ἐν κρίσει Κυρίου ἔργα αὐτοῦ ἀπ' ἀρχῆς,
καὶ ἀπὸ ποιήσεως αὐτῶν διέστειλε μερίδας αὐτῶν.
- 27 ἐκόσμησεν εἰς αἰῶνα τὰ ἔργα αὐτοῦ, καὶ ἐν χειρὶ αὐτοῦ αἱ ἀρχαὶ 159²
αὐτοῦ εἰς γενεὰς γενεῶν. οὔτε ἐπείνασαν οὔτε ἐκο-
πίασαν ἐν ποιήμασιν αὐτοῦ, καὶ οὐκ ἐξέλειπον ἀπὸ τῶν
- 28 ἔργων αὐτοῦ· ἕκαστος τὸν πλησίον αὐτοῦ οὐκ ἐξέθλιψε,
καὶ ἕως αἰῶνος οὐκ ἀπειθήσουσι τὸν λόγον αὐτοῦ.
- 29 καὶ μετὰ ταῦτα εἰς γῆν ἐπέβλεψεν ὁ κύριος· καὶ ἐνέπλησεν αὐτὴν
30 τῶν ἀγαθῶν αὐτοῦ. ψυχὴν παντὸς ζώου ἐκάλυψε
τὸ πρόσωπον αὐτῆς, καὶ εἰς αὐτὴν ἡ ἀποστροφή αὐτῶν.
- XVII 1 Κύριος ἔκτισεν ἐκ γῆς ἄνθρωπον, καὶ πάλιν ἀπέστρεψεν αὐτὸν εἰς
αὐτήν·
- 2 ἡμέρας ἀριθμοῦ καὶ καιρὸν ἔδωκεν αὐτοῖς, καὶ ἔδωκεν
3 αὐτοῖς ἐξουσίαν τῶν ἐπ' αὐτῆς. ἐνέδυσσε δὲ αὐτοὺς
καθ' ἑαυτοὺς ἰσχύν, καὶ κατ' εἰκόνα αὐτοῦ ἐποίησεν αὐτούς·
- 4 ἔθηκε τὸν φόβον αὐτοῦ ἐπὶ πάσης σαρκός, καὶ κατακυριεύειν
θηρίων καὶ πετεινῶν ἐν ὁμοιώματι.
- 5 ἔκτον δὲ νοῦν αὐτοῖς ἐδωρήσατο μερίζων, καὶ τὸν ἔβδομον
λόγον ἐρμενέα τῶν ἐνεργημάτων αὐτοῦ.
- 6 διαβούλιον καὶ γλῶσσαν καὶ ὀφθαλμούς, ὥτα καὶ καρδίαν
7 ἔδωκε διανοεῖσθαι αὐτοῖς. ἐπιστήμην συνέσεως ἐνέ-
πλησεν αὐτούς, καὶ ἀγαθὰ καὶ κακὰ ὑπέδειξεν αὐτοῖς·
- 8 ἔθηκε τὸν ὀφθαλμὸν αὐτοῦ ἐπὶ τὰς καρδίας αὐτῶν,
9 ἔδωκε δι' αἰῶνων καυχᾶσθαι ἐπὶ τοῖς θαυμασίοις αὐτοῦ, ἵνα
διηγῶνται τὰ ἔργα αὐτοῦ συνετῶς·
- 10 καὶ ὄνομα ἁγιασμοῦ αὐτοῦ αἰνέσουσιν ἐκλεκτοί.
- 11 προσέθηκεν αὐτοῖς ἐπιστήμην, καὶ νόμον ζωῆς ἐκκληροδό-
τησεν αὐτοῖς, εἰς τὸ νοῆσαι ὅτι θνητοὶ ὄντες ὑπάρχουσι νῦν·
- 12 διαθήκην αἰῶνος ἔστησε μετ' αὐτῶν, καὶ τὰ κρίματα
13 αὐτοῦ ὑπέδειξεν αὐτοῖς. μεγαλεῖον δόξης εἶδον

26 Cod. ἀπαρχῆς

- οἱ ὀφθαλμοὶ αὐτῶν, καὶ δόξαν φωνῆς αὐτῶν ἤ-
 160¹ κουσε τὸ οὖς αὐτῶν· καὶ εἶπεν αὐτοῖς· προσέχετε ἀπὸ 14
 παντὸς ἀδίκου, καὶ ἐνετείλατο αὐτοῖς ἐκάστῳ περὶ τοῦ πλησίον.
 οὐ κρυβήσονται ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ· αἱ ὁδοὶ 15
 αὐτῶν ἐναντίον αὐτοῦ διὰ παντός.
 πᾶς δὲ ἄνθρωπος ἐκ νεότητος ἐπὶ τὰ πονηρά· καὶ οὐκ ἴσχυσαν 16
 τὰς καρδίας αὐτῶν ἀντὶ λίθινων ποιῆσαι σαρκίνας.
 ἐν γὰρ μερισμῷ τῶν ἐθνῶν τῆς γῆς πάσης ἐκάστῳ ἔθνει κατέ- 17
 στησεν ἡγούμενον, καὶ προσελάβετο τὸν Ἰσραὴλ ἑαυτῷ μερίδα·
 ὃν πρωτόγονον ὄντα τιθηνεῖ παιδεῖα, καὶ μερίζων φῶς 18
 ἀγαπήσεως οὐκ ἀνίσχιν αὐτόν.
 διὸ πάντα τὰ ἔργα αὐτῶν ὡς ὁ ἥλιος ἐναντίον αὐτοῦ ἐστι, 19
 καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἐνδελεχῶς ἐπὶ τὰς ὁδοὺς αὐτῶν·
 οὐκ ἐκρύβησαν αἱ ἀδικίαι αὐτῶν ἀπ' αὐτοῦ, καὶ πᾶσαι αἱ ἀ- 20
 μαρτίαι αὐτῶν ἔναντι Κυρίου. Κύριος δὲ χρηστὸς ὢν καὶ εἰδὼς 21
 τὸ πλάσμα αὐτοῦ οὔτε ἀνῆκεν αὐτοὺς οὔτε ἐγκατέλιπε φει-
 δόμενος αὐτῶν· ἐλεημοσύνη γὰρ ἀνδρὸς ὡς σφραγὶς 22
 μετ' αὐτοῦ· καὶ χάριν ἀνθρώπου ὡς κόρην συντηρήσει.
 μερίζων υἱοῖς αὐτοῦ καὶ θυγατράσι μετάνοιαν μετὰ ταῦτα 23
 ἐξαναστήσεται καὶ ἀνταποδώσει αὐτοῖς·
 καὶ τὸ ἀνταπόδομα αὐτῶν εἰς κεφαλὴν αὐτῶν ἀνταποδώσει·
 πλὴν μετανοοῦσιν ἔδωκεν ἐπάνοδον, καὶ παρεκάλεσεν ἐκ- 24
 λείποντας ὑπομονήν· ἐπίστρεφε οὖν πρὸς Κύριον καὶ 25
 ἀπόλειπε ἁμαρτίας, δεήθητι κατὰ πρόσωπον καὶ σμί-
 κρυνον πρόσκομμα· ἐπανάγαγε ἐπὶ Ὑψιστον· καὶ ἀπό- 26
 στρεφε ἀδικίας, αὐτὸς γὰρ ὁδηγήσει ἐκ σκοτόους εἰς φωτισμὸν
 ὑγείας, καὶ σφόδρα μίσησον βδέλυγμα.
 Ὑψίστῳ τίς αἰνέσει ἐν ᾧδου ἀντὶ ζώντων καὶ διδόντων 27
 ἀνθομολόγησιν; ἀπὸ νεκροῦ ὡς μηδὲν ὄντος ἀπόλ- 28
 λυται ἐξομολόγησις· ζῶν καὶ ὑγιὲς τῇ καρδίᾳ αἰ-
 νέσει τὸν κύριον· ὡς μεγάλη ἡ ἐλεημοσύνη τοῦ κυρίου θεοῦ 29
 160² ἡμῶν, καὶ ἐξίλασμός τοῖς ἐπιστρέφουσιν ἐπ' αὐτὸν ὁσίως.
 οὐ γὰρ δύναται πάντα εἶναι ἐν ἀνθρώποις, ὅτι οὐκ ἀθάνατος υἱὸς 30
 ἀνθρώπου· τί φωτεινότερον ἡλίου; καὶ τοῦτο ἐκλείπει· καὶ 31
 ἀνὴρ ὃς ἐνθυμηθήσεται σάρκα καὶ αἷμα.
 δύναμιν ὕψους οὐρανοῦ αὐτὸς ἐπισκέπτεται, καὶ ἄνθρωποι πάντες 32
 γῇ καὶ σποδός· ὁ ζῶν εἰς τὸν αἰῶνα ἔκτισε τὰ πάντα 1 XVIII
 κοινῇ· Κύριος μόνος δίκαιος καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ, 2

- 3 οἰακίζων τὸν κόσμον ἐν σπιθαμῇ χειρὸς αὐτοῦ, καὶ πάντα
 ὑπακούει τῷ θελήματι αὐτοῦ·
 αὐτὸς γὰρ βασιλεὺς πάντων ἐν κράτει αὐτοῦ διαστέλλων ἐν
 4 αὐτοῖς ἅγια ἀπὸ βεβήλων. τίς ἐξεποίησεν ἐξαγγεῖλαι
 τὰ ἔργα αὐτοῦ; καὶ τίς ἐξιχνίασε τὰ μεγαλεία αὐτοῦ;
 5 κράτος μεγαλωσύνης αὐτοῦ τίς ἐξαριθμῆσεται; καὶ τίς
 προσθήσει ἐκδιηγῆσασθαι τὰ ἐλέη αὐτοῦ;
 6 οὐκ ἔστιν ἐλαττώσαι οὐδὲ προσθεῖναι, καὶ οὐκ ἔστιν ἐξιχνι-
 7 ἄσαι τὰ θαυμάσια τοῦ κυρίου. ὅταν συντελέσῃ ἄνθρωπος τότε
 ἄρχεται, καὶ ὅταν παύσῃται τότε ἀπορηθήσεται.
 8 καὶ τί ἄνθρωπος καὶ τίς ἡ χρῆσις αὐτοῦ; τί τὸ ἀγαθὸν αὐτοῦ; καὶ
 9 τί τὸ κακὸν αὐτοῦ; ἀριθμὸς ἡμερῶν ἀνθρώπου πολλὰ ἔτη,
 ἑκατον· ἀλογίστῳ δὲ ἐκάστου πᾶσιν ἡ κοίμησις.
 10 ὡς σταγὼν ὕδατος ἀπὸ θαλάσσης, καὶ ὡς ψῆφος ἄμμου,
 οὕτως χίλια ἔτη ἐν ἡμέραις αἰῶνος.
 11 διὰ τοῦτο μακροθυμεῖ Κύριος ἐπ' αὐτοῖς, καὶ διαχέει τὸ ἔλεος
 12 αὐτοῦ ἐπ' αὐτούς. εἶδε καὶ ἐπέγνω τὴν καταστροφὴν
 αὐτῶν ὅτι πονηρά, διὰ τοῦτο ἐπλήθυνε τὸν ἐξιλασμόν
 13 αὐτοῦ. ἔλεος ἀνθρώπου ἐπὶ τὸν πλησίον αὐτοῦ, ἔλεος δὲ
 Κυρίου ἐπὶ πᾶσαν σάρκα· ἐλέγχων καὶ παιδεύων καὶ
 διδάσκων, καὶ ἐπιστρέφων ὡς ποιμὴν τὸ ποίμνιον αὐτοῦ.
 14 τοὺς ἐκδεχομένους παιδείαν ἐλεεί, καὶ τοὺς κατασπεύδοντας ἐπὶ
 15 τὰ κρίματα αὐτοῦ. τέκνον, ἐν ἀγαθοῖς μὴ δῶς μῶμον,
 μὴδὲ ἐν πάσῃ δεήσει λύπην λόγου πονηροῦ. 161¹
 16 οὐχὶ καύσωνα ἀναπαύσει δρόσος; οὕτως κρείσσον λόγος
 17 ἢ δόσις. οὐκ ἰδοὺ λόγος ὑπὲρ δόμα ἀγαθόν; καὶ
 ἀμφοτέρα παρὰ ἀνθρώπῳ κεχαριτωμένα.
 18 μωρὸς ἀχαρίστως ὄνειδιεί, καὶ δόσις βασκάνου ἐκτῆκει
 19 ὀφθαλμούς. πρὶν ἢ λαλῆσαι μάθανε, καὶ πρὸ
 20 ἀρρωστίας θεραπεύου. πρὸ κρίσεως ἐτοίμαζε
 σεαυτὸν καλλιεργεῖν, καὶ ἐν ὥρᾳ ἐπισκοπῆς εὐρήσεις
 21 ἐξιλασμόν. πρὶν ἀρρωστῆσαι σε ταπεινώθητι
 ἐγκρατεία, καὶ ἐν καιρῷ ἁμαρτημάτων δεῖξον
 22 ἐπιστροφὴν. μὴ ἐμποδίσῃς τοῦ ἀποδοῦναι εὐχὴν εὐ-
 καίρως, καὶ μὴ μείνῃς ἕως θανάτου δικαιωθῆναι.
 23 πρὶν εὐξασθαι ἐτοίμασον σεαυτόν· καὶ μὴ γίνου ὡς
 24 ἄνθρωπος πειράζων τὸν κύριον. μνήσθητι θυμοῦ ἐν ἡμέραις
 τελευτῆς, καὶ καιρὸν ἐκδικήσεως ἐν ἀποστροφῇ προσώπου.

μνήσθητι καιρὸν λιμοῦ ἐν καιρῷ πλησμονῆς, πτω- 25
 χείαν καὶ ἔνδειαν ἐν ἡμέρᾳ πλούτου.
 ἀπὸ πρωΐθεν ἕως ἑσπέρας μεταβάλλει καιρός, 26
 καὶ πάντα ταῦτά ἐστὶ ταχινὰ ἔναντι Κυρίου.
 καὶ ἐν ἡμέραις ἀμαρτιῶν προσέξει ἀπὸ πλημμελείας, καὶ 27
 ἄφρων οὐ συντηρήσει καιρὸν.
 πᾶς συνετὸς ἔγνω σοφίαν καὶ παιδείαν· καὶ τῷ 28
 εὐρόντι αὐτὴν δώσει ἐξομολόγησιν·
 συνετοὶ ἐν λόγοις καὶ αὐτοὶ ἐσοφίσαντο, καὶ ἀνώμ- 29
 βρισαν παροιμίας ἀκριβεῖς εἰς ζώην.
 κρείσσων παρρησία ἐν δεσπότῃ μόνῳ· εἴπερ νεκρὰ
 καρδία νεκρῷ ἀντέχεται.

161²

Ἐγκράτεια ψυχῆς.

ὀπίσω τῶν ἐπιθυμιῶν σου μὴ πορεύου, καὶ ἀπὸ τῶν ὀρέ- 30
 ξέων σου κωλύου. εἰς χορηγήσης τῇ ψυχῇ σου ἐπι- 31
 θυμίαν εὐδοκίας αὐτῆς, ποιήσεις ἐπίχαρμα τῶν ἐχθρῶν
 σου οἱ βασκανοῦσί σε. μὴ εὐφραίνου ἐπὶ πολλῇ 32
 τρυφῇ σου, μηδὲ προσδεήθης συμβουλῆς αὐτῆς·
 μὴ γίνου πτωχὸς συμβολοκοπῶν ἐκ δανεισμοῦ, καὶ οὐδὲν 33
 σοι ἐστὶν ἐν μαρσιππίῳ· ἔση γὰρ ἐπίβουλος τῆς ἰδίας ζωῆς
 λαλητός. ἐργάτης μέθυσος οὐ πλουτισθήσεται· καὶ 1 XIX
 ὁ ἐξουδενῶν τὰ ὀλίγα, κατὰ μικρὸν πεσεῖται.
 οἶνος καὶ γυναῖκες ἀποστήσουσι συνετούς, καὶ ὁ κολλώμενος πόρναις 2
 τολμηρὸς ἔσται. σῆτες καὶ σκώληκες κληρονομήσουσιν αὐτόν, 3
 καὶ ξηρανθήσεται ἐν παραδειγματισμῷ μείζονι.
 ὁ ταχὺ ἐμπιστεύων κοῦφος καρδία, καὶ ὁ ἀμαρτάνων εἰς 4
 ψυχὴν αὐτοῦ πλημμελήσει. ὁ εὐφραινόμενος ἐπὶ κακο- 5
 εξίᾳ καταγινώσκειται, ὁ δὲ ἀντοφθαλμῶν ἡδοναῖς στεφανοῖ
 τὴν ζώην αὐτοῦ. ὁ ἐγκρατευνόμενος γλώσση ἀμάχῳ συμ- 6
 βιώσεται, καὶ ὁ μισῶν λαλιὰν ἐλαττοῦται κακία.
 μηδέποτε δευτερώσης λόγον, καὶ οὐθέν σοι ἔσται ἐν ἐλατ- 7
 τώσει. ἐν φίλῳ καὶ ἐχθρῷ, μὴ διηγοῦ βίου ἀλλοτρίους, 8
 καὶ εἰ μὴ σοὶ ἐστὶν ἀμαρτία, μὴ ἀποκάλυπτε·
 ἀκήκοε γὰρ σου καὶ ἐφυλάξατό σε, καὶ ἐν καιρῷ μισεῖ σε. 9
 ἀκήκοας λόγον; συναποθανέτω σοι· καὶ εὐθαρσῆς γίνου, 10
 οὐ γὰρ μή σε ῥήξη. ἀπὸ προσώπου λόγου ὀνειδίζει 11

μωρός, ὡς ἀπὸ προσώπου βλέφους ἢ τίκτουσα.

12 βέλος πεπηγὸς ἐν μηρῷ σαρκός, οὕτως λόγος ἐν κοιλίᾳ

13 μωροῦ. ἔλεγχον φίλον, μήποτε οὐκ ἐποίησε,

καὶ εἰ ἐποίησε, μήποτε προσθῇ.

14 ἔλεγχον τὸν πλησίον, μήποτε οὐκ εἶπε· καὶ εἰ εἶρηκεν ἵνα

15 μὴ δευτερώσῃ. ἔλεγχον φίλον, πολλάκις γὰρ γίνεται 162¹

διαβολὴ ματαία, καὶ μὴ παντὶ λόγῳ πιστευέτω ἡ καρ-

16 δία σου. ἔστιν ὀλισθαίνων λόγῳ καὶ οὐκ ἀπὸ

ψυχῆς, καὶ τίς ἐστιν ὃς οὐκ ὠλίσθησεν ἐν τῇ γλώσσει αὐτοῦ;

17 ἔλεγχον τὸν πλησίον πρὶν ἢ ἀπειλήσαι, καὶ δὸς τόπον νόμῳ

᾿Υψίστου, γινόμενος ἀμηνῆς.

18 φόβος Κυρίου ἀρχὴ προσλήψεως, σοφία δὲ παρ' αὐτοῦ ἀγάπησιν

19 περιποιεῖ. γνῶσις ἐντολῶν Κυρίου παιδεία ζωῆς,

οἱ δὲ ποιοῦντες τὰ ἀρεστὰ αὐτῷ ἀθανασίας δένδρον καρποῦνται.

20 πᾶσα σοφία φόβος παρὰ Κυρίου, καὶ ἐν πάσῃ σοφίᾳ ποί-

ησις νόμου, καὶ γνῶσις τῆς παντοκρατορίας αὐτοῦ.

21 οἰκείτης λέγων τῷ δεσπότῃ· ὥς ἀρέσκει οὐ ποιήσω, ἐὰν

μετὰ ταῦτα ποιήσῃ, παροργίζει τὸν τρέφοντα αὐτόν.

22 οὐκ ἔστι σοφία πονηρίας ἐπιστήμη· καὶ οὐκ ἔστιν ὅπου

βουλὴ ἀμαρτωλῶν φρόνησις.

23 ἔστι πονηρία, καὶ αὕτῃ βδέλυγμα, καὶ ἔστιν ἄφρων ἐλατ-

24 τούμενος σοφία. κρείσσων πτοούμενος ἐν συνέσει

ἔμφοβος τοῦ περισσεύοντος ἐν φρονήσει καὶ παραβαί-
νοντος νόμιμα ᾿Υψίστου.

25 ἔστι πανουργία ἀκριβὴς καὶ αὕτῃ ἄδικος, καὶ ἔστι δια-

στρέφω χάριν τοῦ ἐκφᾶναι κρίμα, καὶ ἔστι δικαίων

26 κρίσει σοφός. ἔστι πονηρευόμενος συγκεκυφὼς

μελανία, καὶ τὰ ἐντὸς αὐτοῦ πλήρης δόλου πυρώδους·

27 συγκύφων πρόσωπον καὶ ἐθελοκωφῶν, οὗ ἐὰν ἐπιγινωσθῇ

προφθάσει σε κακοποιῆσαι·

28 καὶ ἐὰν ὑπὸ ἐλαττώματος ἰσχύος κωλυθῇ ἀμαρτεῖν,

ἐὰν εὖρῃ καιρὸν κακοποιήσῃ.

29 ἀπὸ δράσεως ἐπιγινωσθήσεται ἀνὴρ, καὶ ἀπὸ ἀπαντή-

σεως προσώπου ἐπιγινωσθήσεται νοήμων·

30 στολισμὸς ἀνδρός, καὶ γέλως ὀδόντων, καὶ βῆμα ἀνθρώπου

XX I ἀναγγελεῖ τὰ περὶ αὐτοῦ. ἔστιν ἔλεγχος ὃς οὐκ ἔστιν ὡ- 162²

ραῖος, καὶ ἔστι σιωπῶν καὶ αὐτὸς φρόνιμος.

12 Cod. μέλος

25 Cod. κρίμα

- (XX) ὥς καλὸν ἐστὶν ἐλέγξει ἢ θυμοῦσθαι κρυπτῶς, καὶ ὁ 2
 ἀνθομολογούμενος, κωλυθήσεται ἀπὸ ἐλαττώματος.
 ἐπιθυμία εὐνούχου, ἀποπαρθενῶσαι νεάνιδα, οὕτως ὁ 4
 ποιῶν ἐν βίῳ κρίματα. ἔστι σιωπῶν εὕρισκόμενος 5
 σοφός, καὶ ἔστι μισητὸς ἀπὸ πολλῆς λαλιᾶς αὐτοῦ.
 ἔστι σιωπῶν, οὐ γὰρ ἔχει ἀπόκρισιν, καὶ ἔστι σιωπῶν, εἰδὼς 6
 καιρόν. ἄνθρωπος σοφὸς σιγήσει ἕως καιροῦ, ὁ δὲ λα- 7
 πιστὴς καὶ ἄφρων, ὑπερβήσεται καιρόν.
 ὁ πλεονάζων λόγῳ, βδελυχθήσεται· καὶ ὁ ἐνεξουσιαζό- 8
 μενος, μνησθήσεται. ὥς καλὸν ἐλεχθέντα φανε-
 ρῶσαι μετάνοιαν, οὕτως γὰρ φεύξῃ ἐκούσιον ἁμάρτημα.
 ἔστιν εὐδοκία ἐν κακοῖς ἀνδρὶ ἁμαρτωλῷ, καὶ ἔστιν εὖρημα 9
 εἰς ἐλάττωσιν. ἔστι δόσις ἢ οὐ λυσιτελήσει σοι, καὶ ἔστι 10
 δόσις ἣς τὸ ἀνταπόδομα διπλοῦν.
 ἔστιν ἐλάττωσις ἔνεκεν δόξης, καὶ ἔστιν ὅς ἀπὸ ταπεινώσεως 11
 ἦρε κεφαλὴν. ἔστιν ἀγοράζων πολλὰ ὀλίγου, καὶ ἀπο- 12
 τινύων αὐτὰ ἑπταπλασίονα.
 ὁ σοφὸς ἐν λόγοις ἑαυτὸν προσφιλεῖ ποιήσει, χάριτες δὲ 13
 μωρῶν ἐκχυθήσονται. δόσις ἄφρονος οὐ λυσι- 14
 τελήσει σοι λαβόντι, ὁμοίως δὲ καὶ βασκανοῦ διὰ ἀνάγκην
 αὐτοῦ, οἱ γὰρ ὀφθαλμοὶ αὐτοῦ ἀνθ' ἐνὸς εἰς τὸ λαβεῖν πολλοί.
 ὀλίγα δώσει, καὶ πολλὰ ὀνειδίσει, καὶ ἀνοίξει τὸ στόμα αὐτοῦ 15
 ὥς κήρυξ· σήμερον δανειεῖ καὶ αὔριον ἀπαιτήσει.
 μισητὸς Κυρίῳ καὶ ἀνθρώποις ὁ τοιοῦτος.
 μωρὸς ἐρεῖ· οὐχ ὑπάρχει μοι φίλος, οὐκ ἔστι χάρις τοῖς ἀγαθοῖς μου· 16
 οἱ ἐσθιόντες τὸν ἄρτον μου, φαῦλοι τῇ γλώσσῃ.
 163¹ ποσάκις καὶ ὅσοι καταγελᾶσονται αὐτοῦ; οὔτε γὰρ τὸ ἔχειν 17
 ἐν ὀρθῇ αἰσθήσει εἴληφε, καὶ τὸ μὴ ἔχειν ὁμοίως ἀδιά-
 φορον αὐτῷ. ὀλίσθημα ἀπὸ ἐδάφους μᾶλλον ἢ ἀπὸ 18
 γλώσσης, οὕτως πτώσις κακῶν κατὰ σπουδὴν ἤξει.
 ἄνθρωπος ἄχαρις μῦθος ἄκαιρος, ἐν στόματι ἀπαιδευτῶν ἐν- 19
 δελεχισθήσεται. ἀπὸ στόματος μωροῦ ἀποδοκιμασθή- 20
 σεται παραβολή, οὐ γὰρ μὴ εἶπη αὐτὴν ἐν καιρῷ αὐτῆς.
 ἔστι κωλυόμενος ἁμαρτάνειν ἀπὸ ἐνδείας, καὶ ἐν τῇ ἀνα- 21
 παύσει αὐτοῦ οὐ κατανυγῆσεται.
 ἔστιν ἀπολλύων τὴν ψυχὴν αὐτοῦ διὰ αἰσχύνην, καὶ ἀπὸ 22
 λήψεως προσώπου ἀπολεῖ αὐτήν.
 ἔστι χάριν αἰσχύνῃς ἐπαγγελλόμενος φίλῳ, καὶ ἐκτήσατο 23

- 24 αὐτὸν ἐχθρὸν ὠρεάν. μῶμος πονηρὸς, ψεῦδος
ἐν ἀνθρώπῳ, ἐν δὲ στόματι ἀπαιδεύτων ἐνδεδεχισθήσεται.
25 αἶρετον κλέπτῃς ἢ ὁ ἐνδεδεχίζων ψεύδει, ἀμφοτέροι δὲ
ἀπώλειαν κληρονομήσουσιν.
26 ἦθος ἀνθρώπου ψευδοῦς ἀτιμία, καὶ ἡ αἰσχύνῃ αὐτοῦ μετ' αὐτοῦ
ἐνδεδεχῶς.

Λόγοι παραβολῶν.

- 27 ὁ σοφὸς ἐν λόγοις προάξει ἑαυτὸν, καὶ ἄνθρωπος φρόνιμος
28 ἀρέσει μεγιστᾶσιν. ὁ ἐργαζόμενος γῆν αὐτοῦ ἀν-
ψώσει θημωνίαν αὐτοῦ, καὶ ὁ ἀρέσκων μεγιστᾶσιν
ἐξιλιάσεται ἀδικίαν αὐτοῦ.
29 ξένια καὶ δῶρα ἀποτυφλοῖ ὀφθαλμοὺς σοφῶν, καὶ ὡς
φίμους ἐν στόματι ἀποτρέπει ἐλέγχους.
30 σοφία κεκρυμμένη καὶ θησαυρὸς ἀφανής, τίς ὠφέλεια
31 ἐν ἀμφοτέροις; κρείσσων ἄνθρωπος ἀποκρύπτων
τὴν μωρίαν αὐτοῦ ἢ ἄνθρωπος ἀποκρύπτων τὴν σοφίαν αὐτοῦ.
κρείσσων ὑπομονὴ ἀπαραίτητος ἐν ζητήσει Κυρίου, ἢ ἀδέ-
σποτος τροχηλάτης τῆς ἰδίας ζωῆς.

XXI 1 τέκνον, ἡμαρτες; μὴ προσθῇς ἔτι, καὶ περὶ τῶν προτέρων

163²

- 2 δεήθητι. ὡς ἀπὸ προσώπου ὄψεως, φεῦγε ἀπὸ
ἀμαρτίας. ἐὰν γὰρ προσέλθῃς αὐτῇ, δέξεται σε·
ὀδόντες λέοντος ὀδόντες αὐτῇ, ἀναιροῦντες ψυχὰς ἀνθρώπων.
3 ὡς ῥομφαία δίστομος πᾶσα ἀνομία, τῇ πληγῇ αὐτῆς
4 οὐκ ἔστιν ἴασις. καταπληγμὸς καὶ ὕβρις ἐρημώ-
σουσι πλοῦτον, οὕτως οἶκος ὑπερηφάνων ἐρημωθήσεται.
5 δέησις πτωχοῦ ἐκ στόματος ἕως ὠτίων αὐτοῦ, καὶ τὸ κρίμα
6 αὐτοῦ κατὰ σπουδὴν ἔρχεται. μισῶν ἐλεγμὸν ἐν ἵχνει
ἀμαρτωλοῦ, καὶ ὁ φοβούμενος Κύριον ἐπιστρέψει ἐν καρδίᾳ αὐτοῦ.
7 γνωστὸς μακρόθεν ὁ δυνατὸς ἐν γλώσσῃ, ὁ δὲ νοήμων οἶδεν
8 ἐν τῷ ὀλισθαίνειν αὐτόν. ὁ οἰκοδομῶν τὴν οἰκίαν
αὐτοῦ ἐν χρήμασιν ἀλλοτρίοις ὡς ὁ συνάγων ἑαυτῷ
λίθους εἰς χῶμα ταφῆς αὐτοῦ.
9 στιππύον συνηγμένον συναγωγὴ ἀνόμων, καὶ ἡ συντέλεια
αὐτῶν φλόξ πυρὸς εἰς ἀπώλειαν.
10 ὁδὸς ἀμαρτωλῶν ὠμαλισμένη ὑπὸ λίθων, καὶ ἐπ' ἐσχάτου

29 Cod. φίμος

- αὐτῆς βόθρος ᾗδου. ὁ φυλάσσων νόμον Κυρίου κρατεῖ 11
τοῦ ἐννοήματος αὐτοῦ, συντέλεια δὲ τοῦ φόβου Κυρίου σοφίας
πρόσληψις. οὐ παιδευθήσεται ὅς οὐκ ἔστι πανοῦργος· 12
ἔστι γὰρ πανουργία πληθύνουσα πικρίαν.
γνώσις σοφοῦ ὡς κατακλυσμός πληθυνθήσεται, καὶ ἡ 13
βουλὴ αὐτοῦ ὡς πηγὴ ἀγνῆ ζωῆς.
ἔγκατα μωροῦ ὡς ἀγγεῖον συντετριμμένον, πᾶσαν γνῶσιν 14
οὐ κρατήσκει ἐν ζωῇ αὐτοῦ. λόγον σοφὸν ἐὰν ἀκούσῃ 15
ἐπιστήμων, αἰνέσει αὐτὸν καὶ ἐπ' αὐτὸν προσθήσει·
ἤκουσεν αὐτὸν ἀσύνετος καὶ ἀπήρσεν αὐτῷ, καὶ ἀπέστρεψεν
αὐτὸν ὀπίσω τοῦ νότου αὐτοῦ.
ἐξήγησις μωροῦ ὡς ἐν ὁδῷ φορτίον, ἐπὶ δὲ χεῖλους συννετοῦ 16
164¹ εὐρεθήσεται χάρις. στόμα φρονίμου ζητηθήσεται ἐν 17
ἐκκλησίᾳ. ὡς οἶκος ἡφανισμένος οὕτως μωρῷ 18
σοφία, καὶ τοὺς λόγους αὐτοῦ διανοηθήσονται ἐν καρδίᾳ
καὶ γνώσις ἀσυνέτου ἀδιεξέταστοι λόγοι.
πέδαι ἐν πῶσιν ἀνοήτοις παιδεῖα, καὶ ὡς χειροπέδαι ἐπὶ 19
χειρὸς δεξιᾶς. μωρὸς ἐν γέλῳτι ἀνυψοῖ φωνὴν αὐτοῦ, 20
ἀνὴρ δὲ πανοῦργος μόλις ἡσυχῇ μειδιάσει.
ὡς κόσμος χρυσοῦς φρονίμῳ παιδεῖα, καὶ ὡς χλιδῶν 21
ἐπὶ βραχίονος δεξιῷ. πούς μωροῦ ταχὺς εἰς οἰκίαν, 22
ἄνθρωπος δὲ πολὺπειρος αἰσχυνθήσεται ἀπ' αὐτοῦ.
ἄφρων ἀπὸ θύρας παρακύψει εἰς οἰκίαν, ἀνὴρ δὲ πεπαι- 23
δευμένος ἔξω στήσεται. ἀπαιδευσία ἀνθρώπου ἀκροᾶσθαι 24
παρὰ θύραν, ὁ δὲ φρόνιμος βαρυνθήσεται ἀτιμίαν.
χείλη πολυλάλων τὰ οὐκ αὐτῶν διηγῆσεται, λόγοι δὲ φρονίμων 25
ἐν ζυγῷ σταθήσονται. ἐν στόματι μωρῶν ἡ καρδία αὐτῶν, 26
ἐν δὲ καρδίᾳ σοφῶν τὸ στόμα αὐτῶν.
ἐν τῷ καταρᾶσθαι ἀσεβῇ τὸν σατανᾶν, αὐτὸς καταρᾶται 27
τὴν ἑαυτοῦ ψυχὴν. μολύνει τὴν ἑαυτοῦ ψυχὴν ὁ ψίθυρος, 28
καὶ οὐ ἐὰν παροικήσῃ, μισηθήσεται.
λίθῳ ἡρδαλωμένῳ συνεβλήθη ὁ κνηρὸς, καὶ πᾶς ἐκ- 1 XXII
συριεῖ ἐπὶ ἀτιμίᾳ αὐτοῦ. βολβίτῳ κοπρίῳν συνεβλήθη 2
ὁ κνηρὸς, πᾶς ὁ ἀναιρούμενος αὐτὸν ἐκτινάξει χεῖρα.
αἰσχύνῃ πατὴρ ἐν γεννήσει ἀπαιδεύτου, θυγάτηρ δὲ ἐπ' ἐλατ- 3
τώσει γίνεται. θυγάτηρ φρόνιμος κληρονομήσει ἀνδρὸς 4
αὐτῆς, καὶ ἡ καταισχύνουσα εἰς λύπην γεννήσαντος·
πατέρα καὶ ἄνδρα καταισχύνει ἡ θρασεῖα, καὶ ὑπὸ ἀμφοτέρων 5

- 6 ἀτιμασθήσεται. μουσικὰ ἐν πένθει ἄκαιρος διήγησις,
 μάλιστα δὲ καὶ παιδεία ἐν καιρῷ σοφίας.
 τέκνα ἐν ἀγαθῇ ζωῇ τὴν τροφὴν ἔχοντα τῶν ἰδίων
 γεννητόρων κρύψουσι δυσγένειαν· 164²
 τέκνα ἐν καταφρονήσει καὶ ἀπαιδευσίᾳ γεγαυριωμένα
 συγγενείας ἐαυτῶν μολύνουσι τὴν εὐγένειαν.
 7 συγκολλῶν ὕστρακον ὁ διδάσκων μωρόν, καὶ ἐξεγείρει κα-
 θεύδοντας ἐκ βαθέος ὕπνου·
 8 διηγείται νυστάζοντι ὁ διηγούμενος μωρῷ, καὶ ἐπὶ συντελείᾳ
 11 ἐρεῖ· τί ἐστίν; ἐπὶ νεκρῷ κλαῦσον, ἐξέλιπε γὰρ φῶς· καὶ
 ἐπὶ μωρῷ κλαῦσον, ἐξέλιπε γὰρ σύνεσις·
 ἥδιον κλαῦσον ἐπὶ νεκρῷ, ὅτι ἀνεπαύσατο, τοῦ γὰρ μωροῦ ὑπὲρ
 12 θάνατον ἢ ζωῇ. πένθος νεκροῦ ἑπτὰ ἡμέραι, μωροῦ δὲ
 καὶ ἀσεβοῦς πᾶσαι αἱ ἡμέραι τῆς ζωῆς αὐτοῦ.
 13 μετὰ ἄφρονος μὴ πληθύνῃς λόγον, καὶ πρὸς ἀσύνετον μὴ πο-
 ρεύου. ἀναισθητῶν γὰρ ἐξουθενήσει σου τὰ πάντα·
 φύλαξαι ἀπ' αὐτοῦ, ἵνα μὴ κόπον ἔχῃς καὶ οὐ μὴ μολυνθῇς
 ἐν τῷ ἐντιναγμῷ αὐτοῦ. ἔκκλινον ἀπ' αὐτοῦ, καὶ εὐρήσεις ἀνά-
 παυσιν, καὶ οὐ μὴ ἀκηδιάσῃς ἐν τῇ ἀπονοίᾳ αὐτοῦ.
 14 ὑπὲρ μόλυβον τί βαρυνθήσεται; καὶ τί αὐτῷ ὄνομα, ἀλλ' ἢ
 15 *μόλυβος; ἄμμον καὶ ἄλας καὶ βῶλον σιδήρου εὐκοπώ-
 τερον ὑπενεγκεῖν ἢ ἄνθρωπον ἀσύνετον.
 16 ἱμάντωςις ξυλινὴ ἐνδεδεμένη εἰς οἰκοδομήν, ἐν συσσεισμῷ
 οὐ διαλυθήσεται, οὕτως καρδιά ἐστηριγμένη ἐπὶ διανο-
 ῆματος βουλῆς ἐν παντὶ καιρῷ φόβῳ οὐ δειλιάσει.
 17 καρδιά ἡδρασμένη ἐπὶ διανοίᾳ συνέσεως ὡς κόσμος
 ψαμμωτὸς ἐπὶ τοίχου ξυστοῦ.
 18 †χάρακες ἐπὶ μετεώρου κείμενοι κατέναντι ἀνέμου οὐ μὴ μεί-
 νωσιν· οὕτως καρδιά δειλὴ ἐπὶ διανοήματι μωροῦ·
 κατέναντι παντὸς φόβου οὐ μὴ ὑπομείνῃ.
 19 ὁ νύσσων ὀφθαλμὸν κατάξει δάκρυα, καὶ ὁ νύσσων
 καρδίαν ἐκφαίνει αἴσθησιν.
 20 βάλλων λίθον ἐπὶ πετεινὰ ἀποσοβήσῃ αὐτά, καὶ ὄνει- 164¹
 δίζων φίλον διαλύσει φιλίαν.
 21 ἐπὶ φίλον εἰς σπάσῃ μάχαιραν, μὴ ἀπελπίσης, ἔστι γὰρ ἐπά-
 22 νος. ἐπὶ φίλον εἰς ἀνοίξης στόμα, μὴ εὐλαβηθῇς,

14 * in marg. ρ^{αι} μωρός18 † in marg. ρ^{αι} χάλικες

ἔστι γὰρ διαλλαγή. πλὴν ὀνειδισμοῦ καὶ ὑπερηφανίας καὶ
μυστηρίου ἀποκαλύψεως καὶ πληγῆς δολίας· ἐν τούτοις γὰρ
ἀποφεύγεται πᾶς φίλος.

πίστιν κτῆσαι ἐν πτωχείᾳ μετὰ τοῦ πλησίον, ἵνα ἐν τοῖς ἀγαθοῖς 23
αὐτοῦ εὐφρανθῇς. ἐν καιρῷ θλίψεως διάμενε αὐτῷ,
ἵνα τὴν κληρονομίαν αὐτοῦ συγκληρονομήσῃς.

οὐ καταφρονητέον γὰρ αἰ τῆς περιγραφῆς, οὐδὲ θαυμαστός πλού-
σιος νοῦν οὐκ ἔχων. πρὸ πυρὸς ἀτμὶς καμίνου καὶ 24
καπνός, οὕτως πρὸ αἱμάτων λοιδορίαί.

φίλον σκεπάσαι οὐκ αἰσχυνθήσομαι, καὶ ἀπὸ προσώπου αὐτοῦ 25
οὐ μὴ κρυβῶ, καὶ εἰ κακά μου συμβήσονται δι' αὐτόν, πᾶς 26
ὁ ἀκούων φυλάσσεται ἀπ' αὐτοῦ.

τίς δώσει μοι ἐπὶ στόματός μου φυλακὴν καὶ ἐπὶ τῶν χειλέων 27
μου σφραγίδα πανούργου, ἵνα μὴ πέσω αἰφνιδίως ἀπ'
αὐτῆς, καὶ ἡ γλῶσσά μου μὴ ἀπολέσῃ με;

Κύριε, πάτερ καὶ δέσποτα ζωῆς ἀπάσης, μὴ ἐγκαταλίπῃς με ἐν 1 XXIII
βουλῇ αὐτῶν, καὶ μὴ ἀφῇς με πεσεῖν ἐν αὐτοῖς.

τίς ἐπιστήσῃ ἐπὶ τοῦ διανοήματός μου μάστιγας, καὶ ἐπὶ τῆς καρ- 2
δίας μου παιδείαν σοφίας, ἵνα μὴ ἐπὶ τοῖς ἀγνοήμασί
μου μὴ φείσῃ σύ, Κύριε; τὰς δὲ ὕβρεις τῶν ἐν ἐπαγγελίᾳ
ἀμαρτωλῶν μὴ παρῇς, ὅπως μὴ πληθυνθῶσιν αἱ ἁ- 3
γνοιαί μου, καὶ αἱ ἀμαρτίαι μου πλεονάσουσιν εἰς συντριβὴν,
καὶ πεσοῦμαι ἔναντι τῶν ὑπεναντίων, καὶ ἐπιχαρεῖταιί
μοι ὁ ἐχθρός μου· ὦν μακράν ἐστὶν ἡ ἐλπίς τοῦ ἐλέους σου.

Κύριε, πάτερ καὶ θεὸς ζωῆς μου, μετεωρισμὸν ὀφθαλμῶν 4
165² μὴ μοι δῶς, καὶ γιγαντώδη ψυχὴν ἀπόστησον διὰ παντός
ἀπὸ δούλων σου, ἐλπίδας κενὰς καὶ ἐπιθυμίας ἀπό- 5
στρεψον ἀπ' ἐμοῦ, καὶ κρατήσεις τὸν θέλοντά σοι δουλεύειν διὰ
παντός. κοιλίας ὄρεξις καὶ συνουσιασμός μὴ καταλα- 6
βέτωσάν με, καὶ ψυχῇ ἀναιδεῖ μὴ παραδῶς με τὸν οἰκέτην σου.

Παδεία στόματος.

ἀκούσατε, τέκνα, παιδείαν στόματος ἀληθινοῦ, καὶ ὁ φυλάσσω 7
οὐ μὴ ἀλῶ ἐν τοῖς χεῖλεσιν αὐτοῦ·

ἐν τῇ ἀφροσύνῃ αὐτοῦ καταλειφθήσεται ὁ ἀμαρτωλός, καὶ λοι- 8
δορος καὶ ὑπερήφανος σκανδαλισθήσονται ἐν αὐτοῖς·

ὄρκω μὴ ἐθίσῃς τὸ στόμα σου, καὶ ὀνομασία τοῦ ἁγίου μὴ 9
συνεθισθῇς. ὥσπερ γὰρ οἰκέτης ἐξεταζόμενος ἐνδεδεχώς 10

- ἀπὸ μώλωπος οὐκ ἐλαττωθήσεται, οὕτως ὁ ὀμνύων καὶ
 ὀνομάζων διὰ παντὸς οὐ μὴ καθαρισθῇ ἀπὸ ἁμαρτιῶν.
- 11 ἀνὴρ πολύορκος πλησθήσεται ἀνομίας, καὶ οὐκ ἀποστήσεται
 ἀπὸ τοῦ οἴκου αὐτοῦ μάστιγξ· ἐὰν πλημμελήσῃ, ἁμαρτία
 αὐτοῦ ἐπ' αὐτῷ, καὶ ὑπερίδῃ, ἡμαρτε δισσῶς·
 καὶ εἰ διὰ κενῆς ὤμοσεν, οὐ δικαιοθήσεται, πλησθήσεται γὰρ
- 12 ἐπαγωγῆς ὁ οἶκος αὐτοῦ· ἔστι λέξις ἀντιπεριβεβλη-
 μένῃ θανάτῳ, μὴ εὕρεθῇτω ἐν κληρονομίᾳ Ἰακώβ·
 ἀπὸ γὰρ εὐσεβῶν ταῦτα πάντα ἀποστήσεται, καὶ ἐν ἁμαρτίαις
- 13 οὐκ ἐγκυλισθήσονται· ἀκολασία ὄρκου μὴ ἐθίσῃς τὸ
 στόμα σου· ἔστι γὰρ ἐν αὐτῇ λόγος ἁμαρτίας.
- 14 μνήσθητι πατρὸς καὶ μητρὸς σου, ἀνὰ μέσον γὰρ μεγιστάνων συνε-
 δρεύσεις·
 μήποτε ἐπιλάβῃ ἐνώπιον αὐτῶν, καὶ τῷ ἐθισμῷ σου
 μωρανθῇς, καὶ θελήσεις εἰ μὴ ἐγεννήθης, καὶ τὴν
 ἡμέραν τοῦ τοκετοῦ σου καταράσῃ.
- 15 ἄνθρωπος συνεπιζόμενος λόγοις ὀνειδισμού, ἐν πάσαις ταῖς
 ἡμέραις αὐτοῦ οὐ μὴ παιδευθῇ·
- 16 δύο εἶδη πληθύνουσιν ἁμαρτίας, καὶ τὸ τρίτον ἐπάξει ὀργήν· 166¹
 ψυχὴ θερμὴ ὡς πῦρ καιόμενον, οὐ μὴ σβεσθῇ ἕως ἂν κατα-
 ποθῇ· ἄνθρωπος πόρνος ἐν σώματι σαρκὸς αὐτοῦ, οὐ μὴ παύ-
 17 σῇται ἕως ἂν ἐκκαύσῃ πῦρ· ἀνθρώπῳ πόρνῳ πᾶς ἄρτος ἡδύς,
 οὐ μὴ κοπάσῃ ἕως ἂν τελευτήσῃ·
- 18 ἄνθρωπος παραβαίνων ἀπὸ τῆς κλίνης αὐτοῦ, λέγων ἐν τῇ ψυχῇ
 αὐτοῦ· τίς με ὀρᾷ; σκότος κύκλω μου, καὶ οἱ τοῖχοί με καλύ-
 πτουςι, καὶ οὐθεὶς με ὀρᾷ, τί εὐλαβοῦμαι;
- 19 τῶν ἁμαρτιῶν μου οὐ μὴ μνησθήσεται ὁ ὕψιστος· καὶ ὀφθαλμοὶ
 ἀνθρώπων ὁ φόβος αὐτοῦ, καὶ οὐκ ἔγνω ὅτι ὀφθαλμοὶ Κυρίου τοῦ
 ὑψίστου μυριοπλασίως ἡλίου φωτεινότεροί εἰσιν, οἱ ἐπιβλέ-
 ποντες πάσας ὁδοὺς ἀνθρώπων καὶ κατανοοῦντες εἰς ἀπόκρυφα μέρη.
- 20 πρὶν ἢ κτισθῆναι τὰ πάντα ἔγνωσται αὐτῷ τὰ πάντα, οὕτως
 καὶ μετὰ τὸ συντελεσθῆναι καθορᾷ τὰ πάντα.
- 21 οὗτος ἐν πλατείαις πόλεως ἐκδικηθήσεται, καὶ οὗ οὐχ ὑπενόησε
 22 πιασθήσεται· ὁμοίως καὶ γυνὴ καταλείπουσα τὸν ἄνδρα
 αὐτῆς καὶ παριστῶσα κληρονομίαν ἐξ ἄλλου·
- 23 πρῶτον μὲν γὰρ ἐν νόμῳ Ὑψίστου ἠπειθήσε, καὶ δευτέρον εἰς ἄνδρα

αὐτῆς ἐπλημμέλησε· καὶ τὸ τρίτον ἐν πορνείᾳ ἐμοίχευσε
καὶ ἐξ ἄλλου ἀνδρὸς τέκνα παρέστησεν.
αὕτη ἐν ἐκκλησίᾳ ἐξαχθήσεται, καὶ ἐπὶ τὰ τέκνα αὐτῆς ἐπι- 24
σκοπῇ ἔσται· οὐ διαδώσουσιν υἱοὶ αὐτῶν ρίζαν, καὶ οἱ 25
κλάδοι αὐτῆς οὐκ οἴσουσι καρπόν.
καταλείψει εἰς κατάραν τὸ μνημόσυνον αὐτῆς, καὶ τὸ ὄνειδος 26
αὐτῆς οὐκ ἐξαλειφθήσεται· καὶ ἐπιγνώσονται οἱ καταλειφ- 27
θέντες ὅτι οὐθέν ἐστι κρείττον φόβου Κυρίου, καὶ οὐθέν γλυ-
κύτερον τοῦ προσέχοντος ἐντολαῖς θεοῦ.
δόξα μεγάλη ἀκολουθεῖν θεῷ, μακρότης δὲ ἡμερῶν
τὸ προσληφθῆναί σε ὑπ' αὐτοῦ.

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Σοφία αἰνέσεως.

ἡ σοφία αἰνέσει ψυχὴν αὐτῆς, καὶ ἐν μέσῳ λαοῦ αὐτῆς καυχήσεται. 1 XXIV
ἐν ἐκκλησίᾳ Ὑψίστου τὸ στόμα αὐτῆς ἀνοίξει, καὶ ἔναντι 2
δυνάμεως αὐτοῦ καυχήσεται· ἐγὼ ἀπὸ στόματος Ὑψίστου 3
ἐξῆλθον, καὶ ὡς ὁμίχλη κατεκάλυψα γῆν·
ἐγὼ ἐν ὑψηλοῖς κατεσκήνωσα μόνη, καὶ ὁ θρόνος μου ἐν στύλῳ 4
νεφέλης·
γῆρον οὐρανοῦ ἐκύκλωσα μόνη, καὶ ἐν βαθεῖ ἀβύσσων περιε- 5
πάτησα· ἐν κύματι θαλάσσης καὶ ἐν πάσῃ τῇ γῇ, καὶ ἐν παντὶ 6
λαῷ καὶ ἔθνει ἐκτησάμην. καὶ μετὰ τούτων πάντων ἀνάπαυσιν 7
ἐζήτησα, καὶ ἐν κληρονομίᾳ τίνος αὐλισθήσομαι;
τότε ἐνετειλατό μοι ὁ κτίστης ἀπάντων, καὶ ὁ κτίσας με κατέπαυσε 8
τὴν σκηνὴν μου, καὶ εἶπεν· ἐν Ἰακώβ κατασκήνωσον,
καὶ ἐν Ἱερουσαλὴμ κατακληρονομήθητι.
πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἔκτισέν με, καὶ ἕως αἰώνων οὐ μὴ 9
ἐλλείπω. ἐν σκηνῇ ἁγίᾳ ἐνώπιον αὐτοῦ ἐλειτούργησα, 10
καὶ οὕτως ἐν Σιών ἐστηρίχθην·
ἐν πόλει ἡγιασμένη ὁμοίως με κατέπαυσε, καὶ ἐν Ἱερουσαλὴμ ἡ 11
ἐξουσία μου. καὶ ἐρρίζωσα ἐν λαῷ δεδοξασμένῳ, ἐν 12
μερίδι Κυρίου κληρονομίας αὐτοῦ.
ὡς κέδρος ὑψώθην ἐν τῷ Λιβάνῳ, καὶ ὡς κυπάρισσος ἐν ὄ- 13
ρεσιν Ἀερμών. ὡς φοῖνιξ ἀνυψώθην ἐν Γαδδί, καὶ ὡς 14
φυτὰ ῥόδου ἐν Ἱερικῷ· ὡς ἔλαια εὐπρεπῆς ἐν πεδίῳ
ὠραίῳ, καὶ ὡς πλάτανος ἀνυψώθην ἀφ' ὕδατος.

7 Cod. τινὸς

- 15 ὥς κιννάμωμον καὶ ὥς πάλαθος ἀρωμάτων καὶ ὥς
 σμύρνα ἐκλεκτὴ ἔδωκα εὐωδίαν·
 ὥς χαλβάνη καὶ ὄνυξ καὶ στακτή, καὶ ὥς λιβάνου ἀτμίς ἐν σκηνῇ·
 16 ἐγὼ ὥς τερέβινθος ἐξέτεινα κλάδους μόν, καὶ οἱ κλάδοι μου δόξης
 17 καὶ χάριτος. ἐγὼ ὥς ἄμπελος ἐβλάστησα εὐωδίαν, καὶ
 τὰ ἄνθη μου καρπὸς δόξης καὶ πλούτου.
 ἐγὼ μήτηρ τῆς ἀγαπήσεως τῆς καλῆς καὶ φόβου καὶ γνώσεως καὶ 167¹
 τῆς ὀσίας ἐλπίδος, δίδωμι δὲ σὺν πᾶσι τοῖς τέκνοις
 μου αἰιγενεῖς τοῖς λεγομένοις ὑπ' αὐτοῦ.
 19 προσέλθετε πρὸς με, οἱ ἐπιθυμοῦντές μου, καὶ ἀπὸ τῶν γενη-
 20 μάτων μου ἐμπλήσθητε· τὸ γὰρ μνημόσυνόν μου ὑπὲρ
 μέλι γλυκύ, καὶ ἡ κληρονομία μου ὑπὲρ μέλιτος κηρίου.
 21 οἱ ἐσθίωντές με ἔτι πεινάσουσι, καὶ οἱ πίνοντές με ἔτι διψήσουσιν·
 22 ὁ ὑπακούων μου οὐκ αἰσχυνθήσεται διὰ παντός, καὶ οἱ ἐργαζό-
 23 μενοι ἐν ἐμοὶ οὐχ ἁμαρτήσουσι. ταῦτα πάντα βίβλος δια-
 θήκης θεοῦ ὑψίστου.

Ἐκ τοῦ δευτερονομίου.

- νόμος ὃν ἐνετείλατο ἡμῖν Μωυσῆς κληρονομίαν ἐν συνα-
 γωγαῖς Ἰακώβ. μὴ ἐκλύεσθε ἰσχύειν ἐν Κυρίῳ, ἵνα κρα-
 ταιώσῃ ὑμᾶς αὐτός· κολλᾶσθε πρὸς αὐτόν· Κύριος παν-
 τοκράτωρ ὁ θεὸς μόνος ἐστί, καὶ οὐκ ἔστιν ἔτι πλὴν αὐτοῦ σωτήρ.
 25 ἐμπιπλῶν ὥς Φεισῶν πάντα τῆς σοφίας αὐτοῦ, καὶ ὥς Τίγρις
 26 ἐν ἡμέραις νέων. ὁ ἀναπληρῶν ὥς Εὐφράτης
 σύνεσιν, καὶ ὥς Ἰορδάνης ἐν ἡμέραις θερισμοῦ·
 27 ὁ ἐκφαίνων ὥς φῶς παιδείαν γνώσεως, καὶ ὥς Γηὼν ἐν
 28 ἡμέραις τρυγῆτος. οὐ συνετέλεσεν ὁ πρῶτος γνῶναι αὐτήν,
 καὶ οὕτως ὁ ἔσχατος οὐκ ἐξιχνίασεν αὐτήν·
 29 ἀπὸ γὰρ θαλάσσης ἐπληθύνθη τὰ διανοήματα αὐτῆς,
 καὶ ἡ βουλή αὐτῆς ἀπὸ ἀβύσσου μεγάλης.
 30 ἐγὼ ἡ σοφία ὥς διώρυξ ἀπὸ ποταμοῦ, καὶ ὥς ὑδραγωγὸς
 31 ἐξῆλθον εἰς παράδεισον. εἶπον· ποτίσω μου τὸν κῆπον
 τὸν ἄριστον, καὶ μεθύσω μου τὴν πρασίαν τὴν δικαίαν·
 καὶ ἰδοὺ ἐγένετό μοι ἡ διώρυξ εἰς ποταμόν, καὶ ὁ ποταμός
 32 μου ἐγένετο εἰς θάλασσαν. ὅτι παιδείαν ὥς ὄρθρον
 φωτιῶ, καὶ ἐκφανῶ αὐτήν ἕως εἰς μακράν·
 33 ὅτι διδασκαλίαν ὥς προφητείαν ἐκχεῶ, καὶ καταλείψω

- 167² αὐτὴν εἰς γενεὰς τῶν αἰώνων. ἴδετε ὅτι οὐκ ἐμοὶ 34
μόνῳ ἐκοπίασα, ἀλλὰ πᾶσι τοῖς ἐκζητοῦσιν αὐτήν.
ἐν τρισὶν ὥραισθην καὶ ἀνέστην ὥραία ἔναντι Κυρίου, 1 XXV
ἔναντι Κυρίου καὶ ἀνθρώπων, ὁμόνοϊαν ἀδελφῶν, καὶ φιλίαν τοῦ
πλησίου,
καὶ ἀνὴρ καὶ γυνὴ ἑαυτοῖς συμπεριφερόμενοι.
τρία δὲ εἶδη ἐμίσησεν ἡ ψυχὴ μου καὶ προσώχθισα σφόδρα 2
τῇ ζωῇ αὐτῶν· πτωχὸν ὑπερήφανον, καὶ πλούσιον
ψεύστην, καὶ γέροντα μοιχὸν ἐλαττούμενον συνέσει.
ἐν νεότητι οὐ συνήγαγες, καὶ πῶς ἂν εὖρης ἐν τῷ γήρα σου; 3
ὥς ὥραϊον πολιαῖς κρίσις, καὶ πρεσβυτέροις γινῶναι βουλήν· 4
ὥς ὥραία γερόντων σοφία, καὶ δεδοξασμένοις διανο- 5
ημα καὶ βουλή. στέφανος γερόντων πολυπειρία, 6
καὶ τὸ καύχημα αὐτῶν φόβος Κυρίου.
ἐννέα ὑπονοήματα ἐμακάρισα ἐν καρδίᾳ μου, 7
καὶ τὸ δέκατον ἐρῶ ἐν τῇ γλώσσῃ μου·
ἄνθρωπος ἐπὶ τέκνοις εὐφραινόμενος, ζῶν καὶ βλέπων ἐπὶ
πτώσει ἐχθρῶν. μακάριος ὁ συνοικῶν γυναικὶ συνετῇ, 8
καὶ ὃς ἐν γλώσσῃ οὐκ ὠλίσθησε, καὶ ὃς οὐκ ἐδούλευσεν
ἀναξίῳ ἑαυτοῦ. μακάριος ὃς εὗρε φρόνησιν, καὶ 9
ὁ διηγούμενος εἰς ὧτα ἀκουόντων·
ὥς μέγας ὁ εὐρὼν σοφίαν, ἀλλ' οὐκ ἔστιν ὑπὲρ τὸν φοβούμενον τὸν 10
κύριον·
ἀγάπησις δὲ Κυρίου ὑπὲρ πάντα ὑπερέβαλεν εἰς φωτισμόν, 11
ὁ κρατῶν αὐτὸν τίνι ὁμοιωθήσεται;
φόβος Κυρίου ἀρχὴ ἀγαπήσεως αὐτοῦ· πίστις δὲ ἀρχὴ κολλή-
σεως αὐτοῦ. πᾶσαν πληγὴν, καὶ μὴ πληγὴν καρδίας· 13
καὶ πᾶσαν πονηρίαν, καὶ μὴ πονηρίαν γυναικός·
πᾶσαν ἐπαγωγὴν, καὶ μὴ ἐπαγωγὴν μισούντων· καὶ 14
πᾶσαν ἐκδίκησιν, καὶ μὴ ἐκδίκησιν ἐχθρῶν.
οὐκ ἔστι κεφαλὴ ὑπὲρ κεφαλὴν ὄψεως, καὶ οὐκ ἔστι θυμός 15
168¹ ὑπὲρ θυμὸν ἐχθροῦ. συνοικῆσαι λέοντι καὶ δράκοντι 16
εὐδοκῶ ἢ συνοικῆσαι μετὰ γυναικὸς πονηρᾶς.
πονηρία γυναικὸς ἄλλοτριοῖ τὸ πρόσωπον αὐτῆς, καὶ σκοτοῖ 17
τὸ πρόσωπον αὐτῆς ὡς ἄρκος·
ἀνὰ μέσον τῶν πλησίων αὐτοῦ ἀναπείσεται ὁ ἀνὴρ αὐτῆς, καὶ 18

18 Cod. ἀναμέσον (ita saepius)

ἀκουσίως ἀναστενάξει δι' αὐτήν.

- 19 μικρὰ πᾶσα κακία πρὸς κακίαν γυναικός, κλῆρος ἁμαρ-
 20 τωλοῦ ἐπιπέσοι αὐτῇ. ὡς ἀνάβασις ἀμμόδης ἐπὶ ποσὶ
 πρεσβύτου, οὕτως γυνὴ γλωσσώδης ἀνδρὶ ἡσύχῳ.
 21 μὴ προσπέσης εἰς κάλλος γυναικός, καὶ γυναικα μὴ ἐπιπο-
 22 θήσης εἰς τρυφήν. ὀργὴ καὶ ἀναίδεια καὶ αἰσχύνῃ μεγάλην
 γυνὴ ἐὰν ἐπιχορήγῃ τῷ ἀνδρὶ αὐτῆς.
 23 καρδιά ταπεινὴ καὶ πρόσωπον σκυθρωπὸν καὶ πληγὴ
 καρδίας γυνὴ πονηρά. χεῖρες παρειμέναι καὶ
 γόνατα παραλελυμένα, ἧτις οὐ παρακαλέσει τὸν ἄνδρα
 24 αὐτῆς ἐν στενώσει. ἀπὸ γυναικός ἀρχὴ ἁμαρτίας,
 καὶ δι' αὐτήν ἀποθνήσκουσιν πάντες.
 25 μὴ δῶς διέξοδον ὕδατι, μηδὲ γυναικὶ πονηρᾷ παρρησίαν ἐξόδου·
 26 εἰ μὴ πορεύεται κατὰ χεῖρά σου, ἀπὸ τῶν σαρκῶν σου ἀπότεμε
 αὐτήν, δίδου καὶ ἀπόλυσον.

- XVI 1 γυναικὸς ἀγαθῆς μακάριος ὁ ἀνὴρ, καὶ ὁ ἀριθμὸς τῶν
 2 ἡμερῶν αὐτοῦ διπλάσιος. γυνὴ ἀνδρεία εὐφραίνει
 τὸν ἄνδρα αὐτῆς, καὶ τὰ ἔτη τῆς ζωῆς αὐτοῦ πληρώσει
 3 ἐν εἰρήνῃ. γυνὴ ἀγαθὴ μερὶς ἀγαθῆς, ἐν μερίδι φοβου-
 4 μένων τὸν κύριον δοθήσεται. πλουσίου δὲ καὶ πτωχοῦ καρδιά
 ἀγαθὴ πρὸς Κύριον, ἐν παντὶ καιρῷ πρόσωπον ἔχοντες ἰλαρὸν
 5 γαυριάσουσιν. ἀπὸ τριῶν εὐλαβήθη μου ἡ καρδιά, καὶ
 ἐπὶ τῷ τετάρτῳ προσώπῳ ἐφοβήθην·
 διαβολὴν πώλεως, καὶ ἐκκλησίαν ὄχλου, καὶ καταψευσμόν,
 ὑπὲρ θάνατον πάντα μοχθηρά·
 6 ἄχθος καρδίας καὶ πένθος γυνὴ ἀντίζηλος γυναικί, καὶ
 μάλιστα γλώσσης πᾶσιν ἐπικοινωνοῦσα.
 7 βοοζύγιον σαλευόμενον γυνὴ πονηρά, ὁ κρατῶν αὐτῆς ὡς
 8 δρασσόμενος σκορπίου. ὀργὴ μεγάλη γυνὴ μέθυσις
 καὶ ῥεμβάς, καὶ τὴν ἀσχημοσύνην αὐτῆς οὐ συγκαλύψει.
 9 πορνεία γυναικὸς ἐν μετεωρισμοῖς ὀφθαλμῶν, καὶ ἐν
 τοῖς βλεφάροις αὐτῆς γνωσθήσεται.
 10 ἐπὶ θυγατρὶ ἀδιατρέπτω στερέωσον φυλακὴν, ἵνα μὴ
 εὐροῦσα ἄνεσιν ἑαυτῇ χρήσεται·
 11 ὀπίσω ἀναιδοῦς ὀφθαλμοῦ φύλαξαι, καὶ μὴ θαυμάσης ἐὰν
 12 εἰς σὲ πλημμελήσῃ. ὡς διψῶν ὁδοιπόρος στόμα

1682

5 Cod. καταψευσμόν | ὑπὲρ θάνατον· πάντα....

ἀνοίξει εὐρὼν πηγὴν, καὶ ἀπὸ παντὸς ὕδατος τοῦ σύνεγγυς
πίεται, κατέναντι παντὸς πασσάλου καθήσεται,
καὶ ἔναντι βέλους ἀνοίξει φαρέτραν.

χάρις γυναικὸς τέρψει ἄνδρα αὐτῆς, καὶ τὰ ὅσα αὐτοῦ πιανεῖ 13
ἢ ἐπιστήμη αὐτῆς. δόσις Κυρίου γυνὴ σιγηρὰ καὶ εὖνους, 14

καὶ οὐκ ἔστιν ἀντάλλαγμα πεπαιδευμένης ψυχῆς·

χάρις ἐπὶ χάριτι γυνὴ αἰσχυνηρὰ καὶ πιστή, καὶ οὐκ ἔστιν σταθμὸς 15
πᾶς ἄξιος ἐγκρατοῦς ψυχῆς αὐτῆς.

ἥλιος ἀνατέλλων ἐν ὑψίστοις Κυρίου, καὶ κάλλος γυναικὸς ἀγαθῆς 16
ἐν κόσμῳ οἰκίας αὐτῆς. λύχνος ἐκλάμπων ἐπὶ 17

λυχνίας ἀγίας, καὶ κάλλος προσώπου ἐπὶ ἡλικίᾳ στασίμῃ·

στύλοι χρύσειοι ἐπὶ βάσεσιν ἀργυραῖς, καὶ πόδες ὠραῖοι 18
ἐπὶ στέρνοις εὐσταθέσι. τέκνον, ἀκμὴν ἡλικίας σου συν-

τήρησον ὑγῇ, καὶ μὴ δῶς ἀλλοτριόις τὴν ἰσχύν σου.

ἀναζητήσας παντὸς πεδίου εὗγενον κλῆρον, σπείρε τὰ ἴδια
σπέρματα πεποισθὼς τῇ εὐγενείᾳ σου·

οὕτως τὰ γεννήματά σου περιόντα καὶ παρρησίαν εὐγενείας

169¹ ἔχοντα μεγαλυνούσι. γυνὴ μισθία ἴση σιᾶλφ λογισ-

θήσεται, ὕπανδρος δὲ πύργος θανάτου τοῖς χρωμένοις

λογισθήσεται. γυνὴ ἀσεβῆς ἀνόμῳ μερὶς δοθήσεται,

εὐσεβῆς δὲ δίδεται τῷ φοβουμένῳ τὸν κύριον.

γυνὴ ἀσχέμων ἀτιμίαν κατατρίψει, θυγάτηρ δὲ εὐσχέμων

καὶ τὸν ἄνδρα ἐντραπήσεται. γυνὴ ἀδιάτρεπτος ὡς

κύων λογισθήσεται, ἡ δὲ ἔχουσα αἰσχύνην τὸν κύριον φοβηθήσεται.

γυνὴ ἄνδρα ἴδιον τιμῶσα σοφὴ πᾶσι φανήσεται, ἀτιμά-

ζουσα δὲ ἀσεβῆς ἐν ὑπερηφανίᾳ πᾶσι γνωσθήσεται.

γυναικὸς ἀγαθῆς μακάριος ὁ ἀνὴρ, ὁ γὰρ ἀριθμὸς τῶν ἐτῶν

αὐτοῦ διπλάσιος ἔσται. γυνὴ μεγαλόφωνος καὶ γλωσσώδης

πολεμίων εἰς τροπὴν θεωρηθήσεται.

ἀνθρώπου δὲ παντὸς ψυχὴ ὁμοίωτροπος τούτοις πολέμου ἀκαταστα-

σίαις τὴν ψυχὴν διατηθήσεται.

ἐπὶ δυσὶ λελύπηταί μου ἡ καρδία, καὶ ἐπὶ τῷ τρίτῳ θυμὸς μοι 28

ἐπῆλθεν· ἀνὴρ πολεμιστῆς ὑστερῶν δι' ἔνδειαν, καὶ ἄνδρες

συνετοὶ ἐὰν σκυβαλισθῶσιν,

ἐπανάγων ἀπὸ δικαιοσύνης εἰς ἁμαρτίαν· ὁ κύριος ἐτοιμάσει

αὐτὸν εἰς ῥομφαίαν. μὴδὲς ἐξαιρείται ἔμπορος 29

ἀπὸ πλημμελείας, καὶ οὐ δικαιωθήσεται κἀπῆλος ἀπὸ

12 Cod. prima manu σύσεγγυς

- XVII 1 ἁμαρτίας. χάριν ἀδιαφόρου πολλοὶ ἤμαρτον, καὶ
ὁ ζητῶν πληθύνει ἀποστρέψει ὀφθαλμὸν αὐτοῦ.
- 2 ἀνὰ μέσον ἁρμῶν λιθίνων παγήσεται πάσσαλος, καὶ ἀνὰ μέσον
πράσεως καὶ ἀγορασμοῦ συντριβήσεται ἁμαρτία.
- 3 ἐὰν μὴ ἐν φόβῳ Κυρίου κρατήσῃ κατὰ σπουδὴν, ἐν τάχει κατα-
4 στραφήσεται αὐτοῦ ὁ οἶκος. ἐν σείσματι κοσκίνου
διαμένει κοπρία, οὕτως σκῦλα ἀνθρώπου ἐν λογισμῷ αὐτοῦ.
- 5 σκεύη κεραμέως δοκιμάζει κάμινος, καὶ πειρασμὸς ἀνθρώπου ἐν
6 διαλογισμῷ αὐτοῦ. γεώργιον ξύλου ἐκφαίνει
ὁ καρπὸς αὐτοῦ, οὕτως λογισμὸς ἐνθυμήματος ἐν καρ-
7 διά ἀνθρώπου. πρὸ λογισμοῦ μὴ ἐπαιnéσης ἄνδρα, 1692
8 οὗτος γὰρ πειρασμὸς ἀνθρώπων. ἐὰν διώκῃς τὸ δίκαιον,
καταλήψῃ αὐτό, καὶ ἐνδύσῃ αὐτὸ ὡς ποδήρη δόξης.
- 9 πετεινὰ πρὸς τὰ ὅμοια αὐτοῖς καταλύσει, καὶ ἀλήθεια
πρὸς τοὺς ἐργαζομένους ἐπανήξει.
- 10 λέων θήραν ἐνεδρεῖ, οὕτως ἁμαρτία τοῖς ἐργαζομένοις κακίαν.
- 11 διήγησις εὐσεβοῦς διὰ παντὸς ἐν σοφία, ὁ δὲ ἄφρων ὡς
12 σελήνη ἀλλοιοῦται. εἰς μέσον ἀσυνέτων συντήρησον καιρόν,
εἰς μέσον δὲ διανοουμένου ἐνδελέχιζε.
- 13 διήγησις μωρῶν προσόχθισμα, καὶ ὁ γέλως αὐτῶν ἐν
14 σπατάλῃ ἁμαρτίας. λαλιὰ πολυόρκου ὀρθώσει τρίχας,
καὶ ἡ μάχη αὐτῶν ἐμφραγμὸς ὤτιων.
- 15 ἔκχυσις αἵματος μάχη ὑπερηφάνων, καὶ ἡ διαλοιδόρησις
16 αὐτῶν ἀκοὴ μοχθηρά. ὁ ἀποκαλύπτων μυστήρια
ἀπώλεσε πίστιν, καὶ οὐ μὴ εὔρῃ φίλον πρὸς τὴν ψυχὴν αὐτοῦ.
- 17 στέρξον φίλον καὶ πιστώθητι μετ' αὐτοῦ· ἐὰν δὲ ἀποκαλύψῃς
τὰ μυστήρια αὐτοῦ, οὐ μὴ καταδιώξῃς ὀπίσω αὐτοῦ.
- 18 καθὼς γὰρ ἀπώλεσεν ἄνθρωπος τὸν ἐχθρὸν αὐτοῦ, οὕτως ἀπώλεσε
19 τὸν πλησίον αὐτοῦ. καὶ ὡς πετεινὸν ἐκ χειρὸς σου ἀπολύσας,
οὕτως ἀφῆκας τὸν πλησίον, καὶ οὐ θηρεύσεις αὐτόν.
- 20 μὴ αὐτὸν διώξῃς, ὅτι μακρὰν ἀπέστη, καὶ ἐξέφυγεν ὡς
21 δορκὰς ἐκ παγίδος. ὅτι τραῦμά ἐστι καταδῆσαι, καὶ
λοιδορίας ἐστὶ διαλλαγή· ὁ δὲ ἀποκαλύψας μυστήρια
22 ἀπώλεσε πίστιν. διανεύων ὀφθαλμῷ τεκταίνει πονηρά,
καὶ ὁ εἰδὼς αὐτὸν ἀποστήσεται ἀπ' αὐτοῦ·
- 23 ἀπέναντι τῶν ὀφθαλμῶν σου γλυκανεῖ τὸ στόμα αὐτοῦ καὶ
ἐπὶ τῶν λόγων σου θαυμάσει, ὕστερον δὲ διαστρέψει τὸ
στόμα αὐτοῦ καὶ ἐν τοῖς λόγοις σου δώσει σκάνδαλα.

- 170¹ πολλὰ ἐμίσησα καὶ οὐχ ὁμοίωσα αὐτῷ, καὶ ὁ κύριος μισήσει. 24
 ὁ βάλλων λίθον εἰς ὕψος ἐπὶ κεφαλῆς αὐτοῦ βάλλει, καὶ 25
 πληγὴν δολία διαιρεῖ τραῦμα.
 ὁ ὀρύσσων βόθρον ἐμπροσθέν σου εἰς αὐτόν, καὶ ὁ ἰστῶν παγίδα 26
 ἀλώσεται ἐν αὐτῇ. ποιοῦντι πονηρὰ ἐπ' αὐτόν αὐλισθήσεται, 27
 καὶ οὐ μὴ ἐπιγνῶ πόθεν ἦκει αὐτῷ.
 ἐμπαιγμὸς καὶ ὀνειδισμὸς ὑπερηφάνων, καὶ ἡ ἐκδίκησις 28
 ὡς λέων ἐνεδρεύει αὐτούς. παγίδι ἀλώσονται οἱ εὐφραι- 29
 νόμενοι ἐν πτώσει εὐσεβῶν, καὶ ὁδὺν καταναλώσει αὐτοὺς
 πρὸ τοῦ θανάτου αὐτῶν. μῆνις καὶ ὀργή, καὶ ταῦτά ἐστι 30
 βδελύγματα· καὶ ἀνὴρ ἀμαρτωλὸς ἐγκρατὴς ἔσται αὐτῶν.
 ὁ ἐκδικῶν παρὰ Κυρίου εὐρήσει ἐκδίκησιν, καὶ τὰς ἀμαρτίας 1
 αὐτοῦ διατηρῶν διατηρήσει. XXVII
 ἄφες τὸ ἀδίκημα τῷ πλησίον, καὶ τότε δεηθέντος σου αἱ 2
 ἀμαρτίαι σου λυθήσονται. ἄνθρωπος ἀνθρώπῳ συντηρεῖ 3
 ὀργήν, καὶ
 παρὰ Κυρίου ζητεῖ ἴασιν; καὶ ἐπ' ἄνθρωπον ὅμοιον αὐτῷ οὐκ ἔχει 4
 ἔλεον,
 καὶ περὶ τῶν ἀμαρτιῶν αὐτοῦ δεῖται;
 αὐτὸς σὰρξ ὢν διατηρεῖ μῆνιν, καὶ τίς ἐξιλάσεται τὰς ἀμαρτίας 5
 αὐτοῦ; μνήσθητι τὰ ἔσχατα καὶ παῦσαι ἐχθραίνων, 6
 καὶ μὴ μνησίης τῷ πλησίον, καταφθορὰν καὶ θάνατον,
 καὶ ἔμμενε ἐντολαῖς. μνήσθητι ἐντολῶν καὶ μὴ μνη- 7
 σίσης τῷ πλησίον, καὶ διαθήκης Ὑψίστου, καὶ πάριδε ἄγωνιαν.
 ἀπόσχου ἀπὸ μάχης, καὶ ἐλαττώσεις ἀμαρτίας· ἄνθρωπος γὰρ 8
 θυμῶδης ἐκκαύσει μάχην·
 ἀνὴρ ἀμαρτωλὸς ταραξεί φίλους, καὶ ἀνὰ μέσον εἰρηνευόντων 9
 ἐμβαλεῖ διαβολήν. κατὰ τὴν ὕλην τοῦ πυρὸς οὕτως 10
 ἐκκαυθήσεται, κατὰ τὴν στερέωσιν τῆς μάχης τὸ πῦρ
 αὐξηθήσεται. κατὰ τὴν ἰσχὺν τοῦ ἀνθρώπου ὁ θυμὸς αὐτοῦ
 ἔσται, καὶ κατὰ τὸν πλοῦτον τοῦ ἀνθρώπου ἀνψοὶ ὀργὴν αὐτοῦ.
 170² ἔρις κατασπενδομένη ἐκκαίει πῦρ, καὶ μάχη κατασπέν- 11
 δουσα ἐκχέει αἷμα. ἐὰν φυσίσσης εἰς σπινθῆρα καήσεται· 12
 καὶ ἀμφότερα ἐκ τοῦ στόματός σου ἐκπορεύεται.
 ψίθυρον καὶ δίγλωσσον καταράσασθε, πολλοὺς γὰρ εἰρηνεύοντας 13
 ἀπώλεσαν. γλώσσα δισσή πολλοὺς ἐσάλειψε καὶ διέστησεν 14
 αὐτοὺς ἀπὸ ἔθνους εἰς ἔθνος, καὶ πόλεις ὀχυρὰς καθεῖλε, καὶ
 οἰκίας μεγιστάνων κατέστρεψε· γλώσσα δισσή γυναῖκας 15

ἀνδρείας ἐξέβαλε, καὶ ἐστέρησεν αὐτὰς τῶν πόνων αὐτῶν·

16 ὁ προσέχων αὐτῇ οὐ μὴ εὖρη ἀνάπαυσιν, οὐδὲ κατασκηνώσει

17 μετὰ ἡσυχίας. πληγὴ μάστιγος ποιήσῃ μῶλωπα,

πληγὴ δὲ γλῶσσης συνθλάσῃ ὀστέα.

18 πολλοὶ ἔπεσον ἐν στόματι μαχαίρας, καὶ οὐχ ὥς οἱ πεπτωκότες

19 διὰ γλῶσσαν. μακάριος ὁ σκεπασθεὶς ἀπὸ προσώπου αὐτῆς,

ὅς οὐ διήλθεν ἐν τῷ θυμῷ αὐτῆς,

ὅς οὐχ εἵλκυσε τὸν ζυγὸν αὐτῆς, καὶ ἐν τοῖς δεσμοῖς αὐτῆς οὐκ ἐδέθη·

20 ὁ γὰρ ζυγὸς αὐτῆς ζυγὸς σιδηροῦς, καὶ οἱ δεσμοὶ αὐτῆς δεσμοὶ χαλκοῦ·

21 θάνατος πονηρὸς ὁ θάνατος αὐτῆς, καὶ λυσιτελεῖς μᾶλλον ὁ ᾄδης

22 αὐτῆς. οὐ μὴ κρατήσῃ εὐσεβῶν, καὶ ἐν τῇ φλογὶ αὐτῆς

23 οὐ μὴ καήσονται. οἱ καταλείποντες τὸν κύριον ἐμπεσοῦνται

εἰς αὐτήν, καὶ ἐν αὐτοῖς ἐκκαυθήσεται καὶ οὐ μὴ σβεσθῇ·

ἐπαποσταλήσεται αὐτοῖς ὥς λέων, καὶ ὥς πάρδαλις λυμανεῖται

24 αὐτούς. Ἴδε, περίφραξον τὸ κτήμά σου ἀκάνθαις, καὶ

τῷ στόματί σου ποιήσον θυρώματα καὶ μοχλοὺς.

τὸ ἀργύριόν σου καὶ χρυσίον σου κατὰδῃσον, καὶ τοῦ λόγου

25 σου ποιήσον ζυγόσταθμον· καὶ τῷ στόματί σου ποιήσον

26 θύραν καὶ μοχλόν, καὶ πρόσεχε μὴ πως ὀλισθήσῃς ἐν αὐτοῖς,

μὴ πέσῃς κατέναντι ἐνεδρεύοντος.

XXIX 1 ὁ ποιῶν ἔλεος δανειεῖ τῷ πλησίον, καὶ ὁ ἐπισχύων τῇ χειρὶ

2 αὐτοῦ τηρεῖ ἐντολὰς. δάνεισον τῷ πλησίον ἐν καιρῷ

χρείας αὐτοῦ, καὶ πάλιν ἀπόδος τῷ πλησίον εἰς τὸν καιρόν·

171¹

3 στερεώσον λόγον σου καὶ πιστώθητι μετ' αὐτοῦ, καὶ ἐν

παντὶ καιρῷ εὐρήσεις τὴν χρεῖαν σου.

4 πολλοὶ ὥς εὖρημα ἐνόμισαν τὸ δάνος, καὶ παρέσχον κόπον

5 τοῖς βοηθήσασιν αὐτοῖς. ἕως οὗ λάβῃ, καταφιλεῖ χεῖρας

αὐτοῦ, καὶ ἐπὶ τῶν χρημάτων τοῦ πλησίον ταπεινώσει φωνήν·

καὶ ἐν καιρῷ ἀποδόσεως παρελκύσει χρόνον, καὶ ἀποδώσει

λόγον ἀκηδίας καὶ τὸν καιρὸν αἰτιάσεται.

6 ἐὰν δὲ ἰσχύσῃ ὁ δούς, μόλις κομιεῖται τὸ ἥμισυ καὶ λογιεῖται

αὐτὸ ὥς εὖρημα· εἰ δὲ μὴ, ἀπεστέρησεν αὐτὸν τῶν χρημάτων

αὐτοῦ, καὶ ἐκτήσατο αὐτὸν δωρεὰν ἐχθρόν·

κατάρas καὶ λοιδορίας ἀποδώσει αὐτῷ, ἀντὶ δόξης ἀπο-

7 δώσει αὐτῷ ἀτιμίαν. πολλοὶ οὖν χάριν πονηρίας

ἀπέστρεψαν τὸν ἄνθρωπον, ἀποστερηθῆναι δὲ εὐλαβήθησαν·

8 πλὴν ἐπὶ ταπεινώσει μακροθύμησον, καὶ ἐπὶ ἐλεημοσύνῃ

9 μὴ παρελκύσῃς αὐτόν· χάριν ἐντολῆς ἀντιλαβοῦ

- πένητος, καὶ κατὰ τὴν ἔνδειαν αὐτοῦ μὴ ἀποστρέψῃς αὐτόν.
 ἀπόλεσον ἀργύριον διὰ φίλον καὶ ἀδελφόν, καὶ μὴ κατὰ- 10
 κρυβε αὐτὸ ὑπὸ τὸν λίθον εἰς ἀπώλειαν.
 θές τὸν θησαυρόν σου κατ' ἐντολὰς Ὑψίστου, καὶ λυσιτελήσει σοι 11
 μάλλον
 ἢ τὸ χρυσίον. σύγκλεισον ἑλεημοσύνην ἐν τοῖς ταμείοις σου, 12
 καὶ αὕτῃ ἐξελεῖταί σε ἐκ πάσης κακώσεως.
 ὑπὲρ ἀσπίδα κράτους καὶ ὑπὲρ δόρυ ἀλκῆς κατέναντι ἐχθροῦ 13
 πολεμήσει ὑπὲρ σοῦ. ἀνὴρ ἀγαθὸς ἐγγυήσεται τὸν πλη- 14
 σίον, καὶ ἀπολωλεκὼς αἰσχύνῃ ἐγκαταλείψει αὐτόν.
 χάριτας ἐγγύς* σου μὴ ἐπιλάβῃ, ἔδωκε γὰρ τὴν ψυχὴν αὐτοῦ ὑπὲρ 15
 σοῦ. ἀγαθὴν ἐγγύην ἀνατρέψει ἀμαρτωλός. 16
 ἐγγυῶν φεύξεται ἀμαρτωλὸς καὶ ἄχρηστος ἐν διανοίᾳ κατα-
 λείπει τὸν ῥυσάμενον αὐτόν. ἐγγύη πολλοὺς ἀπώλεσε κατευ- 18
 171² θύνοντας, καὶ ἐσάλευσεν αὐτοὺς ὡς κύμα θαλάσσης.
 ἄνδρας δυνατοὺς ἀπώκισε, καὶ ἐπλανήθησαν ἐν ἔθνεσιν ἄλλο-
 τριοῖς. ἀμαρτωλὸς παραβαίνων ἐντολὰς Κυρίου ἐμπεσεῖται 19
 εἰς ἐγγύην καὶ διώκων ἐργολαβίας ἐμπεσεῖται εἰς κρίσεις.
 ἀντιλαβοῦ τοῦ πλησίον κατὰ δυνάμιν σου καὶ πρόσεχε σε- 20
 αὐτῷ μὴ ἐμπέσης. ἀρχὴ ζωῆς ἀνθρώπου ὕδωρ καὶ ἄρτος καὶ 21
 ἱμάτιον, καὶ οἶκος καλύπτων ἀσχημοσύνην.
 κρείσσων βίος πτωχοῦ ὑπὸ σκέπην δοκῶν ἢ ἐδέσματα λαμπρά 22
 ἐν ἄλλοτριοῖς. ἐπὶ μικρὰ καὶ μεγάλα εὐδοκίαν ἔχε, καὶ 23
 ὀνειδισμόν οἰκίας σου μὴ ἀκούσης.
 ζωὴ πονηρὰ ἐξ οἰκίας εἰς οἰκίαν, καὶ οὗ παροικήσεις οὐκ ἀνοίξεις 24
 στόμα. ξενιεῖς καὶ ποτιεῖς εἰς ἀχάριστα, καὶ πρὸς ἐπὶ τούτοις 25
 πικρὰ ἀκούσεις. ἀpareλθε, πάροικε, κόσμησον τράπεζαν, 26
 καὶ εἴ τι ἐν τῇ χειρὶ σου ψώμισόν με.
 ἔξελθε, πάροικε, ἀπὸ προσώπου τῆς δόξης, χρεῖα τῆς οἰκίας, 27
 ἐπιξένωταί μοι ὁ ἀδελφός. βαρέα ταῦτα ἔχοντι φρόνησιν, 28
 ἐπιτιμήσεις οἰκίας καὶ ὀνειδισμὸς δανειστοῦ.

Περὶ τέκνων.

- ὁ ἀγαπῶν τὸν υἱὸν αὐτοῦ ἐνδελεχίσει μάστιγας αὐτῷ ἵνα 1 XXX
 εὐφρανθῇ ἐπ' ἐσχάτων αὐτοῦ. ὁ παιδεύων υἱὸν αὐτοῦ 2
 εὐφρανθήσεται ἐπ' αὐτῷ, καὶ ἀνὰ μέσον γνωρίμων ἐπ' αὐτῷ
 καυχῆσεται.

15 Cod. marg. * ἐγγύης σου ἢ ἐγγυητοῦ

- 3 ὁ διδάσκων τὸν υἱὸν παραζηλώσει τὸν ἐχθρόν, καὶ ἔναντι
 4 φίλων ἀγαλλιάσεται ἐπ' αὐτῷ. ἐτελεύτησεν αὐτοῦ ὁ πατήρ,
 καὶ ὡς οὐκ ἀπέθανεν, ὅμοιον γὰρ αὐτῷ κατέλιπε μετ' αὐτόν.
 5 ἐν τῇ ζωῇ αὐτοῦ εἶδε καὶ εὐφράνθη ἐπ' αὐτῷ, καὶ ἐν τῇ τελευτῇ
 6 αὐτοῦ οὐκ ἐλυπήθη· ἐνάντιον ἐχθρῶν κατέλιπεν ἔκδικον,
 καὶ τοῖς φίλοις ἀνταποδιδόντα χάριν.
 7 περιψήχων υἱὸν καταδεσμεύσει τραύματα αὐτοῦ, καὶ ἐπὶ πάσῃ
 βοῇ ταραχθήσεται σπλάγχνα αὐτοῦ.
 8 ἵππος ἀδάμαστος ἐκβαίνει σκληρός, καὶ υἱὸς ἀνειμένος
 9 ἐκβαίνει προαλῆς. τιθήνησον τέκνον καὶ
 ἐκθαμβήσει σε, σύμπαιξον αὐτῷ καὶ λυπήσει σε.
 10 μὴ συγγελάσῃς αὐτῷ, ἵνα μὴ ὀδυνηθῇς, καὶ ἐπ' ἐσχάτων
 11 γομφιάσεις τοὺς ὀδόντας. μὴ δῶς αὐτῷ ἐξουσίαν
 ἐν νεότητι, καὶ μὴ παρίδῃς τὰς ἀγνοίας αὐτοῦ·
 12 κάμψον τὸν τράχηλον αὐτοῦ ἐν νεότητι, καὶ θλάσον τὰς
 πλευρὰς αὐτοῦ ὡς ἔστι νήπιος,
 μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι, καὶ ἔσται σοι ὀδύνη ψυχῆς.
 13 παιδεύσον τὸν υἱόν σου καὶ ἔργασαι ἐν αὐτῷ, ἵνα μὴ ἐν τῇ
 ἀσχημοσύνῃ αὐτοῦ προσκόψῃς.
 14 κρείσσων πτωχὸς ὑγιῆς καὶ ἰσχύων τῇ ἑξει, ἢ πλούσιος
 μεμαστιγωμένος εἰς τὸ σῶμα αὐτοῦ.
 15 ὑγεία καὶ εὐεξία βέλτιον παντὸς χρυσίου, καὶ σῶμα
 εὐρρωστον ἢ ὄλβος ἀμέτρητος.

1721

Περὶ βρωμάτων.

- 16 οὐκ ἔστι πλούτος βελτίων ὑγείας σώματος, καὶ οὐκ ἔστιν
 εὐφροσύνη ὑπὲρ χαρὰν καρδίας.
 17 κρείσσων θάνατος ὑπὲρ ζωὴν πικρὰν ἢ ἀρρώστημα ἔμμονον.
 18 ἀγαθὰ κεκλεισμένα ἐπὶ στόματι κεκλεισμένῳ, θέματα
 βρωμάτων παρακείμενα τάφῳ.
 19 τί συμφέρεи κάρπωσις εἰδῶλῳ; οὔτε γὰρ ἔδεται οὔτε μὴ
 ὀσφρανθῇ. οὕτως ὁ ἐκδιωκόμενος ὑπὸ Κυρίου.
 20 ὁ βλέπων ἐν τοῖς ὀφθαλμοῖς καὶ στενάζων ὥσπερ εὐ-
 νοῦχος περιλαμβάνων παρθένον καὶ στενάζων.
 21 μὴ δῶς εἰς λύπην τὴν ψυχὴν σου, καὶ μὴ θλίψῃς σεαυτὸν
 22 ἐν βουλῇ σου. εὐφροσύνη καρδίας αὐτῇ ζωῇ
 ἀνθρώπου, καὶ ἀγαλλίαμα ἀνδρὸς μακροήμερου.

- ἀγάπα τὴν ψυχὴν σου καὶ παρακάλει τὴν καρδίαν σου, 23
 172² καὶ λύπην μακρὰν ἀπόστησον ἀπὸ σοῦ· πολλοὺς γὰρ ἀπόλεσε 24
 καὶ ἀπέκτεινεν ἡ λύπη. ζῆλος καὶ θυμὸς ἐλαττοῦσιν 24
 ἡμέρας, καὶ πρὸ καιροῦ γῆρας ἄγει μέριμνα.
 ὡς καλαμώμενος ὀπίσω τρυγητῶν ἐν εὐλογία Κυρίου ἔφθασα, 25
 καὶ ὡς τρυγῶν ἔπλησα ληνόν.
 κατανοήσατε ὅτι οὐκ ἐμοὶ μόνῳ ἐκοπίασα, ἀλλὰ πᾶσι 26
 τοῖς ζητοῦσι παιδεῖαν. ἀκούσατε, μεγιστᾶνες, καὶ οἱ ἡ- 27
 γούμενοι ἐκκλησίας, ἐνωτίσασθε.
 ὑἱῷ καὶ γυναικί, ἀδελφῷ καὶ φίλῳ μὴ δῶς ἐξουσίαν ἐπὶ 28
 σεαυτῷ ἐν ζωῇ σου· καὶ μὴ δῶς ἐτέρῳ τὰ χρήματά σου,
 ἵνα μὴ μεταμεληθεῖς δέῃ περὶ αὐτῶν.
 ἔως ἔτι ζῆς καὶ ἔστι πνοὴ ἐν σοὶ μὴ ἀλλάξης σεαυτὸν πάσῃ 30
 σαρκί. κρείσσον γάρ ἐστι τὰ τέκνα δεηθῆναι σου ἢ σέ ἐμ-
 βλέπειν εἰς χεῖρας υἱῶν σου.
 ἐν πᾶσι τοῖς ἔργοις σου γίνου ὑπεράγων, καὶ μὴ δῶς μῶμον 31
 ἐν τῇ δόξῃ σου. ἐν ἡμέρᾳ συντελείας ἡμερῶν ζωῆς σου 32
 καὶ ἐν καιρῷ τελευτῆς διαδος κληρονομίαν.
- Περὶ δούλων.
- χορτάσματα καὶ ῥάβδος καὶ φορτία ὄνῳ, ἄρτος καὶ 33
 παιδεῖα καὶ ἔργα οἰκέτη. ἔργασαι ἐν παιδεῖᾳ, καὶ 34
 ζητήσῃ ἀνάπαυσιν· ἄνευ χεῖρας αὐτῷ, καὶ ζητήσῃ ἐλευ-
 θερίαν. ζυγὸς καὶ ἱμᾶς κάμπτουσι τράχηλον, καὶ οἰκέτη 35
 κακούργῳ στρέβλαι καὶ βάσανοι.
 ἔμβαλε αὐτὸν εἰς ἐργασίαν, ἵνα μὴ ἀργῇ, πολλὴν γὰρ κακίαν ἐ- 36
 δίδαξεν ἡ ἀργία. εἰς ἔργα κατὰστησον καθὼς πρέπει 37
 αὐτῷ, καὶ ἐὰν μὴ πειθαρχῇ, βάρυνον τὰς πέδας αὐτοῦ. 38
 καὶ μὴ περισσεύσης πάσῃ σαρκί, καὶ ἄνευ κρίσεως μὴ
 ποιήσης μηδέν. εἰ ἔστι σοι οἰκέτης, ἔστω σοι ὡς 39
 ἡ ψυχὴ σου, ὅτι ἐν αἵματι ἐκτήσω αὐτόν·
 173¹ εἰ ἔστι σοι οἰκέτης, ἄγε αὐτὸν ὡς ἀδελφόν, ὅτι ὡς ἡ ψυχὴ 40
 σου ἐπιδήσεις αὐτῷ. ἐὰν κακώσης αὐτὸν ἀδίκως
 καὶ ἀπάρας ἀποδράσει, ἐν ποίᾳ ὁδῷ ζητήσεις αὐτόν;
 (XXXIV) κεναὶ αἱ ἐλπίδες καὶ ψευδεῖς ἀσυνέτῳ ἀνδρί, καὶ ἐνύπνια 1 XXXI
 ἀναπτεροῦσιν ἄφρονas. ὡς ὁ δρασσόμενος σκιᾶς 2
 καὶ διώκων ἀνέμους, οὕτως ὁ ἐπέχων ἐνυπνίοις·
 τοῦτο κατὰ τοῦτο ὅρασις ἐνυπνίων, κατέναντι προσώπου 3

- 4 ὁμοίωμα προσώπου. ἀπὸ ἀκαθάρτου τί καθαρισθή-
σεται; καὶ ἀπὸ ψευδοῦς τί ἀληθεύσει;
- 5 μαντεία καὶ οἰωνισμοὶ καὶ ἐνύπνια μάταιά ἐστι, καὶ ὡς
ὠδινούσης φαντάζεται σου ἡ καρδία.
- 6 ἐὰν μὴ παρὰ Ὑψίστου ἀποσταλῇ ἐν ἐπισκοπῇ σου, μὴ δῶς
7 εἰς αὐτὰ τὴν καρδίαν σου. πολλοὺς γὰρ ἐπλάνησε τὰ
ἐνύπνια, καὶ ἐξέπεσον ἐλπίζοντες ἐπ' αὐτοῖς.
- 8 ἄνευ ψεύδους συντελεσθήσεται νόμος, καὶ σοφία στόματι πιστῷ τε-
9 λείωσις. ἄνθρωπος πεπλανημένος ἔγνω πολλά, καὶ
ὁ πολύπειρος ἐκδιηγῆσεται σύνεσιν.
- ¹⁰ ὅς οὐκ ἐπειράσθη οἶδεν ὀλίγα, ὁ δὲ πεπλανημένος πλη-
¹¹ θύνει πανουργίαν. πολλὰ ἐώρακα ἐν τῇ ἀποπλάνῃσει
μου, καὶ τὰ πλάσματα τῶν λόγων μου σύνεσις μου.
- 13 πλεονάκις ἕως θανάτου ἐκινδύνευσα, καὶ διεσώθην τούτων χάριν.
- ¹⁴ πνεῦμα φοβουμένων τὸν κύριον ζήσεται, ἡ γὰρ ἐλπίς αὐτῶν ἐπὶ τὸν
¹⁵ σώζοντα αὐτούς. ὁ φοβούμενος τὸν κύριον, οὐδὲν εὐλαβη-
16 θήσεται, καὶ οὐ μὴ δειλιάσῃ ὅτι αὐτὸς ἐλπίς αὐτοῦ.
- ¹⁷ φοβουμένον τὸν κύριον μακαρία ἡ ψυχὴ· τίμη ἐπέχει; καὶ τίς
¹⁸ αὐτοῦ στήριγμα; οἱ ὀφθαλμοὶ Κυρίου ἐπὶ τοὺς ἀγαπώντας
αὐτόν, ὑπερασπισμὸς δυναστείας καὶ στήριγμα ἰσχύος·
σκέπη ἀπὸ καύσωνος καὶ σκέπη ἀπὸ μεσημβρίας, φυ-
λακὴ ἀπὸ προσκόμματος καὶ βοήθεια πτώσεως.
- 20 ἀννύων ψυχὴν καὶ φωτίζων ὀφθαλμούς, ἴασις διδοὺς ζωὴν 173²
21 καὶ εὐλογίαν. θυσιάζων ἐξ ἀδίκου, προσφορὰ
22 μεμωκημένη, καὶ οὐκ εἰς εὐδοκίαν δωρήματα ἀνόμων·
23 οὐκ εὐδοκεῖ ὁ ὕψιστος προσφοραῖς ἀσεβῶν, οὐδὲ ἐν πλήθει
θυσιῶν ἐξιλάσκειται ἁμαρτίας.
- 24 θύων υἱὸν ἔναντι τοῦ πατρὸς αὐτοῦ ὁ προσάγων θυσίαν ἐκ χρη-
25 μάτων πενήτων. ἄρτος ἐπιδεομένων ζωὴ πτωχῶν,
ὁ ἀποστερῶν αὐτὸν ἄνθρωπος αἱμάτων.
- ²⁶ φονεύων τὸν πλησίον ὁ ἀφαιρούμενος συμβίωσιν, καὶ ἐκ
²⁷ χέων αἷμα ὁ ἀποστερῶν μισθὸν μισθωτοῦ.
- 28 εἰς οἰκοδομῶν καὶ εἰς καταλύων, τί ὠφελοῦσι πλεῖον ἢ κόπους;
εἰς εὐχόμενος καὶ εἰς καταρώμενος, τίνος φωνῆς εἰσακούσεται
30 ὁ δεσπότης; βαπτίζομενος ἀπὸ νεκροῦ καὶ πάλιν
ἀπτόμενος αὐτοῦ, τί ὄφελος ἐν τῷ λουτρῷ αὐτοῦ;
31 οὕτως ἄνθρωπος νηστεύων ἐπὶ τῶν ἁμαρτιῶν αὐτοῦ· καὶ πάλιν
πορευόμενος

- καὶ ταῦτα ποιῶν. τῆς προσευχῆς αὐτοῦ τίς εἰσακούσεται;
καὶ τί ὠφέλησεν ἐν τῷ ταπεινωθῆναι αὐτόν;
ὁ συντηρῶν νόμον πλεονάζει προσφοράς, θυσιάζων σω-
τηρίου ὁ προσέχων ἐντολαῖς, καὶ ἀνταποδιδούς χάριν
ὡς προσφέρων σεμίδαλιν, καὶ ὁ ποιῶν ἐλεημοσύνην θυσι-
άζων αἰνέσεως. εὐδοκία Κυρίου, ἀποστῆναι ἀπὸ πονηρίας,
καὶ ἐξίλασμός ἀποστῆναι ἀπὸ ἀδικίας.
μὴ ὀφθῆς ἐνώπιον Κυρίου κενός, πάντα γὰρ ταῦτα χάριν ἐντολῆς.
προσφορά δίκαιου λιπαίνει θυσιαστήριον, καὶ ἡ εὐωδία
αὐτῆς ἔναντι Ὑψίστου. θυσία ἀνδρὸς δικαίου δεκτὴ,
καὶ τὸ μνημόσυνον αὐτῆς οὐκ ἐπιλησθήσεται.
ἐν ἀγαθῷ ὀφθαλμῷ δόξασον τὸν κύριον, καὶ μὴ σμικρύνῃς
ἀπαρχὴν χειρῶν σου· ἐν πάσῃ δώσει ἱλάρωσον τὸ
πρόσωπόν σου, καὶ ἐν εὐφροσύνῃ ἀγιάσον δεκάτην.
174¹ δὸς Ὑψίστῳ κατὰ τὴν δόσιν αὐτοῦ, καὶ ἐν ἀγαθῷ ὀφθαλμῷ
καθ' εὖρεμα χειρός· ὅτι Κύριος ἀνταποδιδούς ἐστι, καὶ ἀνταπο-
δώσει ἐπταπλάσια· μὴ δωροκόπει, οὐ γὰρ προσδέξεται·
καὶ μὴ ἔπεχε θυσία ἀδίκῳ, ὅτι κριτὴς Κύριός ἐστι, καὶ οὐκ
ἐστι παρ' αὐτῷ δόξα προσώπου.
οὐ λήψεται Κύριος πρόσωπον ἐπὶ πτωχῷ, καὶ δέησιν ἡδικομένου
εἰσακούσεται. οὐ μὴ ὑπερίδῃ ἱκετείαν ὀρφανοῦ, καὶ
χήραν ἐὰν ἐκχέῃ λαλίαν.
οὐχὶ δάκρυον χήρας ἐπὶ σιαγόνα καταβαίνει, καὶ ἡ καταβόησις
αὐτῆς ἐπὶ τῷ καταγαγόντι αὐτό;
θεραπεύων ἐν εὐδοκίᾳ δεχθήσεται, καὶ ἡ δέησις αὐτοῦ ἕως τῶν
νεφελῶν συνάψει· προσευχὴ ταπεινοῦ νεφέλας διήλθε,
καὶ ἕως συνεγίστη, οὐ μὴ παρακληθῇ·
καὶ οὐ μὴ ἀποστῇ ἕως ἂν ἐπισκέψῃται ὁ ὕψιστος·
κρινεῖ δικαίους καὶ ποιήσει κρίσιν, καὶ ὁ κύριος οὐ μὴ βραδύνη οὐδὲ μὴ
μακροθυμήσῃ ἐπ' αὐτοῖς ὁ κραταιός·
ἕως ἂν τρίψῃ ὀσφὺν ἀνελεημόνων, καὶ τοῖς ἔθνεσιν ἀνταποδώσει
ἐκδίκησιν, ἕως ἐξάρῃ πλῆθος ὑβριστῶν καὶ σκῆπτρα
ἀδίκων συντρίψει· ἕως ἀνταποδώσει ἀνθρώπῳ κατὰ τὰς
πράξεις αὐτοῦ, καὶ τὰ ἔργα ἀνθρώπων κατὰ τὰ ἐνθυμήματα αὐτοῦ·
ἕως ἂν κρίνῃ τὴν κρίσιν τοῦ λαοῦ αὐτοῦ καὶ εὐφρανεῖ αὐτοὺς ἐν τῷ
ἐλέει αὐτοῦ. ὡς ὠραῖον ἔλεος ἐν καιρῷ θλίψεως,
ὡς νεφέλαι ὑετοῦ ἐν καιρῷ ἀβροχίας.

12 Cod. καθεύρεμα

- XXXIII ¹ ἐλέησον ἡμᾶς, δέσποτα ὁ θεὸς πάντων, καὶ ἐπίβλεψον, καὶ ἐπί-
² βαλε τὸν φόβον σου ἐπὶ πάντα τὰ ἔθνη τὰ μὴ ἐκζητοῦντά σε·
³ ἔπαρον τὴν χεῖρά σου ἐπ' ἔθνη ἀλλότρια, καὶ ἰδέτωσαν
⁴ τὴν δυναστείαν σου· ὥσπερ ἐνώπιον αὐτῶν ἡγιάσθης ἐν
 ἡμῖν, οὕτως ἐναντίον ἡμῶν μεγαλυνθείης ἐν αὐτοῖς·
⁵ καὶ ἐπιγνώτωσάν σε καθάπερ καὶ ἡμεῖς σε ἔγνωμεν·
⁶ ὅτι οὐκ ἔστι θεὸς πλὴν σου Κύριε· ἐγκαίνισον σημεῖα καὶ ἀλλοιώσων 174²
⁷ θαυμάσια, δόξασον χεῖρα καὶ βραχίονα δεξιόν, ὅπως
⁸ διηγῶνται τὰ θαυμάσιά σου· ἔγειρον θυμὸν καὶ ἔκχεε
⁹ ὀργὴν, ἔπαρον ἀντίδικον καὶ ἔκτριψον ἐχθρόν.
¹⁰ σπεῦσον καιρὸν καὶ μνήσθητι ὀργῆς, καὶ ἐκδιγησάσθωσάν σοι
¹¹ τὰ θαυμάσιά σου· ἐν ὀργῇ πυρὸς καταβρωθήτω ὁ σ-
 ζόμενος, καὶ οἱ κακοῦντες τὸν λαόν σου εὐροισαν ἀπώλειαν.
¹² σύντριψον κεφαλὰς ἀρχόντων ἐθνῶν, λεγόντων· οὐκ ἔστι πλὴν
¹³ ἡμῶν· συνάγαγε πάσας φυλὰς Ἰακώβ.
 λαμπρὰ καρδία καὶ ἀγαθὴ ἐπὶ ἐδέσμασι τῶν βρωμάτων
 XXXIV ¹ αὐτῆς ἐπιμελήσεται. ἀγρυπνία πλούτου ἐκτῆκει σάρκας, (XXXI)
 καὶ ἡ μέριμνα αὐτοῦ ἀφιστᾷ ὕπνον·
² μέριμνα ἀγρυπνίας ἀπαιτήσκει νυσταγμόν, καὶ ἀρρώστημα
³ βαρὺ ἐκνήψει ὕπνος· ἐκοπίασε πλούσιος ἐν συναγωγῇ
 χρημάτων, καὶ ἐν τῇ ἀναπαύσει ἐμίπλαται τρυφημάτων αὐτοῦ·
⁴ ἐκοπίασε πτωχὸς ἐν ἐλαττώσει βίου, καὶ ἐν τῇ ἀναπαύσει
⁵ αὐτοῦ ἐπιδεὴς γίνεται· ὁ ἀγαπῶν χρυσίον οὐ δικαιωθήσεται,
 καὶ ὁ διώκων διαφθορὰν οὗτος πλησθήσεται.
⁶ πολλοὶ ἐδέθησαν χάριν χρυσίου, καὶ ἐγενήθη ἡ ἀπώλεια αὐτῶν
⁷ κατὰ πρόσωπον αὐτῶν· ξύλον προσκόμματός ἐστι τοῖς
 θυσιάζουσιν αὐτῷ, καὶ πᾶς ἄφρων ἀλώσεται ἐν αὐτῷ.
⁸ μακάριος πλούσιος ὃς εὗρέθη ἄμωμος, καὶ ὃς ὀπίσω χρυσίου
⁹ οὐκ ἐπορεύθη· τίς ἔστιν οὗτος; καὶ μακαριοῦμεν αὐτόν, ἐποί-
 ησε γὰρ θαυμάσια ἐν λαῷ αὐτοῦ.
¹⁰ τίς ἐδοκιμάσθη ἐν αὐτῷ καὶ ἐτελειώθη; καὶ ἔσται εἰς καύχημα.
 τίς ἐδύνατο παραβῆναι καὶ οὐ παρέβη, καὶ ποιῆσαι κακίαν
¹¹ καὶ οὐκ ἐποίησε; διὰ τοῦτο στερεωθήσεται τὰ ἀγαθὰ αὐτοῦ,
 καὶ τὰς ἐλεημοσύνας αὐτοῦ ἐκδιηγῆσεται ἐκκλησία.
¹² ἐπὶ τραπέζης μεγάλης καθίσας, μὴ ἀνοίξης φάρυγγά σου ἐπ' αὐτῆς·
 καὶ μὴ εἴπῃς· πολλὰ γε τὰ ἐπ' αὐτῆς· μνήσθητι ὅτι κακὸν 175¹
¹³ ὀφθαλμὸς πονηρός· πονηρότερον ὀφθαλμοῦ τί
 ἔκτισται; διὰ τοῦτο ἀπὸ παντὸς προσώπου δακρύει.

οὐ ἂν ἐπιβλέψῃ, μὴ ἐκτείνῃς χεῖρά σου, καὶ μὴ συνθλίβου 14
 αὐτῷ ἐν τρυβλίῳ. νόει τὰ τοῦ πλησίον ἐκ σεαυτοῦ, καὶ 15
 ἐπὶ παντὶ ῥήματι διανοοῦ. φάγε ὡς ἄνθρωπος τὰ παρα- 16
 κείμενά σοι, καὶ μὴ διαμασῶ, μὴ μισηθῇς·

παῦσαι πρῶτον χάριν παιδείας, καὶ μὴ ἀπληστεύου, μή ποτε 17
 προσκόψῃς· καὶ εἰ ἀνὰ μέσον πλειόνων ἐκάθισας, πρότερος 18
 αὐτῶν μὴ ἐκτείνῃς τὴν χεῖρά σου.

ὡς ἱκανὸν ἀνθρώπῳ πεπαιδευμένῳ τὸ ὀλίγον, καὶ ἐπὶ τῆς κοίτης 19
 αὐτοῦ οὐκ ἀσθμαίνει. ὕπνος ὑγείας ἐπὶ ἐντέρῳ μετρίῳ· 20
 ἀνέστη πρωί, καὶ ἡ ψυχὴ αὐτοῦ μετ' αὐτοῦ·

πόνος ἀγρυπνίας καὶ χολέρα καὶ στρόφος μετὰ ἀνδρὸς ἀπλήστου. 21
 καὶ εἰ ἐβιάσθης ἐν ἐδέσμασιν, ἀνάστα μεσοπορῶν ἔμεσον καὶ 22
 ἀναπαύσῃ. ἄκουσόν μου, τέκνον, καὶ μὴ ἐξουδενώσῃς
 με, καὶ ἐπ' ἐσχάτων εὐρήσεις τοὺς λόγους μου.

ἐν πᾶσι τοῖς ἔργοις σου γίνου ἐντρεχῆς, καὶ πᾶν ἀρρώστημα 23
 οὐ μὴ σοι ἀπαντήσῃ. λαμπρὸν ἐπ' ἄρτοις εὐλογῆσαι
 χεῖλη, μαρτυρία τῆς καλλονῆς αὐτοῦ πιστή·

πονηρῷ ἐπ' ἄρτῳ γογγύσει πύλις, καὶ ἡ μαρτυρία τῆς πο- 24
 νηρίας αὐτοῦ ἀκριβῆς. ἐν οἴνῳ μὴ ἀνδρίζου, πολλοὺς 25
 γὰρ ἀπώλεσεν ὁ οἶνος. κάμινος δοκιμάζει στόμωμα ἐν 26
 βαφῇ, οὕτως οἶνος ἐν καρδίᾳ ὑπερηφάνων ἐν μέθῃ.

ἐπ' ἴσον ζωῆς οἶνος ἀνθρώποις, ἐὰν πίνῃς αὐτὸν ἐν μέτρῳ αὐτοῦ· 27
 τίς ζωὴ ἐλασσοσυνέμενῳ οἴνῳ; καὶ αὐτὸς ἔκτισται εἰς εὐφροσύνην
 ἀνθρώποις· ἀγαλλίαμα καρδίας καὶ εὐφροσύνη ψυχῆς 28
 οἶνος πινόμενος ἐν καιρῷ αὐτάρκης·

175² πικρία ψυχῆς οἶνος πινόμενος πολὺς ἐν ἐρεθισμῷ καὶ 29
 ἀντιπτώματι. πληθύνει θυμὸν μέθῃ ἄφρονος εἰς πρόσ- 30
 κομμα, ἐλαττῶν ἰσχὺν καὶ προσποιῶν τραύματα.

ἐν συμποσίῳ οἴνου μὴ ἐλέγξῃς τὸν πλησίον, καὶ μὴ ἐξου- 31
 δενώσῃς αὐτὸν ἐν εὐφροσύνῃ αὐτοῦ·

λόγον ὀνειδισμοῦ μὴ εἴπῃς αὐτῷ, καὶ μὴ αὐτὸν θλίψῃς

(XXXII) ἐν ἀπαντήσῃ αὐτοῦ. ἡγούμενόν σε κατέστησαν; μὴ 1 XXXV
 ἐπαίρου· γίνου αὐτοῖς ὡς εἰς ἐξ αὐτῶν·

φρόντισον αὐτῶν καὶ οὕτως κάθισον· καὶ πᾶσαν τὴν χρεῖαν σου 2
 ποιήσον, καὶ εὐδοκμήσας ἀνάπαυσαι·

ἵνα εὐφράνῃς δι' αὐτοὺς, καὶ εὐκοσμίας χάριν λάβῃς στέφανον·

- 3 λάλησον πρεσβυτέρω, πρέπει γάρ σοι, ἐν ἀκριβείᾳ δὲ ἐπιστήμης,
 4 καὶ ἐμποδίσεις μουσικά. ὅπου ἀκρόαμα, μὴ ἐκχέῃς
 λαλίαν, καὶ ἀκαίρως μὴ σοφίζου.
 5 σφραγίς ἄνθρακος ἐπὶ κόσμῳ χρυσῷ, σύγκριμα μουσικῶν
 6 ἐν συμποσίῳ οἴνου. ἐν κατασκευάσματι χρυσῷ σφραγίς σμα-
 ράγδου, μέλος μουσικῶν ἐφ' ἡδεῖ οἴνω.
 7 λάλησον, νεανίσκε, εἰ χρεία σου, μόλις δις ἐὰν ἐπερωτηθῇς·
 8 κεφαλαίωσον λόγον, ἐν ὀλίγοις πολλά· γίνου ὥς γινώσκων
 9 καὶ ἅμα σιωπῶν. ἐν μέσῳ μεγιστάνων μὴ ἐξισάζου,
 καὶ ὅπου λέγοντες, μὴ πολλὰ ἀδολέσχει.
 10 πρὸ βροντῆς κατασπεύδει ἀστραπή, καὶ πρὸ αἰσχυνητροῦ
 11 προελεύσεται χάρις. ἐν ὥρᾳ ἐξεγείρου καὶ μὴ οὐρράγει,
 ἀπότρεχε εἰς οἶκον καὶ μὴ ῥαθύμει·
 12 ἐκεῖ παίζει καὶ ποίει τὰ ἐνθυμήματά σου, καὶ μὴ ἐν ἁμαρ-
 13 τίας καὶ λόγῳ ὑπερηφάνῳ. καὶ ἐπὶ τούτοις εὐλό-
 γησον τὸν ποιήσαντά σε καὶ μεθύσκοντά σε ἀπὸ
 14 τῶν ἀγαθῶν αὐτοῦ. ὁ φοβούμενος Κύριον, ἐκ-
 δέξεται τὴν παιδείαν αὐτοῦ, καὶ οἱ ὀρθρίζοντες εὐρή-
 15 σουσιν εὐδοκίαν. ὁ ζητῶν νόμον ἐμπληθίσεται αὐτοῦ,
 καὶ ὁ ὑποκρινόμενος σκανδαλισθήσεται ἐν αὐτῷ. 1761
 16 οἱ φοβούμενοι Κύριον εὐρήσουσι κρίμα, καὶ δικαιώματα ὥς
 17 φῶς ἐξάψουσιν. ἄνθρωπος ἁμαρτωλὸς ἐκκλίνει ἐλεγμόν, καὶ
 κατὰ τὸ θέλημα αὐτοῦ ἐξευρίσκει σύγκριμα.
 18 ἀνὴρ βουλῆς οὐ μὴ παρίδῃ διανόημα, ἀλλότριος δὲ καὶ
 ὑπερήφανος οὐ καταπτῆξει φόβον, καὶ μετὰ τὸ ποιῆσαι
 19 μεθ' ἑαυτοῦ ἄνευ βουλῆς. ἄνευ βουλῆς μηθὲν ποιήσης,
 καὶ ἐν τῷ ποιῆσαι μὴ μεταμελοῦ.
 20 ἐν ὁδῷ ἀντιπτώματος μὴ πορεύου, καὶ μὴ προσκόψῃς
 21 ἐν λιθώδεσι· μὴ πιστεύῃς ἐν ὁδῷ ἀπροσκόπῳ, καὶ
 22 ἀπὸ τῶν τέκνων σου φύλαξαι.
 23 ἐν παντὶ ἔργῳ ἀγαθῷ πίστευε τῇ ψυχῇ σου, καὶ γὰρ τοῦτό ἐστι
 24 τήρησις ἐντολῶν. ὁ πιστεύων Κυρίῳ προσέχει ἐντολῇ, καὶ
 ὁ πεπειθὼς ἐπ' αὐτῷ οὐκ ἐλαττωθήσεται.
 XXXVI 1 τῷ φοβουμένῳ τὸν κύριον οὐκ ἀπαντήσῃ κακόν, ἀλλ' ἐν πειρασμῷ
 2 καὶ πάλιν ἐξαιρέται αὐτόν· ἀνὴρ σοφὸς οὐ μισήσῃ νόμον,
 ὁ δὲ ὑποκρινόμενος ἐν αὐτῷ ὥς ἐν καταιγίδι πολλῶν.
 3 ἄνθρωπος συνετὸς ἐμπιστεύσει νόμῳ, καὶ ὁ νόμος αὐτῷ πιστὸς ὥς
 4 ἐρώτημα δέλων. ἐτοίμασον λόγον καὶ οὕτως ἀκουσθήσῃ,

- σύνδρῃσον παιδείαν καὶ τότε ἀποκρίθητι.
τροχὸς ἀμάξης σπλάγχνα μωροῦ, καὶ ὡς ἄξων στρεφόμενος 5
ὁ διαλογισμὸς αὐτοῦ. ἵππος εἰς ὀχείαν ὡς φίλος μῶκος, 6
ὑποκάτω παντὸς ἐπικαθήμενου χρεμετιεῖ.
διὰτὶ ἡμέρα ὑπερέχει ἡμέρας; καὶ πᾶν φῶς ἡμέρας 7
ἐνιαυτοῦ ἀφ' ἡλίου· ἐν γνώσει Κυρίου διεχωρίσθησαν, 8
καὶ ἡλλοίωσε καιροὺς καὶ ἐορτάς·
καὶ ἀπ' αὐτῶν ἀνύψωσε καὶ ἡγίασε, καὶ ἐξ αὐτῶν ἔθηκεν 9
εἰς ἀριθμὸν ἡμερῶν. καὶ ἄνθρωποι πάντες ἀπὸ ἐδάφους, καὶ 10
ἐκ γῆς ἐκτίσθη Ἀδάμ· ἐν πλήθει ἐπιστήμης Κύριος διε- 11
176² χώρισεν αὐτούς, καὶ ἡλλοίωσε τὰς ὁδοὺς αὐτῶν·
ἐξ αὐτῶν εὐλόγησε καὶ ἀνύψωσε, καὶ ἐξ αὐτῶν ἡγίασε 12
καὶ πρὸς αὐτὸν ἤγγισεν· ἀπ' αὐτῶν κατηράσατο καὶ ἐτα-
πείνωσε, καὶ ἀνέτρεψεν αὐτοὺς ἀπὸ στάσεων αὐτῶν.
ὡς πηλὸς κεραμέως ἐν χειρὶ αὐτοῦ, πᾶσαι αἱ ὁδοὶ αὐτοῦ κατὰ 13
τὴν εὐδοκίαν αὐτοῦ· οὕτως ἄνθρωπος ἐν χειρὶ τοῦ ποιήσαντος
αὐτόν, ἀποδοῦναι αὐτοῖς κατὰ τὴν κρίσιν αὐτοῦ.
ἀπέναντι τοῦ κακοῦ τὸ ἀγαθόν, καὶ ἀπέναντι τοῦ θανάτου 14
ἡ ζωή· οὕτως ἀπέναντι τοῦ ἁμαρτωλοῦ ὁ εὐσεβής, καὶ
οὕτως ἀπέναντι ἀνδρὸς εὐσεβοῦς ὁ ἁμαρτωλὸς.
καὶ οὕτως ἔμβλεψον εἰς πάντα τὰ ἔργα τοῦ ὑψίστου, δύο δύο, 15
ἐν κατέναντι τοῦ ενός. καὶ γὰρ ἔσχατος ἡγυρύνησα καὶ 16
κατεκληρονόμησα αὐτοὺς καθὼς ἀπ' ἀρχῆς.
ἐλέησον λαόν, Κύριε, κεκλημένον ἐπ' ὀνόματί σου, καὶ Ἰσραὴλ 17
ὃν πρωτόγονον ὠνόμασας. οἴκτειρον πόλιν ἀγιάσματός σου, 18
Ἱερουσαλήμ, τόπον καταπαύσεώς σου.
πλήσον Σιών ἄραι τὰ λόγια σου, καὶ ἀπὸ τῆς δόξης σου τὸν λαόν σου. 19
δὸς μαρτύριον τοῖς ἐν ἀρχῇ κτίσμασί σου, καὶ ἔγειρον προφῆτας 20
ἐπ' ὀνόματί σου· δὸς μισθὸν τοῖς ὑπομένουσί σε, καὶ 21
οἱ προφῆται σου ἐμπιστευθήτωσαν.
εἰσάκουσον, Κύριε, δεήσεως τῶν οἰκετῶν σου κατὰ τὴν εὐλογίαν 22
Ἀαρὼν περὶ τοῦ λαοῦ σου, καὶ γνώσκονται πάντες οἱ ἐπὶ
τῆς γῆς ὅτι σὺ κύριος τῶν αἰώνων.
πᾶν βρῶμα φάγεται κοιλία, ἔστι δὲ βρῶμα βρώματος κάλλιον. 23
φάρυγξ γεύεται βρώματα θήρας, οὕτως καρδία συνετὴ 24
λόγους ψευδεῖς. καρδία στρεβλή δώσει λύπην, 25

καὶ ἄνθρωπος πολὺπείρος ἀνταποδώσει αὐτῷ.

26 πάντα ἄρρενα ἐπιδέξεται γυνή, ἔστι γὰρ θυγάτηρ θυγατρὸς

27 κρείσσων. κάλλος γυναικὸς ἱλαρύνει πρόσωπον,

28 καὶ ὑπὲρ πᾶσαν ἐπιθυμίαν ἀνθρώπου ὑπεράγει, εἰ ἔστιν ἐπὶ
γλώσσης αὐτῆς ἔλεος καὶ πραύτης καὶ ἱασίς·

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οὐκ ἔστιν ὁ ἀνὴρ αὐτῆς καθ' υἱὸς ἀνθρώπων.

29 ὁ κτώμενος γυναῖκα ἐνάρχεται κτήσεως, βοηθὸν κατ' αὐτὸν

30 καὶ στῦλον ἀναπαύσεως. οὐδ' οὐκ ἔστι φραγμός, διαρρα-
γήσεται κτήμα· καὶ οὐδ' οὐκ ἔστι γυνή, στενάξει πλανώμενος.

31 τίς γὰρ πιστεύσει εὐζώνῳ ληστῇ ἐφαλλομένῳ ἐκ πόλεως εἰς
πόλιν; οὕτως ἀνθρώπῳ μὴ ἔχοντι νοσσίαν καὶ καταλύοντι

XXVII 1 οὐδ' ἐὰν ὀψίσῃ. πᾶς φίλος ἐρεῖ· ἐφιλίασα καὶ γὰρ· ἀλλ'
ἔστι φίλος ὀνόματι μόνον φίλος.

2 οὐχὶ λύπη μένει ἕως θανάτου ἐταῖρος καὶ φίλος τρεπόμενος

3 εἰς ἔχθραν; ὧ πονηρὸν ἐνθύμημα, πόθεν ἐκυλίσθης
καλύψαι τὴν ξηρὰν ἐν δολιότητι;

4 ἐταῖρος φίλῳ συνδιαιτᾷ εὐφροσύνῃ, καὶ ἐν καιρῷ θλίψεως

5 ἔσται ἀπέναντι· ἐταῖρος φίλῳ συμπονεῖ χάριν γαστρὸς
καὶ ἔναντι πολεμίου λήψεται ἀσπίδα.

6 μὴ ἐπιλαθοῦ φίλου ἐν τῇ ψυχῇ σου, καὶ μὴ μνημονεύσης
αὐτοῦ ἐν χρήμασί σου.

μὴ βουλεύου μετὰ τοῦ ὑποβλεπομένου σε, καὶ ἀπὸ τῶν
ζηλούντων σε κρύψον βουλήν.

7 πᾶς σύμβουλος ἐξαίρει βουλήν, ἀλλ' ἔστι συμβου-
λεύων εἰς ἑαυτόν· ἀπὸ συμβούλου φύλαξαι ψυχὴν σου,
καὶ γινώθι πρότερον τίς αὐτοῦ χρεία·

καὶ γὰρ αὐτὸς ἑαυτῷ συμβουλευέται, μήποτε βάλλῃ ἐπὶ σοὶ
9 κλῆρον, καὶ εἴπῃ σοι· καλὴ ὁδός σου, καὶ στήσεται ἐξ ἐ-
ναντίας ἰδεῖν τὸ συμβησόμενόν σοι·

10 μὴ συμβουλευέου μετὰ τοῦ ὑποβλεπομένου σε, καὶ ἀπὸ
τῶν ζηλούντων σε κρύψον βουλήν·

11 μετὰ γυναῖκος περὶ ἀντιζήλου αὐτῆς καὶ μετὰ δειλοῦ
περὶ πολέμου, μετὰ ἐμπορίου περὶ μεταβουλίας καὶ
μετὰ ἀγοράζοντος περὶ πράσεως,

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μετὰ βασκάνου περὶ εὐχαριστίας καὶ μετὰ ἀνελέημονος
περὶ χρηστοθηθείας, μετὰ ὀκνηροῦ περὶ παντὸς ἔργου

2 Cod. θανατου;

6 Cod. ἐπιλάθου

- καὶ μετὰ μισθίου ἐπετείου περὶ συντελείας·
οἰκέτῃ ἀργῶ περὶ πολλῆς ἐργασίας·
μὴ ἔπεχε ἐπὶ τούτοις περὶ πάσης συμβουλίας, ἀλλ' ἡ 12
μετὰ ἀνδρὸς εὐσεβοῦς ἐνδελέχιζε·
ὃν ἂν ἐπιγνῶς συντηροῦντα ἐντολὰς Κυρίου, ὅς ἐν τῇ ψυχῇ αὐτοῦ
κατὰ τὴν ψυχὴν σου, καὶ ἔαν πταίῃσιν συναλγήσῃ σοι.
καὶ βουλὴν καρδίας στῆσον, οὐ γὰρ ἔστι σοι πιστότερος αὐτῆς· 13
ψυχὴ γὰρ ἀνδρὸς ἀπαγγέλλειν ἐνίοτε εἴωθεν ἢ ἐπὶ σκοποὶ 14
καθήμενοι ἐπὶ μετεώρου ἐπισκοπῆς.
καὶ ἐπὶ πᾶσι τούτοις δεήθητι τοῦ ὑψίστου ἵνα εὐθύνῃ ἡ 15
ἀλήθεια τὴν ὁδόν σου. ἀρχὴ παντὸς ἔργου λόγος, 16
καὶ πρὸ πάσης πράξεως βουλὴ.
ἔχνος ἀλλοιώσεως χαρὰς πρόσωπον. 17
τέσσαρα μέρη ἀνατέλλει, ἀγαθόν, κακόν, ζωὴ, θάνατος, 18
καὶ ἡ κυριεύουσα αὐτῶν ἐνδελεχῶς γλῶσσά ἐστιν.
ἔστιν ἀνὴρ πανοῦργος πολλῶν παιδευτῆς, καὶ τῇ ἰδίᾳ 19
ψυχῇ ἄχρηστός ἐστιν. ἔστιν ὁ σοφιζόμενος ἐν λόγοις 20
μισητός, οὗτος πάσης σοφίας καθυστερίσει·
οὐ γὰρ ἐδόθη αὐτῷ παρὰ Κυρίου χάρις, ὅτι πάσης σοφίας 21
ἐστερήθη. ἔστι σοφὸς τῇ ἰδίᾳ ψυχῇ, καὶ οἱ καρποὶ τῆς 22
συνέσεως αὐτοῦ ἐπὶ στόματος αἰνετοί.
ἀνὴρ σοφὸς τὸν ἑαυτοῦ λαὸν παιδεύει, καὶ οἱ καρποὶ τῆς 23
συνέσεως αὐτοῦ πιστοί. ἀνὴρ σοφὸς πλησθή- 24
σεται εὐλογίας, καὶ μακαριοῦσιν αὐτὸν πάντες οἱ ὀρώντες.
ζωὴ ἀνδρὸς ἐν ἀριθμῷ ἡμερῶν, καὶ αἱ ἡμέραι τοῦ 25
178¹ Ἰσραὴλ ἀναρίθμητοι. σοφὸς ἐν τῷ λαῷ αὐτοῦ κληρονο- 26
μήσει δόξαν, καὶ τὸ ὄνομα αὐτοῦ ἔσται εἰς τὸν αἰῶνα.
τέκνον, ἐν ζωῇ σου πείρασον τὴν ψυχὴν σου, καὶ ἴδε τί 27
πονηρὸν αὐτῇ, καὶ μὴ ὧς αὐτῇ·
οὐ γὰρ τὰ πάντα πᾶσι συμφέρει, καὶ οὐ πᾶσα ψυχὴ ἐν 28
παντὶ εὐδοκιμεῖ. μὴ ἀπληστεύου ἐν πάσῃ τρυφῇ, 29
καὶ μὴ ἐκχυθῇς ἐπὶ ἐδεσμάτων·
ἐν πολλοῖς γὰρ βρώμασιν ἔσται νόσος, καὶ ἡ ἀπληστία ἐγγιεῖ 30
ἕως χολέρας. διὰ ἀπληστίαν πολλοὶ ἐτελεύτησαν, 31
ὁ δὲ προσέχων προσθήσει ζώην.
τίμα ἱατρὸν πρὸς τὰς χρείας τιμαῖς αὐτοῦ, καὶ γὰρ αὐτὸν 1 XXXVI
ἔκτισεν ὁ κύριος. παρὰ γὰρ Ὑψίστου ἔστιν ἴασις, καὶ παρὰ 2
βασιλείῳς λήψεται δόξαν.

- 3 ἐπιστήμη ἱατροῦ ἀνυψώσει κεφαλὴν αὐτοῦ, καὶ ἔναντι
 4 μεγιστάνων θαυμασθήσεται. Κύριος ἔκτισεν ἐκ γῆς φάρμακα,
 καὶ ἀνὴρ φρόνιμος οὐ προσοχθίσει αὐτοῖς.
 5 οὐκ ἀπὸ ξύλου ἐγλυκάνθη ὕδωρ εἰς τὸ γνωσθῆναι τὴν
 6 ἰσχὺν αὐτοῦ ἀπὸ ἀνθρώπου; καὶ αὐτὸς ἔδωκεν ἀνθρώποις
 ἐπιστήμην
 ἐνδοξάζεσθαι ἐν τοῖς θαυμασίοις αὐτοῦ.
 7 ἐν αὐτοῖς ἐθεράπευσε καὶ ἦρε πόνον αὐτοῦ.
 8 μυρεψὸς ἐν τούτοις ποιήσει μίγμα· καὶ οὐ μὴ συντελεσθῇ
 τὰ ἔργα αὐτοῦ, καὶ εἰρήνη παρ' αὐτοῦ ἐστὶν ἐπὶ προσώπου
 9 τῆς γῆς. τέκνον, ἐν ἀρρωστήματί σου μὴ παράβλεπε,
 ἀλλ' εὗξαι Κυρίῳ, καὶ αὐτὸς ἰαταί σε.
 10 ἀποστήσων πλημμελείας καὶ εὐθυνον χεῖρα, καὶ ἀπὸ πάσης
 ἁμαρτίας καθάρισον καρδίαν·
 11 δὸς εὐωδίαν καὶ μνημόσυνον σεμιδάλεως, καὶ λίπανον
 προσφοράν, ὥς μὴ ὑπάρχων.
 12 καὶ ἱατρῷ δὸς τόπον, καὶ γὰρ αὐτὸν ὁ κύριος ἔκτισε καὶ μὴ
 ἀποστήτω σου, καὶ γὰρ αὐτοῦ χρεία·
 13 ἔστιν ὅτε καιρὸς καὶ ἐν χερσὶν αὐτῶν εὐοδία καὶ γὰρ αὐτοὶ
 14 Κυρίου δεηθήσονται, ἵνα εὐοδώσῃ αὐτοῖς ἀνάπαυσιν, καὶ
 15 ἴασιν χάριν ἐμβιώσεως. ὁ ἁμαρτάνων ἐναντίον τοῦ
 ποιήσαντος αὐτὸν ἐμπέσοι εἰς χεῖρας ἱατροῦ.
 16 τέκνον, ἐπὶ νεκρῷ κατάγαγε δάκρυα, καὶ ὥς δεινὰ πάσχων
 ἔναρξαι θρήνων, κατὰ δὲ τὴν κρίσιν αὐτοῦ περιστείλον
 τὸ σῶμα αὐτοῦ, καὶ μὴ ὑπερίδῃς τὴν ταφὴν αὐτοῦ.
 17 πίκρανον κλαυθμὸν καὶ θέρμανον κοπετόν, καὶ ποιήσων
 τὸ πένθος κατὰ τὴν ἀξίαν αὐτοῦ,
 ἡμέραν μίαν καὶ δύο χάριν διαβολῆς, καὶ παρακλήθῃτι
 18 λύπης ἕνεκα. ἀπὸ λύπης γὰρ ἐκβαίνει θάνατος, καὶ
 λύπη καρδίας κάμψει ἰσχύν·
 19 ἐν ἐπαγωγῇ παραμένει καὶ λύπη, καὶ βίος πτωχοῦ κατὰ
 20 καρδίας. μὴ δῶς εἰς λύπην τὴν καρδίαν σου, ἀποστήσων
 21 αὐτὴν μνησθεὶς τὰ ἔσχατα· μὴ ἐπιλάβῃ, οὐ γὰρ ἐστὶν ἐπά-
 νοδος, καὶ τοῦτον οὐκ ὠφελήσεις καὶ σεαυτὸν κακώσεις.
 22 μνήσθητι τὸ κρίμα μου ὅτι οὕτως καὶ τὸ σὸν· ἐμοὶ χθὲς
 23 καὶ σοὶ σήμερον. ἐν ἀναπαύσει νεκροῦ κατάπαυσον τὸ
 μνημόσυνον αὐτοῦ, καὶ παρακλήθῃτι ἐπ' αὐτῷ ἐν ἐξόδῳ
 24 πνεύματος αὐτοῦ. σοφία γραμματέως ἐν εὐκαιρίᾳ σχολῆς,

178²

καὶ ὁ ἐλαττούμενος πράξει αὐτοῦ οὐ σοφισθήσεται.

τί σοφισθήσεται ὁ κρατῶν ἀρότρου, καυχώμενος ἐν δόρατι
κέντρου, βίας ἐλαύνων, καὶ ἀναστρεφόμενος ἐν

ἔργοις αὐτῶν, καὶ ἡ διήγησις αὐτοῦ ἐν νίοις ταύρων;
καρδίαν αὐτοῦ δώσει ἐκδοῦναι αὐλακας, καὶ ἡ ἀγρυπνία
αὐτοῦ εἰς χορτάσματα δαμάλεων.

οὕτως πᾶς τέκτων καὶ ἀρχιτέκτων, ὅστις νύκτωρ ὡς
ἡμέραν διάγει· οἱ γλύφοντες γλύμματα σφραγίδων,

179¹ καὶ ἡ ἐπιμονὴ αὐτοῦ ἀλλοιωῖσαι ποικιλίαν·

καρδίαν αὐτοῦ δώσει εἰς τὸ ὁμοιωῖσαι ζωγραφίαν, καὶ ἡ ἀ-
γρυπνία αὐτοῦ συντελέσαι ἔργον.

οὕτως χαλκεὺς καθήμενος ἐγγὺς ἄκμονος καὶ καταμανθάνων
ἐν ἔργῳ σιδήρου· ἀτμίς πυρὸς τήξει σάρκας αὐτοῦ, καὶ
ἐν θερμῇ καμίνου διαμαχίσεται·

φωνὴ σφύρας καὶ ἄκμονος καινιεῖ τὸ οὖς αὐτοῦ, καὶ κατέ-
ναντι ὁμοιώματος σκεύους οἱ ὀφθαλμοὶ αὐτοῦ·

καρδίαν αὐτοῦ δώσει εἰς συντέλειαν ἔργων, καὶ ἡ ἀγρυπνία
αὐτοῦ κοσμηῖσαι ἐπὶ συντελείας.

οὕτως κεραμεὺς καθήμενος ἐν ἔργῳ αὐτοῦ καὶ συστρέφων ἐν
ποσὶν αὐτοῦ τροχόν, ὅς ἐν μερίμνῃ κείται διὰ παντὸς ἐπὶ
τὸ ἔργον αὐτοῦ, καὶ ἐναριθμὸς πᾶσα ἡ ἐργασία αὐτοῦ·

ἐν βραχίονι αὐτοῦ τυπώσει πηλόν, καὶ πρὸ ποδῶν κάμψει
ἰσχὺν αὐτοῦ· καρδίαν ἐπιδώσει εἰς τὸ συντελέσαι τὸ χρίσμα,
καὶ ἡ ἀγρυπνία αὐτοῦ, καθαρίσαι κάμινον.

πάντες οὗτοι εἰς χεῖρας ἑαυτῶν ἐπίστευσαν, καὶ ἕκαστος ἐν τῷ
ἔργῳ αὐτοῦ σοφίζεται· ἄνευ αὐτῶν οὐκ οἰκισθήσεται

πόλις καὶ οὐ παροικήσουσιν οὐδὲ περιπατήσουσιν·

ἐν βουλῇ λαοῦ οὐ ζητηθίσονται, καὶ ἐν ἐκκλησίᾳ οὐχ ὑπερα-
λοῦνται, ἐπὶ διεφρὸν δικαστῶν οὐ καθιοῦνται, καὶ δια-
θήκην κρίματος οὐ διανοηθήσονται·

οὐδὲ μὴ ἐκφάνωσι παιδείαν καὶ κρίμα, καὶ ἐν παραβολαῖς
οὐχ εὔρεθήσονται· ἀλλὰ κτῆμα αἰῶνος στηριούσι, καὶ ἡ
δέησις αὐτῶν ἐν ἐργασίᾳ τέχνης.

πλὴν τοῦ ἐπιδιδόντος τὴν ψυχὴν αὐτοῦ καὶ διανοουμένου
ἐν νόμῳ Ὑψίστου· σοφίαν πάντων ἀρχαίων ἐκζητήσει, ι XXXIX
καὶ ἐν προφητείαις ἀσχοληθήσεται·

29 Cod. διαπαντὸς

30 Cod. χρίσμα

- 2 διήγησιν ἀνδρῶν ὀνομαστῶν συντηρήσει, καὶ ἐν τροφαῖς
 3 παραβολῶν συνεισελεύσεται· ἀπόκρυφα παροιμῶν
 ἐκζητήσει, καὶ ἐν αἰνίγμασι παραβολῶν ἀναστραφήσεται. 179²
 4 ἀνὰ μέσον μεγιστάνων ὑπηρετήσει, καὶ ἔναντι ἡγουμένων
 ὀφθήσεται· ἐν γῇ ἁλλοτρίων ἔθνων διελεύσεται, ἀγαθὰ
 γὰρ καὶ κακὰ ἐν ἀνθρώποις ἐπέειρασε.
 5 τὴν καρδίαν αὐτοῦ ἐπιδώσει πρὸς Κύριον, ὀρθρίσαι πρὸς τὸν ποιή-
 σαντα αὐτόν, καὶ ἔναντι Ὑψίστου δεηθήσεται· καὶ ἀνοίξει τὸ
 στόμα αὐτοῦ ἐν προσευχῇ, καὶ περὶ τῶν ἁμαρτιῶν αὐτοῦ δεηθήσεται.
 6 ἐὰν ὁ κύριος ὁ μέγας θέλῃ, πνεύματι συνέσεως ἐμπλησθήσεται·
 αὐτὸς ἀνομβρίσει ῥήματα σοφίας αὐτοῦ, καὶ ἐν προσευχῇ
 7 ἐξομολογήσεται τῷ κυρίῳ· αὐτὸς κατευθύνει βουλὴν αὐτοῦ καὶ
 ἐπιστήμην, καὶ ἐν τοῖς ἀποκρίφοις αὐτοῦ διανοηθήσεται·
 8 αὐτὸς ἐκφανεῖ παιδεῖαν διδασκαλίας αὐτοῦ, καὶ ἐν νόμῳ δια-
 9 θήκης Κυρίου καυχήσεται· αἰνέσουσι τὴν σίνεσιν αὐτοῦ πολλοί,
 καὶ ἕως τοῦ αἰῶνος οὐκ ἐξαλειφθήσεται·
 ἀποστήσεται τὸ μνημόσυνον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ζήσεται
 10 εἰς γενεὰς γενεῶν, τὴν σοφίαν αὐτοῦ διηγῆσεται ἔθνη,
 καὶ τὸν ἔπαινον αὐτοῦ ἐξαγγελεῖ ἐκκλησία·
 11 ἐὰν ἐμμείνη, ὄνομα καταλείψει ἢ χίλιοι, καὶ ἐὰν ἀναπαύσεται,
 12 ἐμποιεῖ αὐτῷ· ἔτι διανοηθεὶς ἐκδιηγῆσομαι, ὅτι ὡς δι-
 13 χομηνία ἐπληρώθην· εἰσακούσατε μου, ὅσιοι, καὶ βλα-
 στήσατε ὡς ῥόδον φυόμενον ἐπὶ ῥεύματος ὑγροῦ·
 14 καὶ ἀνθήσατε ἄνθος ὡς κρίνον, διάδοτε ὁσμὴν καὶ αἰ-
 νέσατε ᾄσμα· εὐλογήσατε τὸν κύριον ἐπὶ πᾶσι τοῖς ἔργοις αὐτοῦ
 ἐν ὧδαῖς χειλέων καὶ ἐν κιννύραις·
 16 καὶ οὕτως ἐρεῖτε ἐν ἐξομολογήσει· τὰ ἔργα Κυρίου πάντα
 καλὰ σφόδρα, καὶ πᾶν πρόσταγμα ἐν καιρῷ αὐτοῦ
 17 ἔσται· οὐκ ἔστιν εἰπεῖν· τί τοῦτό ἐστι; πάντα γὰρ ταῦτα ἐν
 καιρῷ αὐτῶν ζητηθήσεται· ἐν λόγῳ αὐτοῦ ἔστη ὡς
 θημωνία ὕδωρ, καὶ ἐν ῥήματι στόματος αὐτοῦ ἀποδοχέα 180¹
 18 ὑδάτων· ἐν προστάγματι αὐτοῦ πᾶσα ἡ εὐδοκία, καὶ οὐκ
 ἔστιν ὃς ἐλαττώσει τὸ σωτήριον αὐτοῦ.
 19 ἔργα πάσης σαρκὸς ἐνώπιον αὐτοῦ, καὶ οὐκ ἔστι κρυβῆναι
 ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ·
 20 ἀπὸ τοῦ αἰῶνος εἰς τὸν αἰῶνα ἐπέβλεψε, καὶ οὐδὲν ἐστι θαν-

- μάσιον ἐναντίον αὐτοῦ. οὐκ ἔστιν εἰπεῖν· τί τοῦτό ἐστι; 21
 πάντα γὰρ εἰς χρεῖαν αὐτῶν ἔκτισται.
 ἡ εὐλογία αὐτοῦ ὡς ποταμὸς ἐπεκάλυψε, καὶ ὡς κατα- 22
 κλυσμὸς ξηρὰν ἐμέθυσεν. οὕτως ὀργὴν αὐτοῦ ἔθνη 23
 κληρονομήσει, ὡς μετέστρεψεν ὕδατα εἰς ἄλμην.
 αἱ ὁδοὶ αὐτοῦ εὐθεῖαι τοῖς ὁσίοις, οὕτως τοῖς ἀνόμοις προσκόμματα· 24
 ἀγαθὰ τοῖς ἀγαθοῖς ἔκτισται ἀπ' ἀρχῆς, οὕτως τοῖς ἁμαρτωλοῖς 25
 κακά. ἀρχὴ πάσης χρεῖας εἰς ζωὴν ἀνθρώπου, ὕδωρ 26
 καὶ πῦρ καὶ σίδηρον καὶ ἄλας, καὶ σεμίδαλις πυροῦ καὶ γάλα *
 καὶ μέλι, αἶμα σταφυλῆς καὶ ἔλαιον καὶ ἱμάτιον·
 πάντα ταῦτα τοῖς εὐσεβέσιν ἀγαθὰ, οὕτως τοῖς ἁμαρτωλοῖς 27
 τραπήσεται εἰς κακά. ἔστι πνεύματα ἃ εἰς ἐκδίκησιν ἔκτισται, 28
 καὶ ἐν θυμῷ αὐτῶν ἐστερέωσε μάλιστα αὐτῶν·
 ἐν καιρῷ συντελείας ἰσχὺν ἐκχέουσι, καὶ τὸν θυμὸν τοῦ ποιήσαντος 29
 αὐτὸν κοπάσουσι· πῦρ καὶ θάλασσα* καὶ λιμὸς καὶ θά-
 νατος, πάντα ταῦτα εἰς ἐκδίκησιν ἔκτισται·
 θηρίων ὀδόντες καὶ σκορπίοι καὶ ἔχεις καὶ ῥομφαία ἐκ- 30
 δικούσα εἰς ὄλεθρον ἀσεβεῖς,
 ἐν τῇ ἀνατολῇ αὐτοῦ εὐφρανθήσονται, καὶ ἐπὶ τῆς γῆς εἰς 31
 χεῖρας ἐτοιμασθήσονται, καὶ ἐν καιροῖς αὐτῶν οὐ
 παραβήσονται λόγον. διὰ τοῦτο ἐξ ἀρχῆς ἐστηρίχθην 32
 καὶ διενόηθη καὶ ἐν γραφῇ ἀφήκα.
 τὰ ἔργα Κυρίου πάντα τὰ ἀγαθὰ, καὶ πᾶσαν χρεῖαν ἐν καιρῷ 33
 180² αὐτῆς χορηγήσει· καὶ οὐκ ἔστιν εἰπεῖν· τοῦτο τούτου 34
 πονηρότερον,
 πάντα γὰρ ἐν καιρῷ εὐδοκιμηθήσεται.
 καὶ νῦν ἐν πάσῃ καρδίᾳ καὶ στόματι ὑμνήσατε, καὶ εὐλο- 35
 γήσατε τὸ ὄνομα Κυρίου. ἀσχολία μεγάλη ἔκτισται παντὶ 1 XL
 ἀνθρώπῳ, καὶ ζυγὸς βαρὺς ἐπὶ νιούς Ἀδάμ·
 ἀφ' ἡμέρας ἐξόδου ἐκ γαστρὸς μητρὸς αὐτῶν ἕως ἐπιστροφῆς
 ἡμέρας εἰς μητέρα πάντων· τοὺς διαλογισμοὺς αὐτῶν καὶ 2
 φόβον καρδίας, ἐπίνοια προσδοκίας ἡμέρα τελευτῆς·
 ἀπὸ καθημένου ἐπὶ θρόνου δόξης καὶ ἕως τεταπεινωμένου 3
 ἐν γῇ καὶ σποδῶ, ἀπὸ φοροῦντος ὑάκινθον καὶ στέ- 4
 φανον, καὶ ἕως περιβαλλομένου ὠμόλινον·

29 Cod. marg. *P^{ae} χάλαζα

32 Cod. διατοῦτο

34 πάντα π add. in marg.

- 5 θυμὸς καὶ ζήλος, ταραχὴ καὶ σάλος καὶ φόβος θανάτου
 καὶ μίμημα καὶ ἔρις. καὶ ἐν καιρῷ ἀναπαύσεως
 ἐπὶ κοίτης, ὕπνος νυκτὸς ἄλλοιοῖ γινώσιν αὐτοῦ·
 6 ὀλίγον ὡς οὐδὲν ἐν ἀναπαύσει, καὶ ἀπ' ἐκείνου ἐν ὕπνοις ὡς
 ἐν ἡμεραῖς σκοπιᾶς· τεθορυβημένος ἐν ὁράσει καρ-
 δίας αὐτοῦ, ὡς ἐκφυγὼν ἀπὸ προσώπου πολέμου·
 7 ἐν καιρῷ σωτηρίας αὐτοῦ ἐξηγέρθη, καὶ ἀποθανυμάζων
 8 εἰς οὐδένα φόβον. μετὰ πάσης σαρκὸς ἀπὸ ἀνθρώπου
 ἕως κτήνους, καὶ ἐπὶ ἁμαρτωλῶν ἐπταπλάσια πρὸς ταῦτα·
 9 θάνατος καὶ ἔρις καὶ ῥομφαία καὶ αἷμα, ἐπαγωγὰ λιμοῦ
 καὶ συντρίμματος καὶ μάστιγος·
 10 ἐπὶ τοὺς ἀνόμους ἐκτίσθη ταῦτα πάντα, καὶ δι' αὐτοὺς ἐ-
 11 γένητο ὁ κατακλυσμός. πάντα ὅσα ἀπὸ γῆς εἰς γῆν ἀνα-
 στρέφει, καὶ ἀπὸ ὑδάτων εἰς θάλασσαν ἀνακάμπει.
 12 πᾶν δῶρον καὶ ἀδικία ἐξαλειφθήσεται, καὶ πίστις εἰς
 13 τὸν αἰῶνα στήσεται. χρήματα ἀδίκων ὡς ποταμὸς
 ξηρανθήσεται, καὶ ὡς βροντὴ μεγάλη ἐν ὑετοῖς ἐξηχῆσει·
 14 ἐν τῷ ἀνοίξει αὐτὸν χεῖρας εὐφρανθήσεται, οὕτως οἱ παρα-
 βαίνοντες εἰς συντέλειαν ἐκλείψουσιν.
 15 ἔκγονα ἀσεβῶν οὐ πληθυνεῖ κλάδους, καὶ ῥίζαι ἀκάθαρτοι
 16 ἐπ' ἀκροτόμου πέτρας. ἄχῃ ἐπὶ παντὸς ὕδατος καὶ χειλοὺς
 ποταμοῦ πρὸ παντὸς χόρτου ἐκτιλήσεται.
 17 χάρις ὡς παράδεισος σὺν εὐλογίαις, καὶ ἐλεημοσύνη
 18 εἰς τὸν αἰῶνα διαμένει. ζωὴ αὐτάρκους ἐργάτου γλυκανθήσεται,
 καὶ ὑπὲρ ἀμφότερα ὁ εὐρίσκων θησαυρόν.
 19 τέκνα καὶ οἰκοδομὴ πόλεως στηρίζουσιν ὄνομα, οἶνος
 20 καὶ μουσικὰ εὐφραίνουσι καρδίαν, καὶ ὑπὲρ ἀμφότερα
 21 ἀγάπησις σοφίας. αὐλὸς καὶ ψαλτήριον ἡδύνουσι
 μέλη, καὶ ὑπὲρ ἀμφότερα γλῶσσα ἡδεῖα·
 22 χάριν καὶ κάλλος ἐπιθυμήσει ὀφθαλμός, καὶ ὑπὲρ ἀμφότερα
 23 χλόην σπόρου. φίλος καὶ ἐταῖρος εἰς καιρὸν ἀπαν-
 τῶντες, καὶ ὑπὲρ ἀμφότερα γυνὴ μετὰ ἀνδρός.
 24 ἀδελφοὶ καὶ βοήθεια εἰς καιρὸν θλίψεως, καὶ ὑπὲρ ἀμφότερα
 25 ἐλεημοσύνη ῥύσεται. χρυσίον καὶ ἀργύριον ἐπι-
 στήσουσι πόδα, καὶ ὑπὲρ ἀμφότερα βουλή εὐδοκιμεῖται.
 26 χρήματα καὶ ἰσχύς ἀνυψώσουσι καρδίαν, καὶ ὑπὲρ ἀμ-
 φότερα φόβος Κυρίου· οὐκ ἔστιν ἐν φόβῳ Κυρίου ἐλάττωσις,
 καὶ οὐκ ἔστι ζητῆσαι ἑαυτῷ βοήθειαν·

181¹

- φόβος Κυρίου ὡς παράδεισος εὐλογίας, καὶ ὑπὲρ πᾶσαν δόξαν ἐκά- 27
 λυψεν αὐτόν. τέκνον, ζῶν ἐπαιτήσεως μὴ βιώσης· 28
 κρείσσον ἀποθανεῖν ἢ ἐπαιτεῖν.
- ἄνθρωπος βλέπων εἰς ἀλλοτρίαν τράπεζαν οὐκ ἔχει βίον ἐν λο- 29
 γισμῷ ζωῆς, ἀλλισγήσει ψυχὴν αὐτοῦ ἐν ἐδέσμασιν ἀλ-
 λοτριῶν· ἄνθρωπος δὲ ἐπιστήμων καὶ πεπαιδευμένος φυλάσσεται.
- ἐν στόματι ἀναιδοῦς γλυκανθήσεται ἐπαίτησις, καὶ ἐν κοι- 30
 λίᾳ αὐτοῦ πῦρ καίησεται. ὦ θάνατε, ὡς πικρόν σου 1 XLI
 τὸ μνημόσυνον ἀνθρώπων εἰρηνεύοντι ἐν τοῖς ὑπάρχουσιν αὐτοῦ,
- 181² ἀνδρὶ ἀπερισπάστῳ καὶ εὐδοκίμῳ ἐν πᾶσι καὶ ἔτι ἰ-
 σχύοντι ἐπιδέξασθαι τροφήν. ὦ θάνατε, καλόν σου
 τὸ κρίμα ἐστὶν ἀνθρώπῳ ἐπιδεομένῳ καὶ ἐλασσομένῳ ἰσχύι,
 ἐσχατογῆρῳ καὶ περισπωμένῳ περὶ πάντων καὶ ἀπει-
 θοῦντι καὶ ἀπολωλεκότῃ τὴν ὑπομονήν.
- μὴ εὐλαβοῦ κρίμα θανατοῦ, μνήσθητι προτέρων σου 3
 καὶ ἐσχάτων· τοῦτο γὰρ τὸ κρίμα σῇ σαρκὶ παρὰ Κυρίου, καὶ τί 4
 ἀπαναίνη ἐν εὐδοκίᾳ Ὑψίστου;
- εἴτε δέκα εἴτε ἑκατὸν εἴτε χίλια ἔτη, οὐκ ἔστιν ἐν ᾧδου
 ἐλεγμὸς ζωῆς. τέκνα βδελυρὰ γίνεται τέκνα 5
 ἁμαρτωλῶν, καὶ συναναστρεφόμενα παροικίας ἀσεβῶν·
- τέκνων ἁμαρτωλῶν ἀπολείται κληρονομία, καὶ μετὰ τοῦ 6
 σπέρματος αὐτῶν ἐνδελεχίζει ὄνειδος.
- πατρὶ ἀσεβεῖ μέμψεται τέκνα, ὅτι δι' αὐτὸν ὀνειδισθήσονται. 7
 οὐαὶ ὑμῖν, ἄνδρες ἀσεβεῖς, οἵτινες ἐγκατελίπετε νόμον Ὑψίστου· 8
 εἰς γὰρ πληθυνθήτε, εἰς ἀπώλειαν, καὶ εἰς γεννηθήτε, εἰς 9
 κατάραν γεννηθήσεσθε, καὶ εἰς ἀποθάνητε, εἰς κατάραν
 μερισθήσεσθε. πάντα ὅσα ἐκ γῆς εἰς γῆν ἀπελεύσεται, 10
 οὕτως ἀσεβεῖς εἰς ἀπώλειαν.
- πένθος ἀνθρώπων ἐν σώμασιν αὐτῶν, ὄνομα δὲ ἀνθρώπων οὐκ ἀ- 11
 γαθὸν ἐξαλειφθήσεται. φρόντισον περὶ ὀνόματος, 12
 αὐτὸ γὰρ σοι διαμένει ἢ χίλιοι θησαυροὶ μεγάλοι χρυσίου·
- ἀγαθὴς ζωῆς ἀριθμὸς ἡμερῶν, καὶ ἀγαθὸν ὄνομα εἰς αἰῶνας 13
 διαμένει. παιδεῖαν ἐν εἰρήνῃ συντηρήσατε, τέκνα· 14
 σοφία κεκρυμμένη καὶ θησαυρὸς ἀφανής, τίς ὠφέ-
 λεια ἐν ἀμφοτέροις; κρείσσων ἄνθρωπος ἀποκρύπτων 15
 τὴν μωρίαν αὐτοῦ ἢ ἄνθρωπος ἀποκρύπτων τὴν σοφίαν αὐτοῦ.
- τοιγαροῦν ἐντραπήσεται ἐπὶ τῷ ῥήματι μου· οὐ γὰρ ἐστὶ 16
 πᾶσαν αἰσχύνην διαφυλάξαι καλόν, καὶ οὐ πάντα τοῖς

παῖσιν ἐν πίστει εὐδοκιμεῖται.

182¹

17 αἰσχύνεσθε ἀπὸ πατρὸς καὶ μητρὸς περὶ πορνείας, καὶ ἀπὸ ἡγουμένου

18 καὶ δυνάστου περὶ ψεύδους, καὶ ἀπὸ κριτοῦ καὶ ἄρχοντος
περὶ πλημμελείας, ἀπὸ συναγωγῆς καὶ λαοῦ περὶ ἀνομίας·

19 ἀπὸ κοινωνοῦ καὶ φίλου περὶ ἀδικίας, καὶ ἀπὸ τόπου οὗ
παροικεῖς περὶ κλοπῆς, ἀπὸ ἀληθείας θεοῦ καὶ διαθήκης,
καὶ ἀπὸ πῆξεως ἀγκῶνος ἐπ' ἄρτοις·

20 ἀπὸ σκορακισμοῦ λήψεως καὶ δόσεως, καὶ ἀπὸ ἀσπαζο-
μένου περὶ σιωπῆς, ἀπὸ ὀράσεως γυναικὸς ἐταίρας,

21 καὶ ἀπὸ ἀποστροφῆς προσώπου ἀνθρώπου εὐγενοῦς·
ἀπὸ ἀφαιρέσεως μερίδος καὶ δόσεως, καὶ ἀπὸ κατανοήσεως

22 γυναικὸς ὑπάνδρου, ἀπὸ περιεργίας καὶ παιδίσκης,
καὶ μὴ ἐπιστήσης ἐπὶ τὴν κοίτην αὐτῆς·

ἀπὸ φίλου περὶ λόγων ὀνειδισμοῦ, καὶ μετὰ τὸ δοῦναι μὴ

XLII 1 ὀνειδίξε· καὶ ἀπὸ δευτερώσεως καὶ λόγου ἀκοῆς, καὶ
ἀποκαλύψεως περὶ λόγων κρυφίων·

καὶ ἔση αἰσχυνητὸς ἀληθινῶς, καὶ εὕρισκων χάριν ἔναντι
παντὸς ἀνθρώπου. μὴ περὶ τούτων αἰσχυνηθῆς, καὶ μὴ λάβης

2 πρὸς ὄψωπον τοῦ ἁμαρτάνειν· περὶ νόμου Ὑψίστου καὶ
διαθήκης καὶ περὶ κρίματος δικαιῶσαι τὸν ἑαυτοῦ,

3 περὶ λόγου κοινωνοῦ καὶ ὁδοιπόρων, καὶ περὶ δόσεως κληρο-

4 νομίας ἐταίρων, καὶ ἀκριβείας ζυγοῦ καὶ σταθμῶν·

5 περὶ κτήσεως πολλῶν καὶ ὀλίγων, περὶ διαφόρου πρά-
σεως ἐμπόρων καὶ περὶ παιδείας τέκνων πολλῆς, καὶ
οἰκέτη πονηρῷ πλευρὰν αἰμάξαι·

6 ἐπὶ γυναικὶ πονηρᾷ καλὸν σφραγίς, καὶ ὅπου χεῖρες πολλαὶ

7 κλείσων· ἐὰν παραδιδῶς, ἐν ἀριθμῷ καὶ σταθμῷ,
καὶ δόσις καὶ λῆψις πάντα ἐν γραφῇ·

8 περὶ παιδείας ἀνοήτου καὶ μωροῦ καὶ ἐσχατογῆρου
κρινομένου πρὸς νέους· καὶ ἔση πεπαιδευμένος
ἀληθινὸς καὶ δεδοκιμασμένος ἔναντι παντὸς ζώντος.

182²

9 θυγάτηρ πατρὶ ἀπόκρυφος ἀγρυπνία, καὶ ἡ μέριμνα αὐτῆς
ἀφιστᾷ ὕπνον· καὶ ἐν νεότητι αὐτῆς μήποτε παρακ-
μάσῃ, καὶ συνωκηκυῖα μήποτε μισηθῇ·

10 ἐν παρθενίᾳ μήποτε βεβηλωθῇ καὶ ἐν τοῖς πατρικοῖς
αὐτῆς ἔγκυος γένηται· καὶ μετὰ ἀνδρὸς οὐσα μήποτε
παραβῇ, καὶ συνωκηκυῖα μήποτε στερωθῇ.

11 ἐπὶ θυγατρὶ ἀδιατρέπτῳ στερέωσον φυλακὴν, μήποτε

- ποιήσῃ σε ἐπίχαρμα τοῖς ἐχθροῖς,
 λαλίαν ἐν πόλει καὶ ἔκκλητον λαοῦ, καὶ κατασχύνῃ σε
 ἐν πλήθει πολλῶν. παντὶ ἀνθρώπῳ μὴ ἔμβλεπε ἐν κάλλει, 12
 καὶ ἐν μέσῳ γυναικῶν μὴ συνέδρενε·
 ἀπὸ γὰρ ἱματίων ἐκπορεύεται σῆς, καὶ ἀπὸ γυναικὸς πονηρία 13
 γυναικός. κρείσσων πονηρία ἀνδρὸς ἢ ἀγαθοποιὸς γυνή, 14
 γυνὴ κατασχύνουσα εἰς ὀνειδισμόν.
 μνησθήσομαι δὴ τὰ ἔργα Κυρίου, καὶ ἃ εἶωρακα ἐκδιηγῆσομαι· 15
 ἐν λόγοις Κυρίου τὰ ἔργα αὐτοῦ, καὶ ἥλιος φωτίζων κατὰ πάντα 16
 ἐπέβλεψε, καὶ τῆς δόξης Κυρίου πλήρες τὸ ἔργον αὐτοῦ.
 οὐκ ἐνεποίησε τοῖς ἁγίοις Κυρίου ἐκδιηγῆσθαι πάντα τὰ 17
 θαυμάσια αὐτοῦ, ἐστερέωσε Κύριος παντοκράτωρ στηριχ-
 θῆναι ἐν δόξῃ αὐτοῦ τὸ πᾶν.
 ἄβυσσον καὶ καρδίαν ἐξίχνευσε, καὶ ἐν πανουργέμασιν 18
 αὐτῶν διενόηθη· ἔγνω γὰρ ὁ ὕψιστος πᾶσαν εἶδησιν
 καὶ ἐνέβλεψεν εἰς σημεῖα αἰῶνος,
 ἀπαγγέλλων τὰ παρεληλυθότα καὶ τὰ ἐσόμενα, καὶ ἀπο- 19
 καλύπτων ἔχνη ἀποκρύφων. οὐ παρήλθεν αὐτὸν
 πᾶν διάνοημα, οὐκ ἐκρύβη ἀπ' αὐτοῦ οὐδὲ εἰς λόγος·
 τὰ μεγαλεῖα διὰ τῆς σοφίας αὐτοῦ ἐκόσμησεν· 21
 183¹ ὅς ἐστι πρὸ τοῦ αἰῶνος καὶ εἰς τὸν αἰῶνα, οὔτε προσετέθη οὔτε
 ἡλαττώθη, καὶ οὐ προσεδεήθη οὐδενὸς συμβούλου.
 ὥς πάντα τὰ ἔργα αὐτοῦ ἐπιθυμητά, καὶ ἕως σπινθῆρός 22
 ἐστι θεωρησαί. πάντα ταῦτα ζῇ καὶ μένει εἰς τὸν αἰῶνα 23
 ἐν πάσαις χρείαις, καὶ πάντα ὑπακούει·
 πάντα διςσὰ ἐν κατέναντι τοῦ ἐνός, καὶ οὐκ ἐποίησεν οὐδὲν 24
 ἐλλείπον· ἐν τοῦ ἐνός ἐστερέωσε τὰ ἀγαθὰ, καὶ τίς 25
 πληθήσεται ὁρῶν δόξαν θεοῦ;
 γαυρίαμα ὕψους στερέωμα καθαριότητος, εἶδος οὐρανοῦ ἐν 1 XLIII
 ὁράματι δόξης. ἥλιος ἐν ὀπτασίᾳ διαγγέλλων ἐν 2
 ἐνδόξῳ, σκευὸς θαυμαστόν, ἔργον Ὑψίστου·
 ἐν μεσημβρίᾳ αὐτοῦ ἀναξηραίνει χώραν, καὶ ἐναντίον 3
 καύματος αὐτοῦ τίς ὑποστήσεται;
 κάμινον φυσῶν ἐν ἔργοις καύματος, τριπλάσιον ἥλιος 4
 ἐκκαίων ὄρη· ἀτμίδας πυρώδεις ἐκφυσῶν, καὶ ἐκ-
 λάμπων ἀκτῖνας ἀμανροῖ ὀφθαλμούς.
 μέγας Κύριος ὁ ποιήσας αὐτόν, καὶ ἐν λόγοις αὐτοῦ κατέπαυσε 5
 πορείαν. καὶ σελήνην ἐποίησεν εἰς στάσιν εἰς καιρὸν αὐτῆς, 6

- 7 ἀνάδειξιν χρόνων καὶ σημείον αἰῶνος. καὶ ἀπὸ σελήνης
σημείον ἑορτῆς, φωστὴρ μειούμενος ἐπὶ συντελείας·
- 8 μὴν κατὰ τὸ ὄνομα αὐτῆς ἐστίν·
αὐξανόμενος ἐθαυμάστωσεν ἀλλοιώσει, σκευὸς παρεμβολῶν
ἐν ὕψει, ἐν στερεώματι οὐρανοῦ ἐκλάμπων·
- 9 κάλλος οὐρανοῦ, δόξα ἄστρων, κόσμος φωτίζων ἐν ὑψίστοις
10 Κυρίου. ἐν λόγοις ἀγίου στήσονται κατὰκριμα, καὶ οὐ μὴ ἐκ-
καυθῶσιν ἐν φυλακῇ αὐτῶν.
- 11 Ἴδε τόξον, καὶ εὐλόγησον τὸν ποιήσαντα αὐτό,
σφόδρα ὥραϊον ἐν τῷ αὐγασματι αὐτοῦ·
- 12 ἐγύρωσεν οὐρανὸν ἐν κυκλώσει δόξης, χεῖρες Ὑψίστου
13 ἐτάνυσαν αὐτό. προστάγματι αὐτοῦ κατέπαυσε χιόνα, 183²
καὶ ταχύνει ἀστραπὰς κρίματος αὐτοῦ·
- 14 διὰ τοῦτο ἠνεψύχθησαν θησαυροί, καὶ ἐξέπησαν νεφέλαι
15 ὡς πετεινά. ἐν μεγαλείῳ αὐτοῦ ἴσχυσαν νεφέλας, καὶ
17 διεθρύβησαν λίθοι χαλάζης. φωνῇ βροντῆς αὐτοῦ
ὠδίνησε γῆν, καὶ ἐν ὀπτασίᾳ αὐτοῦ σαλεύεται ὄρη·
- 16 ἐν θελήματι αὐτοῦ πνεύσεται νότος καὶ καταγίς βορέου
καὶ συστροφὴ πνεύματος. ὡς πετεινὰ καθιπτάμενα
πάσσει χιόνα, καὶ ὡς ἀκρις καταλύουσα ἢ κατὰβασις αὐτῆς·
- 18 κάλλος λευκότητος αὐτῆς ἐκθαυμάσει ὀφθαλμός, καὶ
ἐπὶ τοῦ ὕετοῦ αὐτοῦ ἐκστήσεται καρδιά.
- 19 καὶ πάχυνν ὡς ἄλας ἐπὶ γῆν χέει, καὶ παγεῖσα γίνεται σκολόπων
ἄκρα.
- 20 ψυχρὸς ἄνεμος βορέας πνεύσει, καὶ παγήσεται κρύσταλλος
ἀφ' ὕδατος· ἐπὶ πᾶσαν συναγωγὴν ὕδατος καταλύσει,
καὶ ὡς θώρακα ἐνδύσεται τὸ ὕδωρ.
- 21 καταφάγεται ὄρη καὶ ἔρημον ἐκκαύσει, καὶ ἀποσβέσει χλόην
22 ὡς πῦρ. ἴασις πάντων κατὰ σπουδὴν ὁμίχλη, δρόσος
ἀπαντῶσα ἀπὸ καύσωνος ἰλαρώσει.
- 23 λογισμῷ αὐτοῦ ἐκόπασεν ἄβυσσος, καὶ ἐφύτευσεν ἐν αὐτῇ
24 νήσους. οἱ πλείοντες τὴν θάλασσαν διηγούνται τὸν κίν-
δυνον αὐτῆς, καὶ ἀκοαῖς ὠτίων ἡμῶν θαυμάζομεν·
- 25 καὶ ἐκεῖ τὰ παράδοξα καὶ θαυμάσια ἔργα, ποικιλία παντὸς
26 ζώου, κρίσις κητῶν. καὶ δι' αὐτὸν εὐοδοῖ ὁ ἄγγελος αὐτοῦ,
καὶ ἐν λόγῳ αὐτοῦ σύγκειται τὰ πάντα.
- 27 πολλὰ ἐροῦμεν καὶ οὐ μὴ ἐφικώμεθα, καὶ συντέλειαν
28 λόγων αὐτός ἐστι τὸ πᾶν. δοξάζοντες ποῦ ἰσχύσομεν;

αὐτὸς γὰρ μέγας παρὰ πάντα τὰ ἔργα αὐτοῦ.
 φοβερὸς Κύριος καὶ μέγας σφόδρα, καὶ θαυμαστὴ ἡ δύνα- 29
 στεία αὐτοῦ. δοξάζοντες Κύριον ὑψώσατε καθ' ὅσον 30
 184¹ δύνασθε, ὑπερέξει γὰρ καὶ ἔτι·
 καὶ ὑψοῦντες αὐτὸν πληθύνετε ἐν ἰσχύϊ· μὴ κοπιᾶτε,
 οὐ γὰρ μὴ ἐφίκησθε. τίς ἐώρακεν αὐτὸν καὶ ἐκδιη- 31
 γήσεται; καὶ τίς μεγαλυνεῖ αὐτὸν καθὼς ἐστι;
 πολλὰ ἀπόκρυφα ἐστὶ μείζονα τούτων, ὀλίγα ἐώρακαμεν 32
 τῶν ἔργων αὐτοῦ. πάντα γὰρ ἐποίησεν ὁ κύριος, καὶ τοῖς 33
 εὖσεβέσιν
 ἔδωκε σοφίαν.

Πατέρων ὕμνος.

1 XLIV

αἰνέσωμεν δὴ ἄνδρας ἐνδόξους καὶ τοὺς πατέρας ἡμῶν
 τῇ γενέσει. πολλὴν δόξαν ἔκτισεν ὁ κύριος ἐν αὐτοῖς, τῇ 2
 μεγαλωσύνῃ αὐτοῦ ἀπ' αἰῶνος.
 κυριεύοντες ἐν ταῖς βασιλείαις αὐτῶν, καὶ ἄνδρες ὀνομαστοὶ 3
 ἐν δυνάμει· βουλευόντες ἐν συνέσει αὐτῶν, ἀπηγγελ-
 κότες ἐν προφητείαις· ἡγούμενοι λαοῦ ἐν διαβου- 4
 λίοις καὶ ἐν συνέσει γραμματείας λαοῦ.
 σοφοὶ λόγοι ἐν παιδείᾳ αὐτῶν· ἐκζητοῦντες μέλη μουσικῶν, 5
 καὶ διηγούμενοι ἔπη ἐν γραφῇ·
 ἄνδρες πλούσιοι κεχορηγημένοι ἐν ἰσχύϊ, εἰρηνεύοντες 6
 ἐν κατοικίαις αὐτῶν. πάντες οὗτοι ἐν γενεαῖς ἔδο- 7
 ξάσθησαν, καὶ ἐν ταῖς ἡμέραις αὐτῶν καύχημα.
 εἰσὶν αὐτῶν οἱ κατέλιπον ὄνομα, τοῦ ἐκδιηγῆσασθαι ἐπαίνους, 8
 καὶ εἰσὶν ὧν οὐκ ἔστι μνημόσυνον, καὶ ἀπώλοντο ὥς 9
 οὐχ ὑπάρχοντες, καὶ ἐγένοντο ὥς οὐ γεγονότες καὶ τὰ
 τέκνα αὐτῶν μετ' αὐτούς. ἀλλ' ἡ οὗτοι ἄνδρες ἐλέους, 10
 ὧν αἱ δικαιοσύναι αὐτῶν οὐκ ἐπελήσθησαν·
 μετὰ τοῦ σπέρματος αὐτῶν διαμένει, ἀγαθὴ κληρονομία 11
 ἔκγονα αὐτῶν ἐν ταῖς διαθήκαις·
 ἐν διαθήκαις ἔστι τὸ σπέρμα αὐτῶν, καὶ τὰ τέκνα 12
 αὐτῶν δι' αὐτούς,
 ἕως αἰῶνος μένει σπέρμα αὐτῶν, καὶ ἡ 13
 184² δόξα αὐτῶν οὐκ ἐξαλειφθήσεται·
 τὰ σώματα αὐτῶν ἐν εἰρήνῃ ἐτάφη, καὶ τὸ ὄνομα αὐτῶν 14

30 Cod. καθόσον·

- 15 ζῇ εἰς γενεὰν καὶ γενεάν· σοφίαν αὐτῶν διηγί-
 σονται λαοί, καὶ τὸν ἔπαινον αὐτῶν ἐξαγγέλλει ἐκκλησία.
 16 Ἐνὼχ εὐηρέστησε Κυρίῳ θεῷ καὶ μετετέθη, ὑπόδειγμα
 17 μετανοίας ταῖς γενεαῖς. Νῶε εὐρέθη τέλειος δίκαιος,
 ἐν καιρῷ ὀργῆς ἐγένετο ἀντάλλαγμα·
 18 διὰ τοῦτο ἐγένετο ὁ κατακλυσμός, καὶ διαθήκαι αἰῶνος
 ἐστάθησαν πρὸς αὐτόν, ἵνα μὴ ἐξαλειφθῇ κατακλυσμῷ πᾶσα σὰρξ.
 19 Ἀβραὰμ μέγας πατὴρ πλήθους ἐθνῶν, καὶ οὐχ εὐρέθη ὅμοιος
 20 ἐν τῇ δόξῃ αὐτοῦ, ὅς συνετήρησε νόμον Ὑψίστου καὶ ἐγένε-
 το ἐν διαθήκῃ μετ' αὐτοῦ, ἐν σαρκὶ αὐτοῦ ἔστησε δια-
 θήκην, καὶ ἐν πειρασμῷ εὐρέθη πιστός·
 21 διὰ τοῦτο ἐν ὄρκῳ ἔστησεν αὐτῷ ἐνευλογεῖν ἔθνη ἐν σπέρματι
 αὐτοῦ, πληθύνει αὐτὸν ὥς χοῦν τῆς γῆς, καὶ κατακλη-
 ρονομῆσαι αὐτοὺς ἀπὸ θαλάσσης ἕως θαλάσσης καὶ ἀπὸ πο-
 22 ταμοῦ ἕως ἄκρου τῆς γῆς. καὶ ἐν τῷ Ἰσαὰκ ἔστησεν οὕτως,
 διὰ Ἀβραὰμ τὸν πατέρα αὐτοῦ, εὐλογίαν πάντων ἀνθρώπων
 23 καὶ διαθήκην, καὶ κατέπαυσεν ἐπὶ κεφαλὴν Ἰακώβ·
 ἐπέγνω αὐτὸν ἐν εὐλογίαις αὐτοῦ, καὶ ἔδωκεν αὐτῷ κληρο-
 νομίαν· καὶ διέστειλε μερίδας αὐτοῦ, ἐν φυλαῖς αἷς ἐμέ-
 XLV 1 ρισε δώδεκα· καὶ ἐξήγαγεν ἐξ αὐτοῦ ἄνδρα ἐλέους, εὐ-
 (XLV) ρίσκοντα χάριν ἐν ὀφθαλμοῖς πάσης σαρκός, ἡγαπημένον
 ὑπὸ θεοῦ καὶ ἀνθρώπων, Μωσῆν οὗ τὸ μνημόσυνον ἐν εὐλογίαις·
 2 ὁμοίωσεν αὐτὸν δόξῃ ἁγίων καὶ ἐμεγάλυνεν αὐτὸν ἐν φόβοις
 3 ἐχθρῶν. ἐν λογίοις αὐτοῦ σημεῖα κατέπαυσε, καὶ ἐδό-
 ξασεν αὐτὸν κατὰ πρόσωπον βασιλέων·
 ἐνετείλατο αὐτῷ πρὸς λαὸν αὐτοῦ, καὶ ἔδειξεν αὐτῷ τῆς δόξης
 4 αὐτοῦ. ἐν πίστει καὶ πραότητι αὐτοῦ ἡγίασεν αὐτόν,
 5 ἐξελέξατο αὐτὸν ἐκ πάσης σαρκός, ἠκούτισεν αὐτὸν τῆς 185¹
 φωνῆς αὐτοῦ, καὶ εἰσήγαγεν αὐτὸν εἰς τὸν γνώφον,
 καὶ ἔδωκεν αὐτῷ κατὰ πρόσωπον ἐντολάς, νόμον ζωῆς
 καὶ ἐπιστήμης· ἐδίδαξε τὸν Ἰακώβ διαθήκην καὶ
 6 κρίματα αὐτοῦ τὸν Ἰσραήλ. Ἀαρὼν ἀνύψωσεν ἅγιον ὅμοιον
 αὐτῷ, ἀδελφὸν αὐτοῦ, ἐκ φυλῆς Λευί.
 7 ἔστησεν αὐτῷ διαθήκην αἰῶνος, καὶ ἔδωκεν αὐτῷ ἱερατείαν
 λαοῦ· ἐμακάρισεν αὐτὸν ἐν εὐκοσμῷ, καὶ περιέζωσεν
 8 αὐτὸν περιστολὴν δόξης. ἐνέδυσεν αὐτὸν συντέλειαν καυ-

χήματος, καὶ ἐστερέωσεν αὐτὸν ἐν σκεύεσιν ἰσχύος,
 περισκελῇ καὶ ποδῆρῃ καὶ ἐπωμίδα, καὶ ἐκύκλωσεν 9
 αὐτὸν ῥοῖσκοις, χρυσοῖς κώδωσι πλείστοις κυκλόθεν ἡχῆσαι
 φωνὴν ἐν βήμασιν αὐτοῦ,
 ἀκουστὸν ποιῆσαι ἦχον ἐν ναῶ καὶ εἰς μνημόσυνον υἱοῖς
 λαοῦ αὐτοῦ· στολῇ ἀγία, χρυσῷ καὶ ὑακίνθῳ καὶ πορφύρῃ, 10
 ἔργῳ ποικιλτοῦ, λογιῷ κρίσεως, δήλοις ἀληθείας,
 κεκλωσμένῳ κόκκῳ, ἔργῳ τεχνίτου, 11
 λίθοις πολυτελέσι γλύμμασι σφραγίδος, ἐν δέσει χρυσίου,
 ἔργῳ λιθουργοῦ, εἰς μνημόσυνον ἐν γραφῇ κεκολαμ-
 μένῃ κατὰ ἀριθμὸν νῶν Ἰσραὴλ·
 στέφανον χρυσοῦν ἐπάνω κηδάρεως, ἐκτύπωμα σφραγίδος 12
 ἀγιασματος, καύχημα τιμῆς, ἔργα ἰσχύος, ἐπιθυμή-
 ματα ὀφθαλμῶν κοσμούμενα ὥραία.
 πρὸ αὐτοῦ οὐ γέγονε τοιαῦτα, καὶ ἕως αἰῶνος οὐκ ἐνεδύ- 13
 σατο ἀλλογενῆς, πλὴν τῶν νῶν αὐτοῦ μόνον, καὶ
 τὰ ἔκγονα αὐτοῦ διὰ παντός.
 θυσαίαι αὐτῶν ὀλοκαρπωθήσονται καθ' ἡμέραν ἐνδελεχῶς 14
 δῖς. ἐπλήρωσε Μωσῆς τὰς χεῖρας αὐτοῦ, καὶ ἔχρισεν 15
 αὐτὸν ἐλαίῳ ἀγίῳ· ἐγενήθη αὐτῷ εἰς διαθήκην
 αἰῶνος, καὶ τῷ σπέρματι αὐτοῦ ἐν ἡμέρᾳ οὐρανοῦ,
 185³ λειτουργεῖν αὐτῷ ἄμα καὶ ἱερατεῦειν, καὶ εὐλογεῖν τὸν λαὸν
 ἐν τῷ ὀνόματι αὐτοῦ. ἐξελέξατο αὐτὸν ἀπὸ παντός 16
 ζῶντος, προσαγαγεῖν κάρπωσιν Κυρίῳ·
 θυμίαμα καὶ εὐωδίαν εἰς μνημόσυνον, ἐξιλάσκεσθαι
 περὶ τοῦ λαοῦ. ἔδωκεν αὐτῷ ἐντολὰς αὐτοῦ, ἐξουσίαν 17
 ἐν διαθήκαις κριμάτων, διδάξαι τὸν Ἰακώβ τὰ
 μαρτύρια, καὶ ἐν νόμῳ αὐτοῦ φωτίσαι τὸν Ἰσραὴλ.
 ἐπισυνέστησαν αὐτῷ ἀλλότριοι καὶ ἐζήλωσαν αὐτὸν ἐν τῇ ἐρήμῳ, 18
 ἄνδρες οἱ περὶ Δαθὰν καὶ Ἀβειρῶν καὶ ἡ συναγωγὴ Κορέ
 ἐν θυμῷ καὶ ὀργῇ. εἶδε Κύριος καὶ οὐκ εὐδόκησε, καὶ συνε- 19
 τελέσθησαν ἐν θυμῷ ὀργῇ· ἐποίησεν ἐν αὐτοῖς τέρατα
 καταναλῶσαι ἐν πυρὶ φλογὸς αὐτούς·
 καὶ προσέθηκεν Ἀαρὼν δόξαν, καὶ ἔδωκεν αὐτῷ κληρονομίαν· 20
 ἀπαρχὴν πρωτογενημάτων ἐμέρισεν αὐτῷ,
 ἄρτον ἐν πρώτοις ἡτοίμασεν ἐν πλησμονῇ·

12 Cod. σφραγίδος

13 Cod. διαπαντός

14 Cod. καθημέραν

- 21 καὶ γὰρ θυσίας Κυρίου φάγονται, ἃς ἔδωκεν αὐτῷ καὶ
 22 τῷ σπέρματι αὐτοῦ. πλὴν ἐν γῇ λαοῦ οὐ κληρονομήσει,
 καὶ μερίς οὐκ ἔστιν αὐτῷ ἐν λαῷ.
 23 αὐτὸς γὰρ μερίς αὐτοῦ κληρονομίας. καὶ Φινεὲς υἱὸς Ἑλεάζαρ
 τρίτος εἰς δόξαν, ἐν τῷ ζηλῶσαι αὐτὸν ἐν φόβῳ Κυρίου
 καὶ στήναι αὐτὸν ἐν τροπῇ λαοῦ,
 ἐν ἀγαθότητι προθυμίας ψυχῆς αὐτοῦ· καὶ ἐξιλάσατο
 24 περὶ τοῦ Ἰσραήλ, διὰ τοῦτο ἔστη αὐτῷ διαθήκη εἰρήνης,
 προστάτην ἀγίων καὶ λαῷ αὐτοῦ,
 ἵνα αὐτῷ ᾗ καὶ τῷ σπέρματι αὐτοῦ ἱερωσύνης μεγαλείον
 25 εἰς τὸν αἰῶνα. καὶ διαθήκην τῷ Δαυὶδ υἱῷ ἐκ φυλῆς
 Ἰούδα, κληρονομία βασιλείως υἱοῦ ἐξ υἱοῦ μόνου·
 κληρονομία Ἀαρὼν καὶ τῷ σπέρματι αὐτοῦ.
 26 δώῃ ὑμῖν σοφίαν ἐν καρδίᾳ ὑμῶν, κρίνειν τὸν λαὸν
 αὐτοῦ ἐν δικαιοσύνῃ, ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ
 αὐτῶν, καὶ τὴν δόξαν αὐτοῦ εἰς γενεὰς αὐτῶν.

1861

- XLVI 1 κραταῖος ἐν πολέμῳ Ἰησοῦς ὁ τοῦ Ναυῆ καὶ διάδοχος
 Μωσῆ ἐν προφητείαις, ὃς ἐγένετο κατὰ τὸ ὄνομα
 αὐτοῦ μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ,
 ἐδικησάμενος ἐπεγειρομένους ἐχθρούς, ὅπως κατακληρονο-
 2 μήσῃ τὸν Ἰσραήλ. ὥς ἐδοξάσθη ἐν τῷ ἐπάραι
 χεῖρας αὐτοῦ καὶ ἐν τῷ ἐκτείνειν ῥομφαίαν ἐπὶ πύλεις.
 3 τίς πρότερος αὐτοῦ οὕτως ἔστη; τοὺς γὰρ πολέμους Κυρίου
 4 αὐτὸς ἐπήγαγεν. οὐχὶ ἐν χειρὶ αὐτοῦ ἀνεπόδισεν ὁ ἥλιος,
 καὶ μία ἡμέρα ἐγενήθη πρὸς δύο;
 5 ἐπεκαλέσατο τὸν ὑψιστὸν δυνάστην ἐν τῷ ἐκθλίψαι αὐτὸν
 ἐχθροὺς κυκλόθεν· καὶ ἐπήκουσεν αὐτοῦ μέγας Κύριος
 ἐν λίθοις χαλάζης δυνάμεως κραταιᾶς·
 6 κατέρραξεν ἐπὶ ἔθνη πόλεμον, καὶ ἐν καταβάσει ἀπό-
 λησεν ἀνθεστηκότας, ἵνα γινώσιν ἔθνη πανοπλίαν
 αὐτῶν, ὅτι ἐναντίον Κυρίου ὁ πόλεμος αὐτοῦ·
 7 καὶ γὰρ ἐπηκολούθησεν ὀπίσω Δυνάστου, καὶ ἐν ἡμέρᾳ
 Μωσέως ἐποίησεν ἔλεος, αὐτὸς καὶ Χαλέβ υἱὸς Ἰεφονῆ
 ἀντιστήναι ἐναντίον ἐκκλησίας,
 κωλύσαι λαὸν ἀπὸ ἁμαρτίας, καὶ κοπάσαι γογγυσμὸν

21 καὶ γὰρ } isdem litteris quibus tituli
 2 ἐν 1^ο }

8
 9
 10
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 14
 15
 16
 17
 18
 19
 20
 1
 2
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 5

186²

πονηρίας. καὶ αὐτοὶ δύο ὄντες διεσώθησαν ἀπὸ ἐξα-
 κοσίων χιλιάδων πεζῶν,
 εἰσαγαγεῖν αὐτοὺς εἰς κληρονομίαν, εἰς γῆν ῥέουσαν γάλα καὶ
 μέλι· καὶ ἔδωκεν ὁ κύριος τῷ Χαλὲβ ἰσχύν, καὶ ἕως γῆρου
 διέμεινεν αὐτῷ, καὶ ἐπιβῆναι αὐτὸν ἐπὶ τὸ ὕψος τῆς
 γῆς, καὶ τὸ σπέρμα αὐτοῦ κατέσχε κληρονομίαν·
 ὅπως ἴδωσι πάντες οἱ υἱοὶ Ἰσραὴλ ὅτι καλὸν τὸ πορεύεσθαι
 ὀπίσω τοῦ κυρίου. καὶ οἱ κριταί, ἕκαστος τῷ αὐτοῦ ὀνόματι,
 ὅσων οὐκ ἐξεπόρνευσεν ἡ καρδία καὶ ὅσοι οὐκ ἀπεστρά-
 φησαν ἀπὸ τοῦ κυρίου, καὶ τὸ μνημόσυνον αὐτῶν ἐν εὐλογίαις·
 τὰ ὅσα αὐτῶν ἀναθάλοι ἐπὶ τοῦ τόπου αὐτῶν, καὶ τὸ ὄνομα
 αὐτῶν ἀντικαταλασσόμενον ἐν υἱοῖς δεδοξασμένων αὐτῶν.
 ἡγαπημένος ὑπὸ Κυρίου αὐτοῦ Σαμουὴλ, προφήτης Κυρίου κατέ-
 στησε βασιλείας, καὶ ἔχρισεν ἄρχοντας ἐπὶ τὸν λαὸν αὐτοῦ·
 ἐν νόμῳ Κυρίου ἔκρινε συναγωγὴν, καὶ ἐπεσκέψατο Κύριος τὸν
 Ἰακώβ.
 ἐν πίστει αὐτοῦ ἠκριβάσθη προφήτης, καὶ ἐγνώσθη ἐν ῥήματι
 αὐτοῦ. καὶ ἐπεκαλέσατο τὸν κύριον δυνάστην, ἐν τῷ θλίψαι
 αὐτὸν ἐχθροὺς αὐτοῦ κυκλόθεν, ἐν προσφορᾷ ἀνδρὸς γαλα-
 θηνοῦ. καὶ ἐβρόντησεν ἀπὸ οὐρανοῦ ὁ κύριος,
 καὶ ἐν ἤχῳ μεγάλῳ βροντῆς ἀκουστὴν ἐποίησε τὴν φωνὴν
 αὐτοῦ, καὶ ἐξέτριψεν ἡγουμένους Τυρίων καὶ πάντας
 ἄρχοντας Φυλιστιείμ. καὶ πρὸ καιροῦ κοιμήσεως αἰῶνος
 ἐπεμαρτύρατο ἔναντι Κυρίου καὶ χριστοῦ αὐτοῦ·
 χρήματα καὶ ἕως ὑποδημάτων ἀπὸ πάσης σαρκὸς οὐκ εἴληφα·
 καὶ οὐκ ἐνεκάλεσεν αὐτῷ ἄνθρωπος. καὶ μετὰ τὸ ὑπνῶσαι αὐτὸν 20
 προεφήτευσεν καὶ ὑπέδειξε βασιλεῖ τὴν τελευτὴν αὐτοῦ, καὶ
 ἀνύψωσεν ἐκ γῆς τὴν φωνὴν αὐτοῦ, ἐν προφητείᾳ ἐξαλείψαι
 ἀνομίαν λαοῦ. καὶ μετὰ τοῦτο ἀνέστη Νάθαν ὁ προφήτης
 ἐν ἡμέραις Δαυὶδ. ὥσπερ στέαρ ἀφωρισμένον ἀπὸ σω-
 τηρίου, οὕτως Δαυὶδ ἀπὸ υἱῶν Ἰσραὴλ.
 ἐν λέουσιν ἐπεξένωσεν ὥς ἐν ἐρίφοις, καὶ ἐν ἄρκοις ὥς ἐν
 ἄρνασι προβάτων. ἐν νεότητι αὐτοῦ ἀπέκτεινε
 γίγαντα, καὶ ἐξῆρεν ὀνειδισμὸν ἐκ λαοῦ·
 καὶ ἐν τῷ ἐπᾶραι χεῖρα ἐν λίθῳ σφενδόνης καταβαλεῖν
 γαυρίαμα τοῦ Γολιάθ, ἐπεκαλέσατο γὰρ Κύριον ὕψιστον,

3 Cod. ἀράσι

- καὶ ἔδωκεν ἐν τῇ δεξιᾷ αὐτοῦ κράτος, ἐξῆραι ἄνθρωπον
 δυνατὸν ἐν πολέμῳ, ἀνυψῶσαι κέρας λαοῦ αὐτοῦ.
- 6 οὕτως ἐν μυριάσιν ἐδόξασεν αὐτόν, καὶ ἤνεσεν αὐτὸν ἐν εὐ-
 7 λογίαις Κυρίου, ἐν τῷ φέρεσθαι αὐτῷ διάδημα δόξης· ἐξέ-
 τριψε γὰρ ἐχθροὺς κυκλόθεν, καὶ ἐξουδένωσε Φυλιστιεὶμ
 τοὺς ὑπεναντίους, ἕως σήμερον συνέτριψεν αὐτῶν κέρας·
- 8 ἐν παντὶ ἔργῳ αὐτοῦ ἔδωκεν ἐξομολόγησιν·
 ἀγίῳ Ὑψίστῳ ῥήματι δόξης ἐν πάσῃ καρδίᾳ αὐτοῦ ὕμνησε*.
- 9 καὶ ἔστησε ψαλμῶδους κατέναντι θυσιαστηρίου, καὶ ἐξήχους
 αὐτοῦ γλυκαίνειν μέλη, καὶ καθ' ἡμέραν αἰνέσουσιν ἐν ᾧδαίς
 10 αὐτῶν. ἔδωκεν ἐν ταῖς ἑορταῖς εὐπρέπειαν, καὶ ἐκόσμησε
 καιροὺς μέχρι συντελείας, ἐν τῷ αἰνεῖν αὐτοὺς τὸ ἅγιον αὐτοῦ
 ὄνομα, καὶ ἀπὸ πρωίας ἡχεῖν τὸ ἅγιασμα αὐτοῦ.
- 11 Κύριος ἀφείλε τὰς ἁμαρτίας αὐτοῦ, καὶ ἀνύψωσεν εἰς αἰῶνας
 τὸ κέρας αὐτοῦ, καὶ ἔδωκεν αὐτῷ διαθήκην βασιλείας
 καὶ θρόνον δόξης ἐν τῷ Ἰσραήλ.
- 12 μετὰ τοῦτον ἀνέστη υἱὸς ἐπιστήμων, καὶ δι' αὐτὸν κατέλυσεν
 13 ἐν πλατυσμῷ. Σολομῶν ἐβασίλευσεν ἐν ἡμέραις εἰρήνης
 καὶ ἐδοξάσθη, ὥς ὁ θεὸς κατέπαυσε κυκλόθεν αὐτοῦ,
 ἵνα στήσῃ οἶκον ἐπ' ὀνόματι αὐτοῦ καὶ ἐτοιμάσῃ ἅγιασμα
 14 εἰς τὸν αἰῶνα. ὥς ἐσοφίσθη ἐν νεότητι αὐτοῦ καὶ ἐνε-
 πλήσθη ὥς ποταμὸς συνέσεως.
- 15 γῆν ἐπεκάλυψεν ἡ ψυχὴ σου πᾶσαν, καὶ ἐνέπλησε παραβολαῖς
 16 αἰνιγμάτων· εἰς νήσους πόρρω ἀφίκετο τὸ ὄνομά σου, καὶ
 17 ἡγάπησεν ἐν τῇ εἰρήνῃ σου· ἐν ᾧδαίς καὶ παροιμαῖς
 καὶ παραβολαῖς καὶ ἐρμηνείαις ἀπεθαύμασαν αἱ χῶραι·
- 18 ἐν ὀνόματι Κυρίου τοῦ θεοῦ πάσης τῆς γῆς τοῦ ἐπικαλεσαμένου σου
 θεοῦ Ἰσραὴλ· συνήγαγες ὥς κασιήτηρον τὸ χρυσίον, καὶ ὥς
 μόλυβον ἐπλήθυνες τὸ ἀργύριον.
- 19 παρενέκλινες τὰ σπλάγχνα σὺν γυναιξί, καὶ ἐνεξουσιάσθης
 20 ἐν τῷ σώματί σου. ἔδωκας μῶμον ἐν τῇ δόξῃ σου, καὶ ἔβε- 187²
 βήλωσας τὸ σπέρμα σου, ἐπαγαγεῖν ὄργην ἐπὶ τὰ τέκνα
 σου, καὶ
 κατανυγῆναι ἐπὶ τῇ ἀφροσύνῃ σου,
 21 γενέσθαι δίχα τυραννίδος καὶ ἐξ Ἑφραὶμ ἄρξαι βασιλείαν ἀπειθῆ.

8 Cod. marg. *καὶ ἡγάπησε τὸν ποιήσαντα αὐτόν

9 Cod. καθημέραν

ὁ δὲ κύριος οὐ μὴ καταλίπη τὸ ἔλεος αὐτοῦ, καὶ οὐ μὴ διαφθαρῇ 22
 ἀπὸ τῶν ἔργων αὐτοῦ, οὐδ' οὐ μὴ ἐξαλείψῃ ἐκλεκτοῦ
 αὐτοῦ ἔκγονα, καὶ σπέρμα τοῦ ἀγαπήσαντος αὐτὸν οὐ μὴ ἐξάρῃ·
 καὶ τῷ Ἰακώβ ἔδωκε κατάλειμμα, καὶ τῷ Δαυὶδ ἐξ αὐτοῦ ῥίζαν.

καὶ ἀνεπαύσατο Σολομῶν μετὰ τῶν πατέρων, καὶ κατέλιπε μετ' αὐτὸν 23
 ἀπὸ τοῦ σπέρματος αὐτοῦ, λαοῦ ἀφροσύνην καὶ ἑλαττούμενον
 συνέσει, Ῥοβοάμ, ὃς ἀπέστησε λαὸν ἐκ βουλῆς αὐτοῦ,
 καὶ Ἱεροβοάμ υἱὸς Ναβατ ὃς ἐξήμαρτε τὸν Ἰσραήλ,
 καὶ ἔδωκε τῷ Ἐφραὶμ ὁδὸν ἁμαρτίας, καὶ ἐπληθύνθησαν αἱ ἁ- 24
 μαρτίαι αὐτῶν σφόδρα, ἀποστήσαι αὐτοὺς ἀπὸ τῆς γῆς, ἕως 25
 ὀργῇ καὶ ἐκδίκησις ἔλθῃ ἐπ' αὐτούς.

καὶ ἀνέστη Ἡλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς 1 XLVIII
 ἐκαίετο. ὃς ἐπήγαγεν ἐπ' αὐτοὺς λιμὸν ἰσχυρόν, καὶ τῷ ζήλῳ 2
 αὐτοῦ ὠλιγοποίησεν αὐτούς. ἐν λόγῳ Κυρίου ἀνέσχεν οὐ- 3
 ρανόν, καὶ

κατηγαγε τρις πῦρ ἐξ οὐρανοῦ. ὡς ἐδοξάσθης, Ἡλία, ἐν τοῖς 4
 θαυμασίοις σου· καὶ τίς ὅμοιός σοι καυχᾶσθαι;

ὁ ἐγείρας νεκρὸν ἐκ θανάτου καὶ ἐξ ἁδου ψυχὴν ἐν λόγῳ Ὑψίστου· 5
 καταγαγὼν βασιλεῖς εἰς ἀπώλειαν καὶ δεδοξασμένους ἀπὸ κλίνης 6
 αὐτῶν. ὁ ἀκούων ἐν Σινᾷ ἐλεγμὸν Κυρίου καὶ ἐν Χωρῆβ 7
 κρίματα ἐκδικήσεως. ὁ χρίων βασιλεῖς εἰς ἀνταπόδομα, 8
 καὶ προφήτας διαδόχους μετ' αὐτόν.

ὁ ἀναληφθεὶς ἐν λαίλαπι πυρός, ἐν ἄρματι ἵππων πυρίνων· 9
 ὁ καταγραφεὶς ἐλεγμούς εἰς καιρούς, κοπάσαι ὀργὴν κρίσεως Κυρίου 10
 πρὸς

θυμόν, ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱὸν καὶ κατα-
 στήσαι φυλὰς Ἰακώβ. μακάριοι οἱ ἰδόντες σε καὶ οἱ ἐν 11
 ἀγαπήσει κεκοιμημένοι, (καὶ γὰρ ἡμεῖς ζωῇ ζησόμεθα.)

Ἡλίας ὃς ἐσκεπάσθη ἐν λαίλαπι· 12
 καὶ Ἐλισσαιὲ ἐνεπλήσθη πνεύματος ἁγίου, καὶ ἐν ἡμέραις αὐτοῦ
 οὐκ ἐσαλεύθη ἀπὸ ἀρχόντων, καὶ οὐ κατεδυνάστευσεν αὐτὸν
 οὐδεὶς. πᾶς λόγος οὐχ ὑπερῆρεν αὐτόν, καὶ ἐν κοιμῇσει 13
 προεφήτευσεν τὸ σῶμα αὐτοῦ·

καὶ ἐν ζωῇ αὐτοῦ ἐποίησε τεράτα, καὶ ἐν τῇ τελευτῇ αὐτοῦ θαν- 14
 μάσια τὰ ἔργα αὐτοῦ. ἐν πᾶσι τούτοις οὐ μετενόησεν 15

ὁ λαός, καὶ οὐκ ἀπέστησαν ἀπὸ τῶν ἁμαρτιῶν αὐτῶν,
 ἕως προενομεύθησαν ἀπὸ τῆς γῆς αὐτῶν καὶ διεσκορπίσθησαν
 ἐν πάσῃ τῇ γῇ, καὶ κατελείφθη ὁ λαὸς ὀλιγοστός, καὶ ἄρχων

- 16 ἐν τῷ οἴκῳ Δαυίδ· τινὲς μὲν ἐποίησαν αὐτῶν τὸ ἀρεστόν, τινὲς
 17 δὲ ἐπλήθυναν ἁμαρτίας. Ἐζεκίας ὠχύρωσε τὴν πόλιν
 αὐτοῦ, καὶ εἰσήγαγεν εἰς μέσον αὐτῆς ὕδωρ·
 ὥρυξεν ἐν σιδήρῳ ἀκρότομον, καὶ ὠκοδόμησε κρήνας εἰς ὕδατα.
 18 ἐν ἡμέραις αὐτοῦ ἀνέβη Σενναχηρεὶμ καὶ ἀπέστειλε τὸν ῥαψάκην
 ἐκ Λαχεὶς καὶ ἀπῆρε χεῖρα αὐτοῦ ἐπὶ Σιών, καὶ ἐμεγαλάν-
 χησεν ἐν ὑπερηφανίᾳ αὐτοῦ.
 19 τότε ἔσαλεύθησαν καρδίαι καὶ χεῖρες αὐτῶν, καὶ ὠδίνησαν ὥς
 20 αἱ τίκτουςαι· καὶ ἐπεκαλέσαντο τὸν κύριον τὸν ἐλεήμονα, ἐκπε-
 τάσαντες χεῖρας αὐτῶν πρὸς αὐτόν.
 καὶ ὁ ἅγιος ἐξ οὐρανοῦ ἐπήκουσεν αὐτῶν, καὶ ἐλυτρώσατο αὐτοὺς
 21 ἐν χειρὶ Ἡσαίου. ἐπάταξε τὴν παρεμβολὴν τῶν Ἀσσυ-
 ρίων, καὶ ἐξέτριψεν αὐτοὺς ὁ ἄγγελος αὐτοῦ.
 22 ἐποίησε γὰρ Ἐζεκίας τὸ ἀρεστόν Κυρίου καὶ ἐνίσχυσεν ὁδοὺς Δαυὶδ
 τοῦ πατρὸς αὐτοῦ, ὥς ἐνετείλατο Ἡσαίας ὁ προφήτης
 ὁ μέγας καὶ σεπτὸς ἐν ὁράσει αὐτοῦ.
 23 ἐν ταῖς ἡμέραις αὐτοῦ ἀνεπόδισεν ὁ ἥλιος, καὶ προσέ-
 24 θηκε ζῶν βασιλεῖ. πνεύματι μεγάλῳ εἶδε τὰ ἔσχατα,
 καὶ παρεκάλεσε τοὺς πενθούντας ἐν Σιών·
 25 ἕως τοῦ αἰῶνος ὑπέδειξε τὰ ἐσόμενα καὶ τὰ ἀπόκρυφα
 πρὶν ἢ παραγενέσθαι αὐτά.

1882

- XLIX 1 μνημόσυνον Ἰωσίου εἰς σύνθεσιν θυμιάματος, ἐσκευασμένῳ
 ἔργῳ μυρεψοῦ· ἐν παντὶ στόματι ὡς μέλι γλυκανθήσεται,
 καὶ ὡς μουσικὰ ἐν συμποσίῳ οἴνου.
 2 αὐτὸς κατευθύνθη ἐν ἐπιστροφῇ λαοῦ, καὶ ἐξῆρε βδελύγ-
 3 ματα ἀνομίας. κατεύθυνε πρὸς Κύριον τὴν καρδίαν αὐτοῦ,
 ἐν ἡμέραις ἀνόμων κατίσχυσε τὴν εὐσέβειαν.
 4 παρέξ Δαυὶδ καὶ Ἐζεκίου καὶ Ἰωσίου, πάντες πλημμέλειαν
 ἐπλημμέλησαν· κατέλιπον γὰρ τὸν νόμον τοῦ ὑψίστου, οἱ βασιλεῖς
 5 Ἰουδα ἐξέλιπον. ἔδωκε τὸ κέρας αὐτῶν ἐτέροις καὶ
 τὴν δόξαν αὐτῶν ἔθνει ἄλλοτρίῳ·
 6 ἐνέπρησαν ἐκλεκτὴν πόλιν ἁγιάσματος, καὶ ἠρήμωσαν τὰς ὁδοὺς
 7 αὐτῆς ἐν χειρὶ Ἰερεμίου, ἐκάκωσαν γὰρ αὐτόν·
 καὶ αὐτὸς ἐν μήτρᾳ ἡγιάσθη προφήτης, ἐκριζοῦν καὶ κακοῦν
 καὶ ἀπολλύειν, ὡσαύτως οἰκοδομεῖν καὶ καταφυτεύειν·
 8 Ἰεζεκιήλ, ὃς εἶδεν ὄρασιν δόξης, ἣν ὑπέδειξεν αὐτῷ ἐφ' ἄρματος

χερουβίμ. καὶ γὰρ ἐμνήσθη τῶν ἐχθρῶν ἐν ὄμβρῳ, καὶ 9
κατάρθωσε τοὺς εὐθύνοντας ὁδοὺς.

καὶ τῶν δώδεκα προφητῶν εἷη τὸ μνημόσυνον ἐν εὐλογίαις. 10

πῶς μεγαλύνομεν τὸν Ζοροβάβελ; καὶ αὐτὸς ὡς σφραγίς ἐπὶ 11

δεξιᾶς χειρός· οὕτως Ἰησοῦς υἱὸς Ἰωσεδέκ· οἱ ἐν ἡμέραις 12

αὐτῶν ὠκοδόμησαν οἶκον καὶ ἀνύψωσαν ναὸν ἅγιον Κυρίῳ ἡτοι-
μασμένον εἰς δόξαν αἰῶνος. καὶ ἐν ἐκλεκτοῖς ἦν Νεεμίας, 13

οὗ ἐπὶ πολὺ τὸ μνημόσυνον αὐτοῦ, τοῦ ἐγείραντος ἡμῖν
τείχη πεπτωκότα, καὶ στήσαντος πύλας καὶ μοχλοὺς, καὶ ἀνε-
γείραντος τὰ οἰκόπεδα ἡμῶν. οὐδεὶς ἐκτίσθη τοιοῦτος 14

ἐπὶ τῆς γῆς, οἷος Ἐνώχ, καὶ γὰρ ἀνελήφθη ἀπὸ τῆς γῆς· 15

οὐδὲ ὡς Ἰωσήφ ἐγεννήθη ἀνὴρ, ἡγούμενος ἀδελφῶν, στή-
ριγμα λαοῦ, καὶ τὰ ὅσα αὐτοῦ ἐπεσκέπη ὑπὸ Κυρίου.

Σῆμ καὶ Σῆθ ἐν ἀνθρώποις ἐδοξάσθησαν καὶ ὑπὲρ πάντων ἐν τῇ κτίσει 16
Ἀδάμ. Σίμων ὁ Ὀνίου ὁ ἱερεὺς ὁ μέγας, ὃς ἐν τῇ ζωῇ 1 L

αὐτοῦ ὑπέρραψεν οἶκον, καὶ ἐν ταῖς ἡμέραις αὐτοῦ ἐστερέωσε λαόν.

καὶ ἐπ' αὐτῷ ἐθεμελιώθη ὕψος διπλοῦν, ἀνάλημμα ὑψηλὸν 2

περίβολον ἱεροῦ. ἐν ἡμέραις αὐτοῦ ἡλαττώθη δοχεῖα ὑδάτων, 3

χαλκὸς ὥσεί θαλάσσης τὸ περίμετρον·

ὁ φροντίζων τοῦ λαοῦ αὐτοῦ ἀπὸ πτώσεως, καὶ ἐνισχύσας πόλιν 4
καὶ

πολιορκήσας. ἐδοξάσθη ἐν περιστροφῇ λαοῦ, ἐν ἐξόδῳ οἴκου 5

καταπετάσματος. ὡς ἀστὴρ ἑωθινὸς ἐν μέσῳ νεφελῶν, ὡς ¶

σελήνη πλήρης ἐν ἡμέραις αὐτῆς, καὶ ὡς τόξον φωτίζον νε-
φέλας δόξης· ὡς ἥλιος ἐκλάμπων ἐπὶ ναὸν Ὑψίστου, ὡς 7, 8

ἄνθος ῥόδων ἐν ἡμέραις νέων·

ὥσεί κρίνα ἐπ' ἐξόδῳ ὕδατος, ὡς βλαστὸς λιβάνου ἐν ἡμέραις θέρους·

ὡς πῦρ καὶ λίβανος ἐπὶ πυρείου· ὡς σκεὺς χρυσοῦ ὀλοσφύρατον 9

κεκοσμημένον παντὶ λίθῳ πολυτελεῖ·

ὡς ἔλαια εὐπρεπῆς ἀναθάλλουσα καρπούς, καὶ ὡς κυπάρισσος 10

ὑψουμένη νεφέλαις. ἐν τῷ ἀναλαμβάνειν αὐτὸν στολὴν δόξης, 11

καὶ ἐνδιδύσκεσθαι αὐτὸν συντέλειαν καυχήματος·

ἐν ἀναβάσει θυσιαστηρίου ἁγίου, ἐδόξασε περιβολὴν ἁγιάσματος·

ἐν δὲ τῷ δέχεσθαι μέλη ἐκ χειρὸς ἱερέων, καὶ αὐτὸς ἐστὼς παρ' 12

ἐσχάραν βωμοῦ, κυκλόθεν αὐτοῦ στέφανος ἀδελφῶν, ὡς βλά-

στημα κέδρων ἐν τῷ Λιβάνῳ, καὶ ἐκύκλωσαν αὐτὸν ὡς

στελέχη φοινίκων, καὶ πάντες οἱ υἱοὶ Ἀαρὼν ἐν δόξῃ αὐτῶν, 13

13 Cod. ἐπιπολὺ

- καὶ προσφορά Κυρίου ἐν χερσὶν αὐτῶν ἔναντι πάσης ἐκκλησίας
 14 Ἰσραὴλ, καὶ συντέλειαν λειτουργῶν ἐπὶ βωμοῦ, κοσμήσαι προσ-
 φορὰν Ὑψίστου παντοκράτορος·
 15 ἐξέτεινεν ἐπὶ σπονδείου χεῖρας αὐτοῦ, καὶ ἔσπεισεν ἐξ αἵματος
 σταφυλῆς, ἐξέχεεν ἐπὶ θεμέλια θυσιαστηρίου ὁσμὴν εὖω- 189²
 16 δίας Ὑψίστω παμβασιλεῖ. τότε ἀνέκραγον οἱ υἱοὶ Ἀαρών,
 ἐν σάλπιγγιν ἑλαταῖς ἤχησαν, ἀκουστήν ἐποίησαν φωνὴν μεγάλην
 17 εἰς μνημόσυνον ἔναντι Ὑψίστου. τότε πᾶς ὁ λαὸς κοινῇ
 κατέσπενσε,
 καὶ ἔπεσον ἐπὶ πρόσωπον ἐπὶ τὴν γῆν,
 προσκυνῆσαι τῷ κυρίῳ αὐτῶν παντοκράτορι θεῷ Ὑψίστῳ·
 18 καὶ ἦνεσαν οἱ ψαλμῶδοι φωναῖς αὐτῶν, ἐν πλείστῳ ἤχῳ ἐγλυκάνθη
 19 μέλος· καὶ ἐδεήθη ὁ λαὸς Κυρίου Ὑψίστου ἐν προσευχῇ
 κατέναντι
 τοῦ ἐλεήμονος, ἕως συνετελέσθη ὁ κόσμος Κυρίου καὶ τὴν
 λειτουργίαν
 20 αὐτοῦ ἐτελείωσαν. τότε καταβὰς ἐπῆρε χεῖρας αὐτοῦ ἐπὶ
 πᾶσαν
 ἐκκλησίαν υἱῶν Ἰσραὴλ, δοῦναι εὐλογίαν Κυρίου ἐκ χειλέων αὐτοῦ,
 καὶ ἐν ὀνόματι αὐτοῦ καυχῆσθαι·
 21 καὶ ἐδευτέρωσαν ἐν προσκυνήσει ἐπιδέξασθαι τὴν εὐλογίαν
 22 παρὰ Ὑψίστου. καὶ νῦν εὐλογήσατε τὸν θεὸν πάντων τὸν
 μεγάλα ποιοῦντα μόνον πάντη, τὸν ὑψοῦντα ἡμέρας ἡμῶν
 ἐκ μήτρας καὶ ποιοῦντα μεθ' ἡμῶν κατὰ τὸν ἔλεον αὐτοῦ·
 23 καὶ γενέσθαι εἰρήνην ἐν ἡμέραις ἡμῶν, ἐν Ἰσραὴλ κατὰ τὰς ἡμέρας
 24 τοῦ αἰῶνος, ἐμπιστεῦσαι μεθ' ἡμῶν τὸν ἔλεον αὐτοῦ, καὶ
 ἐν ταῖς ἡμέραις ἡμῶν λυτρωσάσθω ἡμᾶς.
 25 ἐν δυσὶν ἔθνεσι προσώχθισεν ἡ ψυχὴ μου, καὶ τὸ τρίτον οὐκ ἔστιν
 26 ἔθνος· οἱ καθήμενοι ἐν ὄρει Σαμαρείας, καὶ ἄνδρες οἱ
 κατοικοῦντες
 Φυλιστιεῖμ, καὶ λαὸς μωρὸς ὁ κατοικῶν ἐν Σικίμοις.
 27 παιδείαν συνέσεως καὶ ἐπιστήμης ἐχάραξα ἐν τῷ βιβλίῳ τούτῳ,
 Ἰησοῦς ὁ υἱὸς Σιράχ ὁ Ἱεροσολυμίτης, ὃς ἀνώμβρισε σοφίαν
 28 ἀπὸ καρδίας. μακάριος ὃς ἐν τούτοις ἀναστραφήσεται, καὶ ὁ
 θεὸς αὐτὰ ἐπὶ καρδίαν ἑαυτοῦ σοφισθήσεται·
 29 ἔαν γὰρ ποιήσῃ αὐτά, πρὸς πάντα ἰσχύσει· ὅτι φῶς Κυρίου τὸ
 ἵχνος αὐτοῦ, καὶ τοῖς εὐσεβέσιν ἔδωκε σοφίαν.
 εὐλογητὸς Κύριος εἰς τὸν αἰῶνα· γένοιτο γένοιτο.

ἐξομολογήσομαί σοι, Κύριε βασιλεῦ, καὶ αἰνέσω σε θεὸν τὸν σωτῆρά μου, 1
 ἐξομολογοῦμαι τῷ ὀνόματί σου, ὅτι σκεπαστὴς καὶ βοηθὸς 2
 ἐγένου μοι, καὶ ἐλυτρώσω τὸ σῶμά μου ἐξ ἀπωλείας καὶ ἐκ
 παγίδος διαβολῆς γλώσσης, ἀπὸ χειλέων ἐργαζομένων
 ψεῦδος, καὶ ἔναντι τῶν ἀνθεστηκότων μοι ἐγένου βοηθός, καὶ
 ἐλυτρώσω με κατὰ τὸ πλῆθος τοῦ ἐλέους τοῦ ὀνόματός σου 3
 ἐκ βρυγμῶν ἔτοιμον εἰς βρῶμα·
 ἐκ χειρὸς ζητούντων τὴν ψυχὴν μου, ἐκ πλείονων θλίψεων ὧν
 ἔσχον, ἀπὸ πνιγμοῦ πυρὸς κυκλόθεν· 4
 ἐκ μέσου πυρὸς οὐκ ἐξέκαυσα καὶ ἐκ βάθους κοιλίας καὶ ἀπὸ 5
 γλώσσης
 ἀκαθάρτου καὶ ἐκ λόγου ψευδοῦς. βασιλεῖ διαβολὴ ἐκ 6
 γλώσσης ἀδίκου· ἤγγισεν ἕως θανάτου ἡ ψυχὴ μου, καὶ
 ἡ ζωὴ μου ἦν σύνεγγυς ᾄδου κατωτάτου·
 περιέσχον με πάντοθεν καὶ οὐκ ἦν ὁ βοηθῶν, ἐνέβλεπον εἰς 7
 ἀντίληψιν ἀνθρώπων, καὶ οὐκ ἦν· καὶ ἐμνήσθην τοῦ ἐλέους σου, 8
 Κύριε, καὶ τῆς ἐργασίας ταύτης ἀπ' αἰῶνος·
 ὅτι ἐξαιρῇ τοὺς ὑπομένοντάς σε, καὶ σώξεις αὐτοὺς ἐκ χειρὸς ἐχθρῶν.
 καὶ ἀνύψωσα ἀπὸ ὀργῆς ἱκετείαν μου καὶ ὑπὲρ θανάτου ῥύσεως 9
 ἐδείξην· καὶ ἐπεκαλεσάμην Κύριον πατέρα κυρίου μου, μὴ 10
 ἐγκαταλίπη
 με ἐν ἡμέρᾳ θλίψεως, ἐν καιρῷ ὑπερηφάνων ἀβοηθησίας.
 αἰνέσω τὸ ὄνομά σου ἐνδελεχῶς, καὶ ὑμνήσω σε ἐν ἐξομο- 11
 λογῇ· καὶ εἰσηκούσθη ἡ δέησίς μου· ἔσωσας γὰρ ἡμᾶς 12
 ἐξ ἀπωλείας, καὶ ἐξείλου με ἐκ καιροῦ πονηροῦ·
 διὰ τοῦτο ἐξομολογήσομαι καὶ αἰνέσω σε καὶ εὐλογήσω τὸ
 ὄνομά σου, Κύριε. ἔτι ὧν νεώτερος πρὶν ἢ πλανηθῆναί με, 13
 ἐζήτησα σοφίαν προφανῶς ἐν προσευχῇ μου·
 ἔναντι λαοῦ ἡξίουν περὶ αὐτῆς, καὶ ἕως ἐσχάτου ἐκζητήσω 14
 αὐτήν· ἐξ ἄνθους ὡς περκαζούσης σταφυλῆς εὐφράνθη 15
 ἡ καρδίᾳ μου ἐν αὐτῇ· ἐπέβη ὁ πούς μου ἐν εὐθύτῃ, ἐκ νεό-
 τητός μου ἵχνενον αὐτήν· ἔκλινα τὸ οὖς μου ὀλίγον καὶ ἐδεξάμην, 16
 καὶ πολλὴν εὖρον ἐμαντῷ παιδείαν·
 προκοπὴ ἐγένετό μοι ἐν αὐτῇ· τῷ διδόντι μοι σοφίαν δώσω 17
 δύναμιν.

- 18 διενόηθην γὰρ τοῦ ποιῆσαι αὐτήν, καὶ ζηλῶσαι τὸ ἀγαθόν, καὶ οὐ μὴ
 19 αἰσχυρθῶ. διαμεμάχεται ἡ ψυχὴ μου ἐν αὐτῇ, καὶ ἐν
 ποιήσει λιμοῦ διηκριβωσάμην· τὰς χεῖράς μου ἐξεπέτασα
 πρὸς ὕψος, καὶ τὰ ἀγνοήματα αὐτῆς ἐπενόησα·
 20 τὴν ψυχὴν μου κατεύθυνα εἰς αὐτήν, καὶ ἐν καθαρισμῷ εὗρον αὐτήν·
 καρδίαν ἐκτησάμην μετ' αὐτῆς ἀπ' ἀρχῆς, διὰ τοῦτο οὐ μὴ ἐγκατα-
 21 λειφθῶ. καὶ ἡ καρδιά μου ἐταράχθη ζητῆσαι αὐτήν.
 22 διὰ τοῦτο ἐκτησάμην ἀγαθὸν κτῆμα· ἔδωκε Κύριος γλῶσσαν μισθόν
 μου,
 23 καὶ ἐν αὐτῇ αἰνέσω αὐτόν. ἐγγίσατέ μοι, ἀπαίδευτοι, καὶ αὐ-
 24 λίσθητε ἐν οἴκῳ παιδείας· διότι ὑστερεῖτε, ἢ τί λέγετε ἐν τούτοις,
 καὶ αἱ ψυχαὶ ὑμῶν διψῶσι σφόδρα;
 25 ἦνοιξα τὸ στόμα μου καὶ ἐλάλησα· κτήσασθε ἑαυτοῖς ἄνεν ἀργυρίου·
 26 τὸν τράχηλον ὑμῶν ὑπόθετε ὑπὸ ζυγόν, καὶ ἐπιδεξάσθω ἡ ψυχὴ
 27 ὑμῶν παιδείαν· ἐγγύς ἐστιν εὐρεῖν αὐτήν· ἴδετε ἐν
 ὀφθαλμοῖς
 ὑμῶν ὅτι ὀλίγον ἐκοπίασα, καὶ εὗρον ἑμαυτῷ πολλὴν ἀνάπαυσιν.
 28 μετᾴσχετε παιδείας ἐν πολλῷ ἀριθμῷ ἀργυρίου, καὶ πολὺν χρυσὸν
 29 κτήσασθε ἐν αὐτῇ. εὐφρανθεῖν ἡ ψυχὴ ὑμῶν ἐπὶ τῷ ἐλέει
 αὐτοῦ, καὶ μὴ αἰσχυρθεῖν ἐν αἰνέσει αὐτοῦ·
 30 ἐργάσασθε τὸ ἔργον ὑμῶν πρὸ καιροῦ, καὶ δώσει τὸν μισθὸν ὑμῶν
 ἐν καιρῷ αὐτοῦ. + + +

20 Cod. ἀπαρχῆς

30 Cod. προκαιροῦ

APPENDIX.

Collation of the Syro-Hexaplar with the Text of B.

Title. σειραχ] pr. Ιησου υιου I. 2 αιωνος] pr. εξ 4 + πηγη
σοφιας λογος θεου εν υψιστοις | και αι πορειαι αυτης εντολαι αιωνιοι
6 εγνω]+επιστημη σοφιας τινι απεκαλυφθη | και πολυπειριαν αυτης
τις συνηκε 8 αυτου]+και εστι κυριος 9 ιδεν] εγνω (ἤδει)
10 αυτου]+ * απ αυτης (habet asteriscos usque ad ορασει αυτου)
εχορηγησεν] εδωκεν αυτον]+ αγαπησις κυριου σοφια ενδοξος |
οις δε φανεται (οις δ' αν οπτανηται) μεριζει αυτην εν ορασει αυτου
11 αγαλλιαματος] χαρας 12 τερψει] τερπει και I^o...
μακροημερευσιν] ευφροσυνην δε και χαραν και μακροημερευσιν σωζει¹
+ * φοβος κυριου δοσις παρα κυριου | και γαρ επι αγαπησεως τριβους
καθιστησι 13 ευρησει χαριν] ευλογηθησεται 14 θεον] κυριον
15 οm και I^o αιωνος] αιωνιον (pr. 2^a m. *) 17 αυτης I^o] αυτων
επιθυμηματων] pr. απο : + αυτης αποδοχεια]+ αυτων 18 αναθαλ-
λων...εξωμβρησεν (19)] αναθαλλει δε εν αυτοις κυριος ειρηνην μεστην
ιασεως * αμφοτερα δε εισι δωρα κυριου | πλατυνει δε καυχησω τοις
αγαπωσιν αυτον | πειραν και γνωσιν σοφια εξομβρει 20 φοβεισθαι]
αγαπαν μακροημερευσις]+ * φοβος κυριου απωθειται αμαρτηματα |
παραμενων δε αποστρεφει πασαν οργην 22 θυμος αδικος] ανηρ
θυμωδης 23 αναδωσει αυτω 24 πιστων] πολλων 25 παρα-
βολαι αμαρτωλοις 26 χορηγησει σοι αυτην] δωσει αυτην σοι
28 Κυριου]+ ενδεης ων 29 υποκριθης] γινου εν προσωπολημψια
εν στομασιν] ενωπιον 30 τα] pr. παντα φοβω] pr. εν αληθεια

¹ = σωζει ex σωδει=δωσει

APPENDIX

II. I om θεω 4 δεξαι]+ασμενως 5 ταπεινωσεως]+εν
 νοσοις και εν παιδεια επ' αυτω γινου πεποιθως 6 αυτω] κυριω
 ευθυνον...αυτον] και ελπισον εις αυτον και ευθυνει τας οδους σου
 9 αιωνος] αιωνιαν ελεους] ελεος+δοσις αιωνια μετα χαρας το αντα-
 ποδομα αυτου 11 κυριος]+μακροθυμος και πολυελεος 12 δει-
 λαις] δισσαις 13 τουτο]+γαρ 15 ρημασιν αυτον] τον
 νομον αυτου οδους] εντολας 16 νομου]+αυτου (suffix) 17 καρ-
 dias] καρδιαν 18 εμπεσουνμεθα] pr. λεγοντες

III. I εμου...πατρος] ακουσατε τεκνα κρισιν πατρος 3 πατερα]
 + αυτου (suffix) αμαρτίας]+αυτου (suffix) 5 πατερα]+αυτου
 (suffix) τεκνων]+αυτου (suffix) om και ως...αυτον 1° 6 πατ.]
 +αυτου (suffix) αυτου]+απο λυπης 7 και ως] pr. ο φοβουμενος
 τον κυριον τιμησει τον πατερα αυτου (suffix) γεννησασιν αυτον] γον-
 ευσιν αυτου 8 λογω και εργω παρ' αυτου] αυτων 9 om γαρ
 10 προς ατιμιαν] ως (𐤅𐤕𐤕) ατιμια 13 εχε] εχοι (𐤅𐤕𐤕𐤕𐤕𐤕𐤕)
 15 αναμνησθησεται] pr. οτι vel ἡ (𐤅𐤕𐤕𐤕𐤕𐤕𐤕 sc ελεημοσυνη cf. 𐤅𐤕𐤕𐤕𐤕𐤕𐤕
 𐤅𐤕𐤕𐤕𐤕𐤕𐤕 “she shall remember thee”) 16 πατερα]
 + αυτου κυριου] θεου 17 τα εργα σου εν πραυτητι
 18 χαριν]+ * πολλοι εισιν υψηλοι και ενδοξοι | αλλα πραεσιν αποκα-
 λυπτεται μυστηρια αυτου 21 χαλεπωτερα] βαθυτερα ζητει]
 + * αναισθητως 2 εξεταζε] + * εν αφροσυνη 22 διανοου]
 + * οσιως 3 om ου γαρ...κρυπτων 23 περιεργαζου]
 σοφιζου 24 υπονοια] εν υπονοια διανοιας] διανοια
 αυτων 2°]+ * κορας μη εχων απορησεις φωτος | γνωσεως δε αμοιρος ων
 (αμοιρων) μη επαγγελλου 26 και...εσχατων 1°] καρδια...εσχατων
 ο δε αγαπων...εν αυτω απολειται om καρδια 2°...εσχατων 2°
 27 αμαρτιαν] αμαρτίας 28 ιασις]+οδοιποριαι δε αυτου εκριζω-
 θησονται αυτω]+ * και ου γνωσθησεται 29 παραβολην] εν
 παραβολη 30 εξιλασκειται 31 pr. και μεμνηται] μνησθησεται
 πτωσεως]+αυτου

IV. I οφθαλμους επιδεεις] οφθαλμον επιδεους 5 δεομενου]
 προσδεομενου (𐤕𐤕𐤕𐤕=επιδεεις v. I προσδεομενου v. 3) οφθαλ-
 μου]+σου + * χαριν οργης 8 σου]+αλυπως 9 ολιγοψυ-
 χησης] ολιγορωσης (εν) τη ψυχη σου (𐤅𐤕𐤕𐤕𐤕𐤕𐤕 𐤅𐤕𐤕𐤕𐤕𐤕𐤕)
 10 ἡ] ἡ (𐤅𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕𐤕𐤕)
 11 εαυτη] αυτης
 12 εμπλησθησονται] πλησθησονται (𐤕𐤕𐤕𐤕𐤕𐤕𐤕) 13 ευλογει

APPENDIX

15 προσελθων] προσεχων 16 εμπιστευσης] εμπιστευσει (-η)
 + αυτη κατακληρονομησει 17 διεστραμμενως] εν πειρασμω
 πορευεται om δε 23 σωτηριας]+και μη κρυψης την σοφιαν
 σου εν καλλονη (𐤀𐤃𐤁𐤕𐤕𐤁) 24 λογω] στοματι γνωσθησεται]
 γινωσκεται 25 μη] pr. * ex errore scilicet additamento tantum non
 commati toti proprium αληθεια]+κατα μηδε εν (𐤀𐤃𐤁𐤕𐤕𐤁 𐤀𐤃𐤁𐤕𐤕𐤁)
 της απαιδευσιας] pr. ψευσματος 26 αμαρτια 27 ανθρωπω μωρω
 σεαυτον 28 θεος]+σου σου]+διαπαντος 29 τραχυς]
 ταχυς 30 φαντασιοκοπων] 𐤀𐤃𐤁𐤕𐤕𐤁 𐤀𐤃𐤁𐤕𐤕𐤁 interpretatio ex 𐤀𐤃𐤁𐤕𐤕𐤁
 et 𐤀𐤃𐤁𐤕𐤕𐤁 composita ad 𐤀𐤃𐤁𐤕𐤕𐤁 conformata : 𐤀𐤃𐤁𐤕𐤕𐤁 = 𐤀𐤃𐤁𐤕𐤕𐤁 𐤀𐤃𐤁𐤕𐤕𐤁
 “wrathful and terrible” : 𐤀𐤃𐤁𐤕𐤕𐤁 = 𐤀𐤃𐤁𐤕𐤕𐤁, “puffed up with vain
 fancies”

V. 1 εστιν]+εις ζων 2 om και τη ισχυι σου επιθυμiais]
 επιθυμια 3 om και 1^ο με δυναστευσει] δυναται προς με
 (𐤀𐤃𐤁𐤕𐤕𐤁 𐤀𐤃𐤁𐤕𐤕𐤁) : + δια τα εργα μου σε] την υβριν σου
 4 κυριος] υψιστος μακροθυμος εστι 6 εξιλασκεται παρ'
 αυτου] παρ' αυτω (𐤀𐤃𐤁𐤕𐤕𐤁) καταπαυεται (𐤀𐤃𐤁𐤕𐤕𐤁) 7 προς]
 επι εξελευσεται] ερχεται κυριου] αυτου : + και ως μελλεις
 απολη (εξολη) εξολη εξολοθρευσει σε 8 ωφελησεις] ωφελει σε
 επαγωγης] εκδικησεως 9 ουτως]+γαρ 10 σου 1^ο]+εν ασφαλεια
 ο λογος σου 11 σου] αγαθη αποκρισιν]+*ορθην 12 πλησιον]
 + σου (suffix) εστω η χειρ σου 14 μη 1^ο] pr. * ex errore
 cf. iii. 25 ψιθυρος]+εν τω βιω σου ενεδρευθης] ενεδρευε
 (ενεδρευσεις) εστιν] εσται αισχυνη]+μοχθηρα καταγνωσις]
 𐤀𐤃𐤁𐤕𐤕𐤁 vituperium cf. 𐤀𐤃𐤁𐤕𐤕𐤁 denotatio 𐤀𐤃𐤁𐤕𐤕𐤁 = υβρις

VI. 1 αισχυνη] pr. και (αισχυνην) 2 om ινα...σου 2^ο
 per homoeoteleuton scilicet : nunquam piget obscura reddere
 4 ψυχη]+γαρ εχθροis 5 ευπροσηγοριαν 6 εστωσαν]+σοι
 πειρασμω] πειρα 7 αυτω]+σεαυτον 11 ως συ] συν σοι
 24 om και 1^ο τον τραχηλον σου εις τον κλοιον αυτης 25 τοis]
 pr. εν 27 εγκρατης]+αυτης (suffix) 28 επ' εσχατων] υστερον
 29 πεδαι] παιδεια κλαδοι] κλοιοι (𐤀𐤃𐤁𐤕𐤕𐤁 marg. κλοιος) 33 εκ-
 δεξη]+συνεσιν 35 ακουειν] ακροασθαι 37 διανοου]
 +τελειως διαπαντος μελετα αυτος] pr. και της σοφιας σου]
 της συνεσεως

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VII. 2 σου] + αμαρτια 6 κριτης γενεσθαι εξισχυσεις]
 ισχυσης (𐤔𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕) αδικιαν τω πληθει]
 pr. εν 9 om θεω προσδεξεται] + τα δωρα μου 15 εργασιαν]
 εργον 16 f. μνησθητι...χρονιει ante ταπεινωσων...σου habet
 χρονιει] + ασεβεισιν 18 ενεκεν αδιαφορου] δωρεαν (𐤕𐤕𐤕𐤕)
 19 και γαρ χαρις] η γαρ καλλονη χρυσιον] + δοκιμον 21 αγαθον]
 συνετον 25 θυγατερα] + σου (suffix) 26 αυτην] + και τη
 μισουση σε μη πιστευσης μηδεν (𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕
 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕) 27 καρδια] + σου (suffix) ωδινας μητρος σου

δι' αυτων] δι' αυτης εγεννηθης 30 δυναμει] + σου 31 αυτω
 την μεριδα απ' αρχης] απαρχην cum seqq. coniung. om και 4°
 om και 5° απαρχην] + αγων 35 αρρωστους εκ] δια

VIII. 2 την ολκην σου καρδιας] pr. εως 5 επιτιμοις]
 επιτιμοις (𐤕𐤕𐤕𐤕 marg. ενεπιτιμοις) 6 και γαρ εξ ημων]
 εξ ημων γαρ 7 om επι νεκρω] + τω εχθροτατω σοι
 (𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕) 8 και εν] εν δε οτι παρ' αυτων] παρ'
 αυτων γαρ μεγαιστασιν] + ευμαρως 10 ανθρακα 12 απολω-
 λεκως] pr. ο 13 αποτισων] pr. ο 15 καταβαρυνηται κατα σου]
 βαρυνη τα κακα σου + (sup. ras. p. m.) δι' αυτον τη] pr.
 συ εν συναπολη] απολη 16 διαπορευου] πορευου την
 ερημον] εν τη ερημω καταβαλει] pr. εκει 17 στεξαι] στερξαι
 (𐤕𐤕𐤕𐤕) 19 σην καρδιαν] καρδιαν σου χαριν] + ψευδη

IX. 1 παιδειαν] διδαχην 5 σκανδαλισθης] σκανδαλιση σε
 7 μη πλανω εν ταις ερημοις αυτης 8 καλλει] + γαρ 9 υπανδρου
 γυναικος] γυναικος ανδρος (=𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕) συμβολοκοπησης]
 ποιησης συμβολας 10 αυτω εφισος εαν] + δε αυτον πιεσαι
 12 ευδοκια] ευοδιας 13 υποπτεισης] υποπτησσης (?) (𐤕𐤕𐤕𐤕
 𐤕𐤕𐤕𐤕) σου] + παραχρημα πολεων] τειχους μεγαλου
 14 τους] του πλησιον] + σου (suffix) 15 om και 1°

X. 2 om αυτου 1° λειτουργοι αυτου] λειτουργουντες αυτω
 3 απολει] απολλυται και πολισ] πολισ δε 4 εγειρει] εγειρει
 6 επι] εν 7 αμφοτερων] τουτων πλημμελησει αδικα] εστι
 πλημμελεια αδικιας 8 χρηματα] + δολια * φιλαργυρου μεν γαρ
 ουδε εν ανομωτερον | ουτος γαρ και την ψυχην αυτου εκπρακτον ποιει¹

¹ 𐤕𐤕𐤕𐤕

9 τι]+δε εν ζωη] pr. και: +αυτου ερριψα] εξουδενωσε (𐤒𐤍)
 10 τελευτησει] τελευτα 11 κληρονομησει] κληρονομει + αυτον
 σκωληκας] και σκωληκες + συν σηφει 12 αφισταμενου] αποστηναι
 13 om οτι υπερηφανιας αμαρτια] αμαρτιας υπερηφانيا αυτους
 εις τελος 14 αρχοντων]+υπερηφανων καθειλεν] κατεστρεψεν
 (𐤁𐤃𐤁) αυτων]+εν δοξη 15 εθνων]+υπερηφανων εξετιλεν]
 εξειλεν (𐤒𐤁𐤏) 18 γεννημασι] pr. εν 19 om ποιον 2°
 σπερμα 4°] pr. και ατιμον] πλανησεως om ποιον 4°
 20 αυτου]+αρχη ληψεως (𐤏𐤃𐤁𐤍𐤁𐤍) φοβος κυριου | αρχη δε εκ-
 βολης σκληρυσμος και υπερηφانيا 22 πλουσιος και ενδοξος
 και πτωχος] τελωνης (𐤏𐤃𐤁𐤍 marg. 𐤏𐤃𐤁) εξ εθνων και πτωχος
 και ενδοξος φοβος] pr. εστι 24 μεγαстан] μεγας
 (𐤏𐤃𐤁 = 𐤁𐤁) δοξασθησεται] δοξαζονται και ουκ εστιν αυτων τις]
 τουτων δε του φοβουμενου] ο φοβουμενος 25 σοφω] συνετω
 γογγυσει]+παιδευομενος 27 εν πασιν η περιπατων] και περισ-
 σευων εν πασι δοξαζομενος] pr. ο 28 αξιαν] εξουσιαν
 XI. 1 ανυψωσει κεφαλην]+αυτου 2 ορασει] pr. ουχ cf. 𐤁𐤁
 𐤓𐤁𐤍𐤁 𐤏𐤃𐤁 4 και...επαιρου] και μη επαιρου εν παση δοξη
 +η εστιν ουκ εμμονος (𐤏𐤃𐤁𐤍𐤁𐤍) vel απαρομονω ουση κυριου]
 νψιστου και 2°...ανθρωποις] και κρυπτα απ' ανθρωπων τα εργα αυτου
 6 εταιρων] ετερων 8 η ακουσαι] ακουσης 9 οὐ...χρεια] ο
 εστι σου ανεν λυπης (𐤏𐤃𐤁𐤍 𐤏𐤃𐤁) συνεδρευε] καθισης
 (𐤏𐤃𐤁𐤍) 10 διαδρας] εαν διαδιδρασκης 11 πονων και κοπιων
 τοσω] τοσουτω υστερεται]+δι' επαγγελιαν των ωμων αυτου (𐤏𐤃𐤁
 𐤓𐤁𐤍𐤁 𐤏𐤃𐤁𐤍𐤁 𐤏𐤃𐤁𐤍𐤁 marg. "shoulders he calls labour")
 12 om και 1° υστερων] pr. και περισσευων πτωχεια ταπει-
 νωσεως] πτωχειας 13 αυτου]+εκ ταπεινωσεως απεθαυμασαν]
 εθαυμασαν πολλοι]+ορωντες 14 om και 3° εστι]+* σοφια
 και επιστημη και γνωσις νομου παρα κυριον | αγαπησις και οδοι εργαων
 αγαθων παρ αυτου εισι | πλανη και σκοτος αμαρτωλοις συνεκτισται | τοις
 δε γαυριωσιν επι (εν) κακια συγγηρα κακα. 18 om και 1°
 σφιγγιας] 𐤏𐤃𐤁𐤍𐤁𐤍 "parsimony" μερις]+αυτου του]
 pr. απο 19 om καιρος παρελευσεται] ηγαγεν αυτον 𐤓𐤁𐤍 𐤏𐤃𐤁
 lege 𐤏𐤃𐤁 παρηλθεν 20 εν αυτη ομιλει 21 αμαρτωλου]
 αμαρτωλων πιστευε]+δε 22 αναβαλλει ευλογιαν] αναβαλει

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ευλογία 23 μη] pr. και εστι] pr. ετι χρεια μου τα αγαθα μου
 24 εστι] α εχω 27 τρυφης] + πολλης εν συντελεια] συντελεια
 34 ενοικος αλλοτριος διαστρεφει σε εν ταραχη των ιδιων σου]
 𐤒𐤏𐤁 𐤓: 𐤁𐤏 𐤒𐤏𐤁 𐤓 “from thy covenant” cf. 248 εκ των
 ιδιων σου

XII. 1 τοις] pr. εν 2 υψιστου] κυριου 3 εστιν] εσται
 5 κακα γαρ διπλασια ευρησεις] ευρησει σοι + κρυφιος αυτω 2°]
 + ματαιως 6 εκδικησιν] + φυλασσει αυτους δε εις ημεραν
 κραταιαν (𐤒𐤏𐤁𐤓) αυτων εκδικησεως 8 εκδικηθησεται] γινωσκεται
 κρυβησεται] κρυπτεται 11 εκμεμαχως εσοπτρον] speculum
 purum 𐤒𐤏𐤁𐤓 𐤒𐤏𐤁𐤓 γνωση] επιγνωση om ουκ
 12 στη επι τον τοπον σου] εν τοπω σου στη[σεται] 14 προσπορευ-
 ομενον] προσαγοντα 15 διαμενει] (δια)μένει + εν στασει δικαια
 καρτερηση] + * απο αδικιας 16 om και 1° γλυκαινει]
 γλυκαινει βουλευεται αναστρεψαι εν οφθαλμοις] pr. και
 om ο εχθρος 2° 17 εαν σοι υπαντηση κακα σου εκει βοηθων]
 pr. ανθρωπος: + σοι υποσχασει] υποσκαψει (𐤏𐤓𐤏𐤓 𐤏𐤓𐤓)
 18 την κεφαλην αυτου κινησει ταις χερσιν αυτου] εν χειρι δια-
 ψιθυριζων αλλοιωσει

XIII. 1 μολυνθησεται] κολληθησεται (𐤏𐤓𐤓 cf. 𐤁𐤏 𐤒𐤏𐤁𐤓
 𐤏𐤓𐤓 “it sticketh to his hand”): + εν αυτη 2 και πλουσιω-
 τερω και ισχυροτερω κοινωνησει] κοινωνει 4 εργασεται 6 χρεια]ν]
 + τινα ελπιδας 8 αποπλανηθης] + εν τη διανοια σου (𐤒𐤏𐤁𐤓
 𐤒𐤏𐤁𐤓 𐤒𐤏𐤁𐤓𐤓) σοι] καρδιας σου 9 γινου υποχωρων
 10 μη 1°] pr. πλεοναζων 11 τοις πλειοσιν λογοις] τω πληθει των
 λογων λαλιας γαρ πολλης πειραζει προσγελων] + σε (σοι)
 εξετασει σε] εξεταζει τα κρυπτα σου 12 ανελεμων...λογους]
 ανελεμωνως δε συντηρησει λογους σου 13 fin. + * ακουων αυτα
 εν υπνοις σου και γρηγορησον | εν παση ζωη αγαπων τον κυριον | και
 επικαλου αυτον εις σωτηριαν σου 15 a habet asterisc. ex errore
 16 κατα γενος] τω γενει αυτου (suffix) αυτου] αυτω = 𐤁𐤏 προσ-
 κολληθησεται] προσκολλαται = 𐤁𐤏 17 ουτως] ουδε προς
 ευσεβη] τω ευσεβει 21 ταπεινος] πτωχος (𐤒𐤏𐤁𐤓)
 22 ταπεινος] πτωχος εσφαλεν] pr. ουκ 24 εστιν] προσεστιν
 στομασιν ευσεβους] στοματι ασεβους 25 εαν 1°] + τε κακα] + και
 αγαθυνει προσωπον εν τερψει καρδια θαλλουσα 26 διαλογισμος

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XIV. 2 αυτου 2^ο] + της επι κυριον 4 ετεροι] εταίροι 5 χρη-
μασιν] αγαθοις 7 εσχατων] εσχατω 8 οφθαλμω] δι' οφθαλμου
(**كح حح**) αποστρεφω] pr. και 9 οφθαλμος πλεονεκτου
μεριδος αδικια] pr. εν ψυχην] + αυτου 10 επ'] εν
11 ευ εχης om αξιως 14 παρελθω σε 15 καταλειψει]
καταλειπεις 16 απατησον] αγιασον ζητησαι τρυφην] μνησθηναι
ζως 17 η γαρ διαθηκη] διαθηκη γαρ η αποθανειν
18 φυλλα θαλλοντα γενναται] + δια προσταγματος κυριου
19 εκλειπει] εκλειπει + εν ποιησει 20 τελευτησει] μελετησει
+ καλα om os 2^ο om αυτου διαλεχθησεται] + αγια
22 εισοδοις] οδοις 23 δια] απο 24 εν τοις τοιχοις αυτης
πηξει πασσαλον 25 κατα χειρας] κατα χειρα αγαθω 27 υπ'
αυτης] εν τη σκεπη αυτης

XV. 1 αυτο] αυτα εγκρατης του νομου] ειληφως γνωσιν νομου
καταλημψεται] ευρησει 2 και υπαντησεται] απαντησεται γαρ
4 επ' αυτην] εν αυτη 7 ου 1^ο] pr. και 8 υπερηφανιας] pr. απο
15 συντηρησεις] (συν)τηρησαι ποιησαι] τηρησαι 16 εκτεινεις
19 επιγνωσεται] επιγνωσκει 20 om και 1^ο

XVI. 1 πληθος τεκνων 3 τον τοπον] το πληθος εχειν]
κτησασθαι 5 εορακα εν οφθαλμοις μου] εορακεν ο οφθαλμος μου
7 τη ισχυι] pr. εν 9 ουκ] pr. και 11 παρ αυτω εξιλασμων]
εν εξιλασμοις 12 πολυ ελεος] πληθος ελεους 13 αρπαγματι
υπομονη 17 μη 2^ο] και μνησθησεται μου μνησθω] γνωσθω
κτισει αμετρητω 18 om του θεου εν τη επισκοπη αυτου
σαλευνουνται 22 δικαιοσυνης] + αυτου 28 απειθουσι τω ρηματι
29 επεβλεψεν εις την γην

XVII. 4 om και 1^ο 6 om και 3^ο αυτοις διανοεισθαι
οφθαλμον] marg. v.l. φοβον 8 των εργαων] του εργου
11 εκληροδοτησεν αυτοις] εδωκεν αυτοις κληρον 12 αιωνος] αιωνιον
13 αυτων 2^ο] αυτου 14 πλησιον] + αυτου 15 ου] pr. και
κρυβησονται] κρυπτονται 17 εκαστω] παντι 19 αυτου 1^ο]
+ εστιν 25 επι] προς 26 επι] προς αδικιας] πονηρου
28 ως] + απο μηδε] μη 29 μεγαλη] πολλη εξιλασμος]
+ αυτου (suffix) επ] προς 31 πονηρος] ανηρ os ενθυμειται
σαρξ

XVIII. 4 αυτου 2^ο] του κυριου 5 προσθησει] εξισχυσει
(**كح كح**) 6 om εστιν 2^ο 9 add. ex corr. p. m. in

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un. lin. constrictus 10 ημερα αιωνος] ημεραις αιωνιοις + δια τουτο
εμακροθυμησεν Υψιστος 12 ιδεν] οιδεν 16 αναπαυσει]
αναπαυει 18 ονειδιει] ονειδιζει 19 η λαλησαι] λαλησης
21 αρρωστησαι σε] αρρωστησης 27 ευλαβηθησεται] ευλαβειται
30 om εγκρατεια ψυχης 31 ευδοκίαν επιθυμιας] επιθυμαν ευδοκίας
33 συμβολοκοπων] μενων εν συμβολαις

XIX. 2 τολμηροτερος] τολμηρος 4 καρδια] εν καρδια αυτου
(suffix) πλημμελησει] πλημμελει 5 καρδια] πονηρια
10 συναποθανετω σου] εναποθανετω σοι ρηξει σε 13 om τι
14 φιλον] πλησιον 17 om σου 22 επιστημη πονηριας
αμαρτωλων] αμαρτωλου 26 πονηρευομενος] πορευομενος μελANIA]
~~αυτου~~ marg. ~~μιαλ~~ ~~μιαλ~~ ~~αυτου~~ “and changing i.e. his
colour” 27 ετεροκωφων] εθελοκωφων (ΞΙΩ “being negligent,
stopping the ears”) επεγνωσθη] εγνωσθη σε] + κακοποιησαι
29 επιγνωσθησεται bis] γνωσθησεται 30 om τα

XX. 2 om ως κωλυθησεται απο ελαττωσεως 9 εν κακοις]
εις κακα = } } εις ελαττωσιν] αποκτειναι αυτον (ΠΘΟΘΞΩ)
10 λυσιτελησει] λυσιτελει 11 κεφαλην] + αυτου (suffix)
12 αποτιννυν] pr. εστω 13 λογω] λογοις αυτου (suffix)
15 δανιει] δανίζει 16 υπαρχει] εστι 22 προσωπου αφρονος
απολει] απολλυει 23 φιλω] + αυτου (suffix) 24 ανθρωποις
25 ενδελεχιζων] pr. ο 27 om λογοι παραβολων λογοις]
+ αυτου (suffix) 29 δωρα και ξενια (ΚΩΩΞ “bribes”)

XXI. 2 om γαρ 8 τους λιθους αυτου εν χειμωνι
10 επ' εσχατω] εν συντελεια (ΚΩΩΞ) 12 εστιν 2^ο] + δε
15 απηρεσεν] ουκ ηρεσεν 16 φορτιον εν οδω 17 διανοηθησονται
19 παιδεια ανοητοις 20 μειδιασει] ~~μ~~ ~~μ~~ ~~μ~~ “rejoices” 22 om δε
24 ανθρωπω ατιμια] αφροσυνη 25 βαρυνθησεται] διηγησονται
28 εν παροικησει] ου εαν παροικηση

XXII. 2 χειρα] + αυτου (suffix) 4 γεννησαντος] + αυτην (suffix)
5 πατερα] + αυτης (suffix) ανδρα] + αυτης (suffix) 6 μαστιγες]
+ δε σοφιας εν παντι καιρω 7 οστρακα 11 δε] γαρ
πονηρα η ζωη 17 τοιχου] pr. επι 18 επι μετεωρου] εν
υψει υπομεινωσιν] (δια)μεινωσιν 20 διαλυει φιλιαν]
+ αυτου 21 εαν] + και ρομφαιαν σπασης 22 αποκαλυψεως

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μυστηριου 23 πλησιον] + σου (suffix) ομου πλησθης]
ευφρανθης αυτω] pr. εν 25 αισχυνθησομαι] καταισχυνθησομαι
27 απολεση] pr. μη

XXIII. 6 ορεξεις κοιλιας 7 om παιδεια στοματος αλω]
+εν τοις χειλεσιν αυτου 9 ορκω] ορκοις 10 εξεταζομενος
ενδελεχως] ενδελεχως κρινομενος (𐤒𐤓𐤕𐤕𐤔) μωλωπος] 𐤕𐤓𐤕𐤕𐤔
“fellowship” (? 𐤕𐤓𐤕𐤕𐤔 “bruise”) ελαττωθησεται] καθαριζεται
(𐤕𐤓𐤕𐤕𐤔? “deprived of fellowship”, i.e. excommunicated)
11 πλησθησεται 2°] εμπλησθησεται 13 απαιδευσια 14 μη
καταραση] καταραση 16 αμαρτιας] αμαρτιαν ανθρωπος] pr. και
18 με ορα 1°] ορα με (𐤒 𐤕𐤔) sup ras κυκλω] κυκλοι (𐤕𐤓𐤕𐤕𐤔)
22 ανδρα] + αυτης (suffix) αλλοτριου] αλλου 23 om εν 1°
εξ αλλοτριου] και εξ αλλου 24 εις εκκλησιαν] εν εκκλησια
εξαχθησεται] 𐤕𐤓𐤕𐤕𐤔 “shall be treated with contempt” 25 δια-
δωσουσιν] δωσουσι om εις δωσουσιν] οισουσιν

XXIV. 1 om αινεσις σοφιας 8 κατασκηνωσον] καταλυσον
12 ερριζωσα] εποιησα ριζαν 14 αιγιαλοις] εν εγγαδοις (𐤕𐤓𐤕𐤕𐤔
= 𐤕𐤓) 15 om δεδωκα οσμην ατμισ λιβανου 16 om κλαδοι 2°
17 βλαστησασα] εβλαστησα 22 ουκ αισχυνθησεται] ου καταισχυν-
θησεται 23 νομον] νομος ενετειλατο] + ημιν κληρονομια]
κληρονομια 26 συνεσιν] σοφιαν 27 φως] 𐤕𐤓𐤕𐤕𐤔 ex corr.
sup. ras. (sc p* = 𐤕𐤓 𐤕𐤓𐤕𐤕𐤔 “the river”) 29 om γαρ
31 ποτιζω τον κηπον μου την πρασιαν μου εγενετο 2°]
+ μοι 32 φωτιζω εκφαινω 33 γενεας αιωνων] γενεαν
αιωνιον

XXV. 1 ανηρ και γυνη 2 μοιχον] μωρον 3 συναγιοχας]
συνηγαγε 5 σοφια γεροντων και δεδοξασμενοις...βουλη] και
βουλη και διανοημα δεδοξασμενοις 7 καρδια] + μου 8 γλωσση]
+ αυτου (suffix) 16 δρακοντι και λεοντι ευδοκω ενοικησαι]
συννοικησαι 17 σακκον] αρκος 18 του] των 21 επιποθησης]
+ εν καλλει 23 μακαριζει 25 εξουσιαν] παρρησιαν

XXVI. 5 προσωπω τεταρτω εδεθηην] εδοθην 6 αλγος]
+ δε 8 ασχημοσυννην] αισχυννην συνκαλυψει] συνκαλυπτει
9 μετεωρισμοις] μετεωρισμω 10 αδιατρεπτως] αδιαστρεπτω 11 οφ-
θαλμου] εν οφθαλμοις πλημμεληση εις σε 12 στομα] + αυτης
(suffix) ανοιγει] ανοιξει εναντι] κατεναντι 13 οστα] ετη

APPENDIX

15 ψυχης]+αυτης (εγκρατους] **כחא**) 18 βασειν
αργυραις στερνον 28 αυτον εις ρομφαιαν

XXVII. 1 (ενεκεν αδιαφορου] **כחא**) αποστρεφει
2 συντριβησεται] **כחא** contritum erit : marg. **כחא** fiet sc
peccatum 3 εν φοβω κυριου μη ο οικος αυτου 6 λογος]
λογισμος καρδιας] καρδιαν 10 αμαρτια αδικα] αδικιαν
12 διανοουμενων 14 πολυορκων 17 στερεξον] στερεωσον
(**כחא**) 18 απωλεσας] απωλεσεν πλησιον]+αυτου (suffix)
19 πλησιον]+σου (suffix) 20 διωξης αυτον 21 τραυματα
23 γλυκαινει σου 2°] αυτου διαστρεφει 27 εις αυτον] εις
αυτα 29 πτωσει] pr. εν ευσεβων] ασεβων

XXVIII. 6 εσχατα]+σου εχθραινων] απ' εχθρας=**כחא** 7 μη-
νισης] τηρησης μηνιν πλησιον]+σου (suffix) 10 κατα την ισχυν...
εκκαυθησεται] και κατα την στερεωσιν...εκκαυθησεται κατα την ισχυν...
οργην αυτου πλουτον]+αυτου (suffix) 17 ποιει] ποιησει
μωλωπας] μωλωπα 21 ο αδης μαλλον 23 εξαποσταλησεται]
επαποσταλησεται **כחא** **כחא** (Cod. **כחא** στερεωθησεται)
24 κτημα] **כחא** "field" cf **כחא** "thy vineyard" χρυσιον]
+σου (suffix)

XXIX. 2 πλησιον 1°]+σου (suffix) πλησιον 2°]+σου (suffix)
4 πονον] κοπον 5 χειρας πλησιον]+αυτου (suffix) φωνην]
+αυτου (suffix) 6 om αυτου om ου 7 χαριν] pr. ου
αποστερηθηναι]+δε 8 επ' ελεημοσυνην] απ' ελεημοσυνης
παρελκυσεις αυτον] μη παρελκυσης σεαυτον 9 om και 11 κατ'
εντολας] κατεναντι 14 πλησιον]+αυτου (suffix) 17 ρυσαμενον
+αυτον (suffix) 18 κατευθυνοντας απωλεσεν 19 εμπεσων]
εμπεσειται 20 πλησιον]+σου (suffix) 21 ζωης]+ανθρωπου
23 μεγαλω και μικρω εχε]+εστι γαρ ταπεινων και ανυψων
24 στομα]+αυτου 27 ξενιας] οικιας (**כחא** **כחא**)
"the house is required")

XXX. 1 om περι τεκνων εσχατω 2 ονησεται]?ησθησεται
(**כחא**) 3 φιλων]+αυτου (suffix) επ'] εν 4 ο πατηρ
αυτου 7 περι ψυχων υιων] περιψυχων υιον (**כחא** **כחא**)
συνοδουνηθης] οδουνηθης 11 νεοτητι]+αυτου (suffix) 13 ασχη-
μοσυνη] αισχυνη 14 εξει]+αυτου (suffix) 16 om περι βρωματων
18 om επι 2° 19 εκδιωκομενος] εκδικουμενος 20 οφθαλμοις]

APPENDIX

+αυτου (suffix) στεναζων 2^o] + ουτως ο ποιων εν βια κριματα
 23 αγαπα] απατα 25 τρυγητων] τρυγητου 28 ετερω] ετεροις
 29 παση] pr. εν 30 τεκνα] + σου (suffix) 31 μη] pr. και
 32 τελευτης] + σου (suffix) 34 αυτω χειρας 35 τραχηλον
 καμψουσι 37 κακιαν γαρ πολλην 38 καταστησον] + αυτον
 (suffix) 39 om ει 1^o...εκτησω αυτον σεαυτον] αδελφον επι-
 δεσεις] επιδεσεις (𐤀𐤓𐤁𐤏𐤁 𐤁𐤏𐤁𐤏𐤁)

XXXI. 3 τουτου] τουτο 6 παρα Υψιστου μη 7 πολλους] + γαρ
 επ'] εν 8 πιστω] πιστων 9 πεπαιδευμενος] πεπλανημενος
 10 επειρασθη 16 ου μη 1^o] ουδεν 17 φοβουμενου] pr. του
 18 αντιστηριγμα] εστι στηριγμα 19 οι] pr. και 20 διδους
 ιασιν 21 του θυσιαζοντος μεμωκημενη] om 𐤁𐤏𐤁𐤏𐤁 "is
 rejected" ? βδελυσσεται 22 μωκηματα] 𐤁𐤏𐤁𐤏𐤁 ? βδελυγμα
 24 θυων] pr. ως πενητος 26 πλησιον] + αυτου (suffix)
 28 ωφελησει κοπους 29 εις 2^o] ετερος εισακουσεται] + φωνης
 30 τω λουτρω] pr. εν 31 τω ταπεινωθηναι αυτον] τη ταπεινωσει
 αυτου

XXXII. 1 συμφoras] προσφορας 3 προσφερων] pr. 6
 6 om εν 8 λιπαινει] λιπανει 14 μη δωροκοπει] 𐤀𐤓𐤁𐤏𐤁 𐤀𐤓𐤁𐤏𐤁
 𐤀𐤓𐤁𐤏𐤁 μη κοπια εν δωρω (προσφορα) προσδεξεται] προσ-
 δεχεται 18 σιαγονα] σιαγονας + αυτης (suffix) 20 θεωρειων]
 θεωρων 22 δικαιους 26 om αυτου

XXXIII. 5 επεγνωμεν] εγνωμεν 7 δεξιον] υψηλον 10 ορ-
 κισμου] ορισμου 11 αδικουντες] κακουντες 13^a adnotat 𐤀 i.e. finis
 lectionis 13^b καρδια λαμπρα επιμελησεται] επιλησθησεται vel
 πλανησει (𐤀𐤓𐤁𐤏𐤁)

XXXIV. 1 πλουτου] και πλουτος 3 εμπιμπλαται] εμπλησ-
 θησεται 5 εμπλησθησεται 7 ενθυσιαζουσιν] θυσιαζουσιν
 8 πλουσιος] pr. ο 10 εστω] εσται + αυτω 13 δακρυσει 14 επι-
 βλεψης 15 πλησιον] + σου (suffix) εκ] pr ως 19 om ως
 επι της κοιτης] τη κοιτη ασθμανει 21 μεσοπορων] εκ μεσου
 (𐤀𐤓𐤁𐤏𐤁 𐤏𐤏𐤁 𐤏𐤏𐤁 𐤏𐤏𐤁 "from the midst of the company") 22 απαν-
 τηση σοι 27 ανθρωπω] ανθρωποις μετρω] pr. εν 28 om οιος
 πινομενος...πικρια ψυχης (29) per homoeotel 31 πλησιον] + σου
 (suffix) θλιψης αυτον (suffix)

XXXV. 6 εφ' ηδει] ηδυν εν 9 ετερου λεγοντος] οπου (ου) λεγοντες

APPENDIX

12 αμαρτης] εν αμαρτια και (εν) 17 ανθρωπος] ανηρ 19 μηθεν
ποιησης] μη ποιησης μηδεν οτι μη 24 κυριω] pr. επι

XXXVI. 2 πλοιον εν καταγιδι 3 δικαιων] δηλων 4 απο-
κριθητι] pr. τοτε 6 εις οχειαν] <Λυα cupiditate coeundi flagrans
cf. 253 ισοχειος—misrendering of Ε which=horse for riding (cf. 23
Κυδα “caparisoned,” “prepared”) due to confusion with οχειον
“stallion” cf. ο φιλομοιχος 55. 254 pro φίλος μωκος 7 om.
ημερας 2° 9 ανυψωσεν και ηγιασεν] ηυλογησεν και ανυψωσεν
11 επιστημης]+ αυτου (suffix) ηλλοιωσεν] διεχωρισεν 13 χειρι]
χερσιν 14 ευσεβους αμαρτωλος] αμαρτωλου ευσεβης 16^b κατα-
κληρονομησεις B^d] κατεκληρονομησα 17 κυριε λαον 18 πολιν 2°]
τοπον 19 αρεταλογιας] αρρητα λογια 20 κτισμασιν σου εν αρχη
22 κυριος ει] συ ο (vel ει) κυριος (<Κισ om δυ<) 31 σφαλ-
λομενω] αφαλλομενω

XXXVII. 2 εν] εστι (εν) marg. v. l. μνει (ΚΛΩ) 4 εν
 ευφροσυνη φιλου 5 φιλω]+αυτου (suffix) εναντι]+δε
 6 χρημασιν] ~~θηλασιν~~ (?χρηστοτητι) "in prosperity" (~~θηλασιν~~
 =ευ- χρηστο- in Greek compounds) 8 εαυτω] καθ' εαυτον
 11 της] pr. περι αφεστιου] εφεστιου (ΚΔΩ ΔΔ "inhabitant
 of the house") 12 om η εντολας]+κυριου κατα την ψυχην
 ως εν τη ψυχη 13 καρδιας]+σου (suffix) 17 καρδιας 19 om
 ανηρ om και 1^o 20 μισητος] pr και τροφης σοφιας
 30 πονος] νοσος

XXXVIII. 1 *χρειας*] +αυτον 2 *δομα*] *δοξαν* marg. v. l. *δομα*
4 *προσοχθιει* αυτοις] shall despise them *ܐܬܝܬܝܢ ܠܥܡܝܢܐ* = 11
7 αυτου] αυτων 8 *συντελεσθη* αυτου 1^ο] αυτων 17 *om αυτου*
19 *επαγωγη* *παραβαινει*] *παραμενει* 22 *om οτι* αυτου] μου
outw] pr. *οτι* *om ως* 24 *σοφια*] *εν σοφια* 25 *om και* 1^ο
ελαυνων βοας *εργω* αυτων 2^ο] αυτου 26 *εις χορτασματα*
εν χορτασмати 27 *νυκτωρ ως*] *εν νυκτι και υπομονη*
επιμονη *τελεσαι*] *συντελεσαι* 28 *αργω σιδηρω*] *εργω*
σιδηρου *πηξει*] *τηξει* *φωνη*] *εν φωνη καινιει*] *κενιει*
30 *ποδων*] +αυτου (suffix) *καρδιαν*] +αυτου (suffix) *χαρισμα*
χρισμα 33 *και διαθηκην...καθιουνται*] *επι διφρον...καθιουνται και*
διαθηκην...διανοηθησονται *δικαιοσυνην*] *παιδειαν* marg. v. l. *δικαι-*
οσυνην 34 *κτισμα*] *ܠܕܝܢܐ* "creation" *τηρησουσιν*] *στηριουσιν*

APPENDIX

XXXIX. 2 διγησιν στροφαις] αναστροφαις 3 εν αιγιμασι
 παραβολων] "in the meanings of riddles" **𐤁𐤇𐤓𐤁𐤏𐤁** **𐤏𐤁𐤓𐤁𐤏**
 4 ηγουμενων 6 ανομβρησει] pr. αυτος αυτος] αυτου 7 επι-
 στημην] + αυτου (suffix) 9 εως] pr. και 13 om υιοι αγρου]
 υγρου 14 διαδοτε] δοτε εργοις] + αυτου (2^a man vid) 15 δοτε]
 pr. και 16 οτι καλα παντα 17 αυτου] αυτων 19 εργον
 21 χρειαν 22 ποταμος] υδωρ 26 πυρ] pr. και αλα]
 αλας πυρος] πυρον γαλα και μελι σταφυλων 29 λιμος και
 θανατος] λιμος και λοιμος (**𐤏𐤁𐤓𐤁𐤏𐤁** **𐤏𐤁𐤓𐤁𐤏**: **𐤏𐤁𐤓𐤁𐤏𐤁** **𐤏𐤁𐤓𐤁𐤏𐤁**
 = λιθοι θανατου†) ταυτα παντα 30 οδοντες θηριων] **𐤁𐤓𐤁𐤏𐤁** **𐤏𐤁𐤓𐤁𐤏**
𐤏𐤁𐤓𐤁𐤏 lit. "teeth of beasts of tooth" (**𐤏𐤁𐤓𐤁𐤏** **𐤁𐤓𐤁𐤏𐤁** which **𐤏𐤁** by a
 common confusion renders οδοντες θηριων) ασεβων 35 υμνησατε

XL. 2 επινοια προσδοκias] ευρεσις καρδιας (**𐤏𐤁𐤓𐤁𐤏** **𐤏𐤁𐤓𐤁𐤏**)
 3 εν δοξη] ενδοξου 4 νακινθινον (**𐤏𐤁𐤓𐤁𐤏𐤁𐤏𐤁**) ωμολινον]
 λινον ωμον (**𐤏𐤁** **𐤏𐤁𐤓𐤁𐤏** SCR. **𐤏𐤁**) 5 om και 2^o 6 υπνω
 8 προς ταυτα] κατα ταυτα 9 και αιμα] post ρομφαια ponit: + επα-
 γωγαι λιμος και συντριμμα και μαστιξ παντα ταυτα 13 εξηχησει]
 δωσει φωνην 14 ευφρανθησεται] + και πιστις εις τον αιωνα
 στησεται | χρηματα αδικων ως ποταμος ξηρανθησεται παραβαινοντες]
 + νομον εις συντελειαν] υστερον 15 ακροτομου πετρας] **𐤏𐤁𐤓𐤁𐤏**
𐤏𐤁𐤓𐤁𐤏 "rock of flint" so Sap. xi. 4 16 αχει] **𐤏𐤁𐤓𐤁𐤏** "swamp"
 so Is. xix. 7 18 γλυκανθησεται] πληθυνει 22 om σου
 23 ανδρος] + αυτου (suffix) 24 ρυεται 25 γυνη] βουλη
 26 φοβω] pr. εν 27 εκαλυψεν 29 ο βιος αυτου αλισγησει]
 αλιζει **𐤏𐤁𐤓𐤁𐤏** (due to mistaken derivation of the word‡) 30 πυρ]
 pr. ως

XLI. 1 αυτου] αυτω 2 καλον] pr. ως το κριμα σου
 om εστιν 5 παροικιας] ευδοκιας 9 om και 1^o 12 διαμενει
 σοι θησαυροι μεγαλοι 16 εστιν] + καλον om καλον

† p λοιμος is probably due to influence of Jer. xxiv. 10 αποστελω εις
 αυτους τον λιμον και τον θανατον και την μαχαιραν for which p has
𐤏𐤁𐤓𐤁𐤏𐤁 **𐤏𐤁𐤓𐤁𐤏𐤁** **𐤏𐤁𐤓𐤁𐤏𐤁**: Mg **𐤏𐤁𐤓𐤁𐤏𐤁** **𐤏𐤁** i.e. "sword and
 famine and death (Aq. Sym. pestilence)."

‡ αλισγειν "to pollute" Dan. i. 8 **𐤏𐤁𐤓𐤁𐤏**, Mal. i. 7. 12 **𐤏𐤁𐤓𐤁𐤏** et semel **𐤏𐤁𐤓𐤁𐤏**,
 p ubique **𐤏𐤁𐤓𐤁𐤏**.

APPENDIX

17 μητρος] pr απο 18 κοινωνου] κοινωνιας 19 αγκωνων
σκορακισμου] σκορπισμου (𐤀𐤁𐤁𐤁 "confusion") 20 ασπα-
ζομενων] pr. των 22 περιεργειας] 𐤀𐤁𐤁𐤁𐤁 "fixed steady gaze"
cf. 𐤀 ne scruteris (ponit περιεργαζεσθαι pro ζητειν Symmachus bis
Ec. vii. 30, 2 K. xi. 3) αυτου] αυτης

XLII. 1 αποκαλυψεωσ αληθινος 3 περι 2^o] pr. και
εταιρων] ετερων 4 περι 2^o] pr. και 5 om και 1^o αιμαξαι
πλευραν αυτου (suffix) 7 παντα 8 περι 1^o] pr. και προς
νεουσ] περι πορνειας 9 αγρυπνια αποκρυφος 10 παρθενεια]
+ αυτης (suffix)=𐤁𐤁 μετα ανδρος] pr. και 11 λαου] εν λαω
16 ηλιος] pr. και παν επεβλεψεν] εκαστον (sed scr. 𐤁𐤁 ex
errore pro 𐤁𐤁 επεβλεψεν) αυτου 1^o] κυριου 17 αγιοις κυριος]
λογοις κυριου το παν εν δοξη αυτου 18 κυριος] υψιστος
αιωνος] αιωνιον 19 επεσομενα] τα εσομενα 21 εκοσμησεν]
εδηλωσεν vel απεκαλυψεν (𐤀𐤁𐤁) και εως] os ουτε 1^o] ου
ουδενος συμβουλου] τινος συμβουλου (𐤀𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁)
22 ως 2^o] εως 25 εν του ενος] εως του αιωνος τα αγαθα] αυτα εις
αγαθα

XLIII. 3 αναξηρανει 4 φυλασσω] φυσων 5 κατεσπενυσεν]
κατεπαυσεν 6 αναδειξιν] αναδειξις αιωνος] αιωνιον 7 εορτης]
εορτων=𐤁𐤁 8 παραβολων] παρεμβολων 9 κυριος] κυριου
10 αγιου φυλακη 12 εγυρωσεν] εκυκλωσεν sc τόξον
(𐤀𐤁𐤁𐤁𐤁) 13 κατεπαυσεν χιονα] κατεπαυθη χιων 15 ισχυσεν
νεφελας] ισχυς εν νεφελαις 16 και] pr. φωνη βροντης αυτου συνε-
σεισε (𐤁𐤁𐤁) γην οπτασια θεληματι]+αυτου 17 om φωνη
...γην 19 ακρα σκολοπων 20 αφ'] εφ' καταλυει 23 λο-
γισμος Ιησους] νησους 25 θαυμασια και παραδοξα 26 ευωδια]
ευοδια 28 δοξαζοντες]+ουν 32 om γαρ

XLIV. 1 υμνος πατερων γενεσει] γεννησει 2 την] pr. εν
αυτοις 3 βουλευσονται] βουλευονται προφητεια] προφηταις
4 λογοι σοφοι 5 διηγουμενοι] pr. και 6 ισχυι] pr. εν παροι-
κiais] κατοικiais 8 εισιν αυτων] cum praecedentibus coniunxit
diorthotes, ex errore scilicet omissa 9 υπαρξαντες] υπαρχοντες
μετ' αυτους] μετ' αυτων 10 om η 11 διαμενει] διαμένει
marg. 𐤀𐤁𐤁 𐤁𐤁𐤁 διαμενει (sc) ελεος 14 το σωμα] τα σωματα
15 επαινον]+αυτων (suffix) εξαγγελει 16 μετανοιας] αιωνιον

APPENDIX

18 αιωνος] αιωνιοι ετεθησαν] εσταθησαν 19 ομοιος]+αυτω
20 om και 2° 23 δεκαδυο] δωδεκα

XLV. 4 ηγιασεν]+αυτον (suffix) 5 διδαξαι] εδιδαξεν
7 αιωνος] αιωνιον περιστολην] στολην 8 σκευεσιν] pr. εν
9 ηχησαι] δουναι (cf 1 dare sonitum) 10 εργω 11 κεκολαμμενη
post χρυσιον ponit 13 ωραια cum praeced. iungit αλλογενης]
αλλοφυλος 14 θυσιαι αυτου] αυτων 15 om εν 2° ονο-
ματι]+αυτου (suffix) 16 καρπωσιν] καρπον θυσιας (ex 13 et 15
compositum) θυμιματα 17 εν εντολαις] εντολας 19 αυτοις]
pr. εν εν πυρι φλογος αυτου] αυτους φλογος 20 αυτοις] αυτω
πρωτοις] πρωτον 21 om τε 22 εστιν] εσται σου] αυτου
κληρονομια] pr. και 23 εις δοξαν] εν δοξη 24 η αυτω
ιερωσυνης μεγαλειον] αρχιερωσυνη (ⲕⲥⲱⲙⲁ ⲥⲓⲁⲓ: 13 ⲕⲥⲱⲙⲁ
ⲕⲥⲱⲓ ιερωσυνη μεγαλη) τους αιωνας] (τον) αιωνα 25 υιω]
υιων (marg. v. l. lost)

XLVI. 1 Νανη] pr. υιος διαδοχος]+αρχης om αυτου 2°
κληρονομηση] κατακληρονομηση 2 χειρα 3 πολεμιοις] πολεμους
κυριος] κυριου 5 αυτων] αυτου 7 αντιστηναι] στηναι εχθρου]
εκκλησιας κωλυσαι] κυκλωσαι (marg. v. l. lost) πονηριας] pr. απο
9 om και 1° διεμεινεν] sc ισχυς om αυτον 13 αυτου 1°]+
Σαμουηλ βασιλεα] βασιλειαν 15 πιστει 2°] ρηματι πιστος]
πιστις 19 αιωνος] αιωνιου ανθρωπος] pr. πας

XLVII. 2 υιων] προφητων 4 εν 3°] επι 5 ανθρωπων]+
δυνατον ανυψωσει] και ανυψωσαι 7 Φυλιστιειμ] Φυλιστιους=13
9 ηχους] φωνης (vid. sup. ras.) 11 βασιλεων] βασιλειας
13 Σαλωμων]+ος 17 ερμηνια] ερμηνιας 18 χρυσιον]+σου
εν τω σωματι] απο (υπο) του σωματος† 20 εδωκας] pr και
21 τυραννιδα] ⲕⲥⲱⲓⲛⲁ "revolt" 23 λαου αφροσυνην] λαον
αφροσυνης

XLVIII. 3 καταγαγεν] pr. και om ουτως πυρ]+απ',
ουρανου 5 αδου]+ψυχην 7 ελεγμον]+κυριου 9 πυρινων]
πυρος 10 εν ελεγμοις] ελεγμος καιρους] καιρον προ θυμου]
(του) προθυμου (ⲕⲱⲱⲓ ⲙⲓⲁⲓ) καρδιαν πατρος] καρδιας
πατερων προς υιον] επι τεκνα 11 κεκοσμημενοι] κεκοιμημενοι

† ⲕⲓⲁⲓ ⲙⲓⲁⲓ: 13=15: for p cf. 15 om εν: the slight alteration changes
the sense completely "thou wast dominated by thy body."

APPENDIX

12 αυτου] αγιου αρχοντος] αρχοντων 13 κοιμησει] κοιτη
~~Κωδων~~ (marg. v. l. lost) 15 τουτοις πασιν αμαρτιων]
 + αυτων 17 τον γωγ] ~~ἰαωλ~~ τον σηωρ (cf 70 τον νηωρ)
 σιδηρω] pr. εν κρηνας] ~~ωιαωα~~ piscinas 18 η χειρ] χειρα
 υπερηφανια] pr. εν 22 πιστος και μεγας

XLIX. 4 om πλημμελειαν οι] pr. ον 6 ενεπυρισαν 7 απολ-
 λυειν] απολυειν 9 αγαθωσαι] κατωρθωσε 10 om δε 12 αιωνος]
 αιωνιον 13 νεμουσιν] μενει (~~Κωλ~~) μνημοσυνον]+ αυτου
 (suffix)=~~ββ~~ om ημιν τειχη]+ ημων 14 οιος...της γης] επι
 της γης τοιουτος οιος ενωχ 15 ο δε] και ουχ ως εγεννηθη] εγεννηθη

L. 1 υιος Ονιου] ~~Κωδων~~ ~~ωβ~~=~~ββ~~ ~~Κωδω~~ ~~ωβ~~ 2 διπλῆς]
 διπλουν 3 περιμετρον]+ αυτου 4 ενπολιορκησαι] εν πολιορ-
 κησει 5 εδοξασθης καταπετασματος οικου 6 νεφελων
 ημεραις]+ αυτης 7 ως 1^ο...δοξης] και ως τοξον...δοξης ως ηλιος...
 Υψιστου 8 εξοδω ως 3^ο] η 12 μελη] μελι (marg. μελη "limbs")
 χειρων] χειρος αυτος 2^ο] αυτος marg. v. l. αυτου κεδρων
 14 Υψιστου] κυριου 15 σταφυλων εις] επι ευωδιας] ευωδη
 17 προσωπον]+ αυτων (suffix) 18 οικω] ηχω 20 κυριω] κυριου
 21 εδευτερωσαν επιδειξασθαι] επιδεξασθαι 22 παντες] παντος
 om κατα 23 υμιν] ημιν γενεσθαι] γενησεται vel γεινοιτο
 του αιωνος] αιωνιοις 26 Φυλιστιειμ] pr. και ανδρες κατοικουντες :
 Φυλιστιαν (~~δωλε~~) ο κατοικων] οι καθημενοι 28 θεις] pr. ο
 29 ποιηση αυτα αυτου]+ και τοις ευσεβεσιν εδωκε σοφian

Deest cap. LI.

TEXTUAL COMMENTARY

Chap. I. 1 σοφια Σεираχ] σοφια Ιησου υιου Σεираχ NACV 55. 70. 248. 253. 254 p: αρχη του λογου της τουτου σοφιας 307: *incipit liber ecclesiasticum Salomonis* L: “wisdom of Bar Sira” B κυριον] + deo L εστιν...αιωνα] *fuit semper et est ante aevum* L = G + B “is from the ages” 2 θαλασσων] *maris* L = B ημερας] ημεραν N* αιωνος] pr εξ p εξαριθμησει] “can count” B 3 αβυσσον] *profundum abyssi* L S: “the great abyss” B om και σοφιαν L = B: this climax is only implied in 4 and stated in 6 εξιχνιασει] *mensus est* L = B: + *sapientiam dei praecedentem omnia* (προτέραν πάντων from 4 a) *quis investigavit* L, a doublet based on G, for the addition *dei* cf Hier ad Sunniam on Ps. xxx. 5 “once for all remember that the name of ‘Lord’ or ‘God’ is very often inserted without authority” 4 προτερα...φρονησεως] “more than all these wisdom increased (reading הבר for ברא “create”) and faith grew strong” B αιωνος] + πηγη σοφιας λογος θεου εν υψιστοις και αι πορειαι αυτης εντολαι αιωνιοι V 55. 70. 106 (εντολη ζωης) 248. 253 p L S cf Sap. ix. 17 6 τα πανουργ. αυτης] “the secrets of understanding” B εγνω] + επιστημη σοφιας τινη εμφανερωθη (απεκαλυφθη 106: *revelata est et manifestata* L) και την πολυπειριαν (*multiplicationem ingressus* L = πολυπορείααν from πορείααν supr) αυτης τις συνηκεν V 70. 106. 253 p L S 8 “One there is terrible alone—God, for it is He who ruleth over all her treasures” B εστι] + *altissimus creator omnipotens et rex potens* L om σοφος L = B φοβερος] pr και 70 L κυριος] pr και κυριευων 70 p L: και κυριευων 55. 106. 253 9 αυτην 1^ο] + *in spiritu sancto* L αυτην 2^ο] *et mensus est* L εξεχεεν] “gave her and divided”

10 *σαρκος*] + *απ αυτης* 70 p (sub *)
την δοσιν αυτου] “his good pleasure” (= *εὐδοκίαν* cf xi. 16) + “he
 gave her” 11 *εχορηγησεν*] “multiplied” 12 *τοις αγαπωσιν*]
τοις φοβουμειοις 106 = 11 *αυτου*] + *αγαπησις κυριου ενδοξος σοφια*
οις δ αν οπτανηται μεριζει αυτην εις ορασιν αυτου 70. 253 p (sub *)
 = 12 (after 13) *dilectio dei honorabilis sapientia quibus autem appa-*
ruerit in visu diligunt eam in visione et in agnitione magnalium
suorum (cf xvii. 8) gloss on 10 b referring to the prophets of God
 cf Nu. xiv. 14 11 *ευφροσυνη*] “greatness” 12 cf Esth. i. 4 for
 the same variation 12 *οι και δωσει* 13 *μακροημερευσιν*]
 “eternal life” 13: + *φοβος κυριου δοσις παρα κυριον και γαρ επ αγα-*
πησεως τριβους καθιστησι 70. 253 p (sub *) cf Sap. viii. 21, ix. 17 f
 13 *εν...αυτου*] “at the last of his days” 14 *ευρησει χαριν*] *ευλο-*
γηθησεται SACV 70. 155. 157. 248. 253 (εν-) 296. 307 p 12 = 13
 14 *φοβεισθαι τον θεον*] *φοβος κυν C 12* = 13 *μητρα*] + “of their
 mother” 15 *οι συνεκτισθη αυτοις* 16 *οι αυτοις* 12 15 “With
 men of truth is she and she from the ages is prepared and with
 their seed is established her mercy” 16: *et cum electis feminis* (ex
seminis = *σπέρματος* (b) 17 = 16: *electis* preserves מֶרֶץ “mercy”
 omitted by 17 *creditur et cum iustis et fidelibus* (cf 18 “men of
 truth” sc אֱמֶת || *θεμέλιον*) *agnoscitur* (= *יָכֵן* for *יָכֵן* 17, *יָכֵן* 18) 12
 transposing (a) (b) *εμπιστευθησεται*] + *timor domini scientiae*
religiositas (11) *castitas custodiet et iustificabit cor iucunditatem*
et gaudium dabit (12) *timenti dominum bene erit et in diebus*
consummationis illius (cf 19 *supr*) *benedicetur* (13) 12 a redaction
 which expounds the deeper meaning—not joy but justification, not
 wisdom but godliness cf Pr. x. 29, Is. xi. 2 16 *πλησμονη*]
 “beginning” 17 *φοβεισθαι τον κυριον*] *φοβος κυριου* 308 = 17: *timere*
deum 12 *μεθυσκει αυτοις*] pr “blessing” 18 *καλ* (om αυτοις):
plenitudo 12 = מְרִבָּה for מְרִוּה of 17 19 *των καρπων αυτης*] *των*
γενηματων αυτης V cf 19 “the multitude of her fruits” (מְרִבָּה =
 γεν.) 17 *τον οικον*] “treasuries” 18 *αυτης* 10] *αυτων* 70. 248
 253 p *επιθυμηματων*] *a generationibus* 12 from (b): “with
 wisdom” 19 reading מְרִבָּה for מְרִוּה of 17 20 *οι και...αυτης* 20 253
τα αποδοχεια] “treasures” 21 *απο...αυτης* 20] *thesauris* 12: + *αμ-*
φοτερα δε εστι δωρα θεου εις ειρηνην 70. 248 18 *στεφανος*]
 “beginning” 19 *αναβαλλων...ιασεως*] *αναβαλλει δε εν αυτοις*
κυριος ειρηνην μεστην ιασεως + *αμφοτερα δε εστι δωρα κυριου* 253 p

(sub *): *replens pacem et salutis fructum* (= פרי: מרפא נפשות ^{8a}) **L** (adding *utraque autem sunt dona dei*, which in *m* displaces 18 b, after 19 a): “and increaseth peace and life (|| ὑγιαίναν as Gen. xlii. 15 f etc) and health” **¶** 19 “She is a rod of strength and a prop of glory and eternal honour to every one that goeth after her” **¶** om και 1^o...αυτην (=9b) 248. 253 p **S**=**¶** επιστημην] pr πλατυνει (=בגר) δε καυχησιν τοις αγαπωσιν (ברר) αυτον 70 (after λασεως 18) 248. 253 p (sub *) συνεσεως] *sapientiae* **L** (1 *sapientia*) εξομβρησει] *compartietur* **L**: +η σοφια 70. 106. 248. 253. 308 p (om συνεσεως) 20 ριζα σοφιας] “her roots” **¶** φοβεισθαι τον κυριον] αγαπαν τ. κ. 253 p: *timere deum* **L**: “eternal life” **¶** μακροημερευσις] *longaevi*+*in thesauris sapientiae intellectus et scientiae religio* *sapientiae execratio autem peccatoribus sapientia* **L** (=25): +φοβος κυριου απωθειται αμαρτηματα παραμενων δε (+αυτω 70: +εν αυτω 253) αποστρεψει (αποστρεφει 248: συντριψει 253) πασαν (om 106. 248) οργην 70. 106. 248. 253 p (sub *) preserving as an addition to the received text (C) traces of the rejected form (C) of 22 *timor dei expellit peccatum nam qui sine timore est non poterit iustificari* **L**=C1: C avoids the ambiguity of “fear” “fearless” cf xxvii. 1 (**¶**) Prov. xix. 20 **¶** substitutes for 22—27 “Blessed is the man that thereon shall meditate, for she is good to him beyond all treasures: blessed is the man that shall draw nigh unto her and by her commandments shall be governed. An eternal crown shall she put on him and eternal victory among the holy ones. He shall rejoice in her and she shall rejoice in him and she shall not cast him off for ever and ever. The angels of God shall rejoice in her and recount all the praises of the Lord. This book is all full of life: blessed is the man that shall hear and do it. Hear me ye that fear God and hearken and understand my words. Who is he that would inherit life, an eternal inheritance (קדיו: א'יו “gain”) and great joy? All my words hear and do and thou shalt be written in the book of life: love the fear of the Lord and fix thereon thine heart and fear not: draw nigh and tarry not and thou shalt find life to thy spirit; and when thou hast drawn nigh like a mighty man and a strong” 22 om **S** om ου...δικαιωθηναι **L** (v supr) θυμος αδικος] θυμωδης ανηρ 70. 106. 248. 253 p (tr) ροπη] οργη **N*** **L**: ροπή in the sense of “bias” is without parallel in LXX and N.T.

and is best explained as corruption of ὀργή—Π for Γ with transposition of ορ om αυτου N* 23 ανεξεται V 248. 253 L αυτω ...ευφρ.] *redditio iucunditatis* L ευφροσυνην N*ACV 70 (pr eis) 157. 253 24 εως] pr *bonus sensus* L as subject to κρύψει from εὐ-φροσύνη 25 follows 20 in L παραβολαι N 70. 248. 253 p S αμαρτωλω BNC 248] αμαρτωλων 70: αμαρτωλου AV: αμαρτωλοις 253 p L 26 εντολας] *iustitiam* L κυριος] ὁ 253 27 πραοτης] + *et adimplebit thesauros illius* L from 17 supr B 28 μη 1^o] pr “my son” B απειθησης] απιστησης N=sis *incredulus* L: +ενδεης ων 70. 248. 253 p cf ii. 4 (C) om εν 106 L 29 εν στομασιν] εν στοματι N 106. 307: ενωπιον 253 p L (in *conspectu*)=B μ: 1 εν ὅμασιν εν 2^o] pr *non scandalizeris* L || μη ὑποκριθῆς joining πρόσεχε with the following: cf μη προσεχε 70. 248: B=C 30 om S: “Hate not his discourse and thou shalt not be moved and increase not for thy soul dishonour lest the Lord increase thy bonds (קִּיָּאֵל=סִדּוּר for סִדּוּר of C) and in the midst of the congregation cast thee off because thou art called (reading נִקָּר for נִקָּר of C) in the fear of the Lord and the inmost part of thine heart (קִּיָּאֵל נִקָּר=קִּיָּאֵל) is full of guile” B μη εξυψου σεαυτον] μη σαλευου διανοια 253 cf B supr: *ad tēde in illis* L (=πρόσεχε of 29) σου 2^o]+παντα 70. 248. 253 p φοβω κυριον] pr εν 70: εν αληθεια τω φοβω του κυριου 248. 253 p cf L *quoniam accessisti maligne ad dominum* δολου] *dolo et fallacia* L

Chap. II. 1 pr tit περι υπομονης 248 ει προσερχη] *accedens* L δουλευειν] *ad servitutem* L: “to the fear of” B om κυριω L=B: om θεω NACV 55. 70. 157. 253. 254. 296 p ετοιμασον] pr *sta in iustitia et timore et* L a general summary of the context cf i. 26 (*iustitiam*) Ro. xi. 20: “thou shalt deliver” B 2 om B ευθυνον] *deprime* L και 2^o] pr *declina aurem tuam et excipe verba intellectus* L 3 κολληθητι] pr *sustine sustentationem dei* (μείνον την ἀναμονήν ex ἀναμένων ἀνάμεινον cf 7 and tit) L μη αποστης] *sustine* L: “let it not go” B ινα αυξηθης] και αυξηθησεται N*: *ut crescat...vita tua* L: “that thou mayst be wise” B επ εσχατων σου] “in thy ways” B=חַדְרֵי for חַדְרֵי cf Jb. viii. 13: om σου N* 106 4 δεξαι]+ασμενως 70. 106. 248. 253 p Chr εν αλλαγμασι...μακροθυμησης] *in dolore sustine et in humilitate tua patientiam habe* L: conflation of C (5 add)=B “in disease and in

poverty be patient" with E which rests on Ps. liv (lv) 20 and read עני בחליפות (cf Jb. xiv. 14 $\text{A}\Theta$ $\epsilon\lambda\pi\iota\omega\ \epsilon\omega\varsigma\ \alpha\nu\ \epsilon\lambda\theta\eta\ \tau\omicron\ \alpha\lambda\lambda\alpha\gamma\mu\acute{\alpha}\ \mu\omicron\nu$) for עני בחלי of E B ($\tau\alpha\pi\epsilon\iota\nu$. is the more usual rendering of V) tr 5, 6 B 5 $\chi\rho\upsilon\sigma\omicron\varsigma$] + *et argentum* L $\kappa\alpha\iota\ \alpha\nu\theta\rho\omega\pi\omicron\iota\ \delta\epsilon\kappa\tau\omicron\iota$] $\alpha\nu\theta\rho\omega\pi\omicron\iota\ \delta\epsilon\ \delta$. 253 L : "and a man" B $\tau\alpha\pi\epsilon\iota\nu\omega\sigma\epsilon\omega\varsigma$] + $\epsilon\nu\ \nu\omicron\sigma\omicron\iota\varsigma\ \kappa\alpha\iota\ \pi\epsilon\nu\iota\alpha$ ($\pi\alpha\iota\delta\epsilon\iota\alpha\iota\varsigma$ 253 p) $\epsilon\pi\ \alpha\upsilon\tau\omega\ \pi\epsilon\pi\omicron\iota\theta\omega\varsigma\ \gamma\iota\nu\omicron\upsilon$ N^{ca} 55. 253. 254 p: the second and perhaps secondary form of 4 b adopted by B Chr, pointing more clearly to the obvious historical example of Job 6 $\alpha\upsilon\tau\omega$] $\kappa\upsilon\rho\iota\omega$ 253: *deo* L = B $\epsilon\upsilon\theta\upsilon\nu\omicron\nu\ \dots\ \alpha\upsilon\tau\omicron\nu$] $\kappa\alpha\iota\ \epsilon\lambda\pi\iota\zeta\epsilon\ \epsilon\pi\ \alpha\upsilon\tau\omicron\nu\ \kappa\alpha\iota\ \epsilon\upsilon\theta\upsilon\nu\epsilon\iota\ \tau\alpha\varsigma\ \omicron\delta\omicron\upsilon\varsigma$ ($\tau\eta\nu\ \omicron\delta\omicron\nu$ 157 L) $\sigma\omicron\upsilon$ 253 p = B : + *servus timorem illius et in illo veteresce* L from xi. 20 7 $\tau\omicron\nu\ \kappa\upsilon\rho\iota\omicron\nu$] *deum* L $\alpha\nu\alpha\mu\epsilon\iota\nu\alpha\tau\epsilon\ \dots\ \alpha\upsilon\tau\omicron\nu$] "hope for his benefit" B (anticipating 9 a) $\epsilon\kappa\kappa\lambda\iota\nu\eta\tau\epsilon$] + *ab illo* L cf B "tarry after him" om $\iota\nu\alpha$ N^* 253 8 $\kappa\upsilon\rho\iota\omicron\nu$] *deum* L $\omicron\upsilon\ \dots\ \upsilon\mu\omega\nu$] "he will not keep back your reward" B $\pi\tau\alpha\iota\sigma\eta$] *evacuabitur* L 9 $\alpha\gamma\alpha\theta\alpha$] *illum* L : "his benefit" B $\alpha\iota\omega\nu\omicron\varsigma\ \kappa\alpha\iota\ \epsilon\lambda\epsilon\omicron\upsilon\varsigma$] *veniet* (= H for E or T) *vobis misericordia* L : + *qui timetis* (N) *dominum diligite eum et inluminabuntur* (A) *corda vestra* L : + $\omicron\tau\iota$ (om 106. 253) $\delta\omicron\sigma\iota\varsigma\ \alpha\iota\omega\nu\iota\alpha\ \mu\epsilon\tau\alpha\ \chi\alpha\rho\alpha\varsigma\ \tau\omicron\ \alpha\nu\tau\alpha\pi\omicron\delta\omicron\mu\alpha\ \alpha\upsilon\tau\omicron\nu$ N^{ca} 55. 106. 253. 254 p gloss on $\omicron\ \mu\iota\sigma\theta\acute{\omicron}\varsigma$ supr 10 $\epsilon\mu\beta\lambda\epsilon\psi\alpha\tau\epsilon$] + *fili* L (marking new §): + "at what was from of old" B $\alpha\rho\chi\alpha\iota\alpha\varsigma\ \gamma\epsilon\nu\epsilon\alpha\varsigma$] *nationes hominum* L (A for K): "and what was from the generations of the ages (L) consider" B $\epsilon\nu\epsilon\pi\iota\sigma\tau\epsilon\upsilon\sigma\epsilon\nu$] *speravit* L Chr—Pr. iii. 5 Σ $\epsilon\lambda\pi\iota\sigma\omicron\nu\ \kappa\upsilon\rho\iota\acute{\omicron}$ E $\iota\sigma\theta\iota\ \pi\epsilon\pi\omicron\iota\theta\omega\varsigma$ suggests an original B $\phi\omicron\beta\omega$] *mandatis* L Chr tr $\kappa\alpha\tau\eta\sigma\chi\upsilon\nu\theta\eta$, $\epsilon\gamma\kappa\alpha\tau\epsilon\lambda\epsilon\iota\phi\theta\eta$ B $\upsilon\pi\epsilon\rho\epsilon\iota\delta\epsilon\nu\ \alpha\upsilon\tau\omicron\nu$] "he did not hear him" B 11 $\kappa\upsilon\rho\iota\omicron\varsigma$] + $\mu\alpha\kappa\rho\omicron\theta\upsilon\mu\omicron\varsigma\ \kappa\alpha\iota\ \mu\omicron\lambda\eta\tau\epsilon\omicron\varsigma$ N^{ca} 70. 106. 248. 253 p (Ps. lxxxv (lxxxvi) 15) $\kappa\alpha\iota\ 2^{\circ}\ \dots\ \theta\lambda\iota\psi\epsilon\omega\varsigma$] *et remittet in tempore tribulationis peccata omnibus exquirentibus se in veritate* L : "and heareth in all time of tribulation+and heareth the voice (L ex L "all" supr) of them that do his will (L ex L "time" variant on L supr)" B 12 om $\omicron\upsilon\alpha\iota$ B $\delta\epsilon\iota\lambda\alpha\iota\varsigma$] $\delta\iota\sigma\sigma\alpha\iota\varsigma\ \text{p}$ L (*duplici corde*) cf 12 b $\chi\epsilon\rho\sigma\iota\ \pi\alpha\rho\epsilon\iota\mu\epsilon\nu\alpha\iota\varsigma$] *labiis scelestis et manibus maleficientibus* L for the variant ($\chi\epsilon\iota\lambda\eta$) implied by this doublet cf Prov. xii. 14, xxix. 49 (xxxi. 31) 13 $\omicron\upsilon\alpha\iota\ \dots\ \omicron\tau\iota$] *vae dissolutis corde qui* L cf B "woe to the heart which" $\omicron\upsilon\ \pi\iota\sigma\tau\epsilon\upsilon\epsilon\iota$] $\omicron\upsilon\kappa\ \epsilon\mu\pi\iota\sigma\tau\epsilon\upsilon\epsilon\iota$ N 253: + *deo* L (cf *protegetur*+*ab eo* infr) 14 $\upsilon\mu\iota\nu$] *his* L = H for L

τοῖς...υπομονῇ] “mighty men of confidence” 13 (אֲבִיר for אֲבִיר cf Is. xlv. 12) υπομονῇ] *substantiam* 11 (ὑπόστασις): + *qui reliquerunt vias rectas et diverterunt in vias pravas* 11 cf 15 b 15 om 106. 253 οὐκ...αὐτοῦ 1°] ζητήσουσιν εὐδοκίαν αὐτοῦ A from 16 a: *non erunt incredibiles deo* 11 οδοὺς] ἐντολὰς N^{ca} cf 17 add 11 16 om 296. 308 ἐμπλησθησονται] “shall learn” 13 νομοῦ]+ *ipsius* 11 = 13 17 καὶ...αὐτῶν 2°] “and he that forsaketh him destroyeth his spirit” 13: + *qui timent dominum custodiant mandata eius* (15 b) *et patientiam habebunt usque ad inspectionem illius* (14) 11 ταπεινώσουσι] *sanctificabunt* 11 18 om ἐμπεσοῦμεθα...ἀνθρώπων 13 ἐμπεσοῦμεθα] pr λεγοντες 253 p: pr *dicentes si poenitentiam non egerimus* 11 κυρίου] θεοῦ 248 11 αὐτοῦ 2°] + “and according to his name so are his works. He that fears God shall multiply his possession and his seed shall be blessed after him” 13

Chap. III. 1 ἐμὸν...τέκνα] pr *filii sapientiae ecclesiae iustorum et natio illorum oboedientia et dilectio* 11 (cf Prov. iv. 3 υἱὸς...ὑπήκοος καὶ ἀγαπώμενος, xxii. 4): ἀκουσατε τέκνα κρισιν πατρὸς 253 p 11 (*iudicium patris audite filii dilecti*) = 13 “children, the judgment of the fathers (1 אֲבִיר for אֲבִיר hear and do”: the gloss of 11 answers the natural enquiry ‘who are the children of wisdom?’ σωθητε] “ye may live the life that is for ever and ever” 13 2 κυριος] *deus* 11 ἐστερεωσεν] *exquirens* 11 = ἐκζητήσει reading שָׁרָר (cf Is. i. 17) for שָׁרָר υἱοῖς] υἱοὺς 70. 106. 248 11: “her children” 13 3 *qui diligit deum exorabit pro peccatis et continebit se ab illis + in oratione dierum exaudietur* (5 c) 11 correcting the Jewish doctrine or interpreting “father” cf Cl Strom. vi. 816 ἐξίλασκειται ἁμ. N^{ca} AC 70. 106. 157. 253. 254. 296. 307 cf 13 “his sins are forgiven” 5 πατέρα] “his father” 13 ὑπο τέκνων] ἐπὶ τέκνοις C 70. 248. 307 11: “from his son” 13 om καὶ 1°...αὐτοῦ 1° NAC etc p 11 13 6 πατέρα]+αὐτοῦ 157 = 13 μακροημερευσεῖ] *vita vivet longiore* 11 ο 2°...αὐτοῦ] “he deserves well of (אֲבִיר אֲבִיר אֲבִיר) God who honours his mother” 13 κυρίου] *patri* 11 ἀναπαυσεῖ] τιμησεῖ 55. 254 = 13 αὐτοῦ]+ἀπο οδὴν 70. 253 p 7 om 13 καὶ] pr ο φοβούμενος κυρίον τιμησεῖ πατέρα 70. 248. 253 p 11 (*qui timet deum honorat parentes*) δεσποταῖς] κυριοῖς 253 11 om ἐν N^{ca} V 70. 106. 157. 248. 253 p 11 5: but,

unless it be a repetition of -ει, ἐν is not a natural interpolation but points to a literal and mistaken rendering of עֲבַד = "work by means of," "use as slave" (Ex. i. 14, Ez. xxxiv. 27 καταδουλοῦν τινα: for ̣ here cf xxx. 34 infr ἔργασαι ἐν παιδί) justified by an ambiguous יָלְדִּי = "his parents" or "his children" 8 εν] pr "my son" ̣ ̣ ἐργω και λογω] λογω και εργω p=̣: + *et omni patientia* ̣ (summary of 12 f) τον πατερα σου]+ και την μητερα 70. 106 (+ σου) 248 επελθη σοι=̣] "may overtake thee" ̣ יְשִׁיגְךָ cf Dt. xxviii. 2 (Ta) ευλογία παρ αυτου] εν. παρ αυτων 106. 248: εν. αυτων 253: "all blessings" ̣: "all his blessings" ̣ 9 om γαρ 157 ̣=̣ ̣ οικους τεκνων] "the root" ̣: "habitations" ̣: ῥίζαν may have fallen out after στηρίζει in ̣ θεμελια] "the plant" ̣: "roots" ̣ ̣: ̣=יֶסֶד from יֶסֶד תֵּיב of ̣ || στηρίζει or 1 θάλος=̣ 10 προς ατιμιαν] πατρος (̄ρος) ατιμια 248: ως ατιμια 253: ως ονειδος Chr: *sed confusio* ̣: om ̣ ̣ 11 εκ τιμης] "is the honour" ̣ ̣ ονειδος...αδοξια] "increasing sin he that dishonoureth (1 מְקַלֵּה for מְקַלֵּל 'curse' with ̣ ̣) his mother" ̣ ̣ μητηρ] pater ̣ 12 αντιλαβου εν γηρα] "be strong (חִזַּק) in the honour" ̣=̣: 1 γερα for γηρα derived from 13: ἀντιλαμβάνεσθαι=חִזַּק pi. and more commonly hi. in LXX λυπησης] "forsake" ̣ תַּעֲזֹב=̣: ̣=עָזַב (Gen. xlv. 5) εν τη ζωη αυτου] εν παση ισχυι σου (חִיל) * 254 (om 14): εν ζωη σου (חִי) V 70. 248: "all the days of thy life" ̣ ̣ 13 συνεσιω] συνεσις 296. 308: "his intelligence" ̣ ̣ εχε] εχοι (εχετω) p εν παση ισχυι σου] "all the days of his life" ̣ ̣ 14 om γαρ ̣ ̣ πατρος]+ σου * και...σοι] *nam pro peccatis matris restituetur tibi malum* (̄ρος ανταποδοθησεται σοι κακον ex προσανοικοδομηθήσεται) *et in iustitia* (from ἐλεημοσύνη supr) *aedificabitur tibi* ̣ 15 om σου 1° * 70. 106. 248 ̣=̣ ̣ ̣ ως ευδια επι παγετω=̣ ̣: ̣ *velut in sereno glacies* to fit ουτως...αμαρτιαι, ̣'s perversion of "to blot out thine iniquities" ̣ ̣ 16 βλασφημος] "act presumptuously" ̣ מוֹד: ̣=̣=מְדַבֵּר εγκαταλιπων] "dishonour" ̣ כְּוִיָּה=̣: ̣=עוֹב πατερα]+ αυτου 70. 106. 248. 253 p=̣ ̣ κεκατηραμενος...αυτου] "he angereth his creator who curseth his mother" ̣: "cursed before his maker is he that despiseth (קַלָּה for קָלַל of ̣ ̣) his mother" ̣ 17 εν...διεξαγε] τα εργα σου εν πραυτητι διεξαγε A 55. 248. 253. 254 p: so "in thy wealth (עָשָׁר: ̣=יְשׁוּעָה) walk in humility" ̣ ̣ υπο ανθρωπων

δεκτου] *super hominum gloriam* (δόξαν) 11 “more than one that giveth gifts” 11 11: 11 read 11 (Prov. xxii. 11) for 11’ cf Prov. x. 24 18 οσω...σεαυτον] “humble thyself from all the great things of the world” 11 11: + *in omnibus* 11 (om τοσούτω=כִּי for כֹּל of 11 11 11) κυριου] *deo* 11=11 11 χαριν] “mercy” 11 11 20 μεγαλη... κυριου] “many are the mercies of God” 11 11: + *solius* 11 και... δοξαζεται] “and to the humble he revealeth his mystery” 11=11 (“...mysteries are revealed”) whence 18 add of 11 πολλοι εισιν υψηλοι και επιδοξοι (=ומהללים רבים רחמי אלהים for ר of 11) αλλα πραεσιν αποκαλυπτει τα μυστηρια αυτου (αποκαλυπτεται 106. 248. 253 p=11: om αυτου 248=11) 11^a 70. 106. 248. 253 p (sub *): δοξαζεται of 11 suggests נִגְלֵי for נִגְלֵי “reveal” cf i 30 but 11 probably represents the original version, the addition of 11 a later correction from a different form of 11 partially preserved in the extant fragment = 11 21 χαλεπωτερα] βαθυτερα 11^a 253 p 11: “things too wonderful” 11: 11=11 ζητει]+αναισθητως† 70. 248. 253 p (sub *) ισχυροτερα σου] “that which is hid from thee” 11 (from 22) מִכּוֹסָה מִמֶּךָ 11=מִן חֶסֶן εξεταζε] ερευνα 253 Or Chr: +αφροσυνη† 70. 248. 253 p (sub *) 22 προσεταγη σοι] *praecepit deus* 11 διαου] +οσιως† 70. 248. 253 p (sub *) + *semper* 11: + *et in pluribus operibus eius ne fueris curiosus* 11 (23 a) om ου...κρυπτων p κρυπτων]+βλεπειν οφθαλμοις 248 11 (+ *tuis*) cf I Cor. ii. 9 23 εν τοις...σου] “and in that which is too great for thee” 11 וביותר ממך = εν τοις περισσοις σου: “in the rest of his works” 11 cf 11 (here *in supervacuis rebus*) supr and infr εργων] λογων 70. 248 περιεργαζου] + *et in pluribus operibus eius non eris curiosus* 11 cf 11 συνεσεως ανθρωπων] “than thee” 11 ממך=11: for 11 cf I Cor. ii. 9 from Is. lxiv. 4, lxv. 16 a 24 πολλους...αυτων 10] “for many are the thoughts of the sons of men” 11 11: + η ματαια 248 = רָק || רָע “evil” infr και...αυτων 20] *et in vanitate detenuit sensus illorum* 11: “and evil imaginations (דמיונות) from דמה pi. “imagine” = הַדְמָה 11) lead astray” 11 11 αυτων 20] + κορας μη εχων απορησεις φωτος και γνωσεως αμοιρων (αμοιρος ων 248. 253) μη επαγγελλου 70. 248. 253 p (sub *) = 11 (after 27) “with-

+ safeguards against the indiscriminating condemnation of discreet enquiry and devout criticism.

out the apple of the eye faileth light and without knowledge faileth wisdom," ¶ "whoso hath not the pupils of the eyes lacketh light and when thou art blind to knowledge (אִם...יִמְצָא) do not promise to instruct"—for ㊤ ¶ fin cf ㊤ 28 init 26 και] pr καρδια σκληρα κακωθησεται επ εσχατων N^{c.a} 70. 248. 253 p ㊤=㊤ ¶ κινδυνον] "good things" ㊤ טובות=¶: ㊤='חוב cf Da. i. 10 κινδυνεύειν for חוב pi. εν αυτω εμπεσειται] εν α. απολειται NACV 55. 70. 106. 155. 157. 248. 254. 296 p ㊤: "shall behave himself therein" ㊤ בהם ינהג=¶ בם נהיג "therein shall walk": +cor ingre-
diens duas vias non habebit requiem et pravicordius in illis scandalizabitur ㊤ (cf ii. 12) paraphrase of the foregoing om
καρδια 1^o...εσχατων 1^o N^{c.a} 70. 248. 253 p ㊤=㊤ ¶ om καρδια 2^o...
εσχατων 2^o NACV etc—addition due to assimilation of 26 b to 27 a
27 βαρυνθησεται πονοις] "his griefs shall be increased" ㊤ ¶: βαρ.
is due to ㊤ כבד || σκληρά supr αμαρτιαν εφ αμαρτιας] αμαρτίας
106 cf ㊤ ad peccandum 28 επαγωγη] pr "do not run to heal" ㊤
ותרין לרפאות אל whence 25 fin ㊤ ¶: *synagogae* ㊤ ουκ] pr
"for" ㊤ ιασις]+οδοιποριαι αυτου εκριζωθησονται C 70. 106. 248.
253 p gloss on (b) ερριζωκεν εν αυτω] "is his plant" ㊤ ¶:
+και ου γνωσθησεται 253 p (sub *) ㊤ (*et non intelligitur*) || 29 a
29 συνετου] *sapiens* ㊤=㊤ ¶ παραβολην] εν παραβολη N* 253 p:
in sapientia ㊤: "parables of the wise" ㊤ ¶ ακροατου επιθυμια
σοφου] *bona audiet* (?-ens=εὐήκοον) *cum omni concupiscentia sapi-*
entiam ㊤ cf ㊤ "that listeneth to wisdom shall rejoice": ¶ sup-
ports the order of ㊤ "that heareth shall rejoice in the wise":
+*sapiens cor et intelligibile abstinet se a peccatis et in operibus*
iustitiae successus habebit ㊤ (redaction of 29+30 b || 27 add)
30 εν ελεημοσυνας 70. 248 Chr εξαλασεται=㊤ תכפר] εξαλα-
σκεται C 106. 157. 254. 296 p: *resistit* ㊤: "remitteth" ¶ אכפר
31 ο...ταυτα] pr και κυριος 70. 106. 248: pr *et deus conspекtor eius*
㊤: "he that doeth good shall find it ("is prepared" ¶) in his
ways" ㊤ ¶—common confusion between אחריתו "his end" and
ארחותיו "his ways" here replaced in ㊤ by ררכיו פτωσεως]
+αυτου NAC 70. 106. 155. 248. 253. 254. 296. 307 p ㊤=㊤ ¶: +tui
㊤ ευρησει] *invenies* ㊤ (dittography of σ)

Chap. IV. 1 την ζωνη] *elemosynam* ㊤ from title *de elemosyna et pauperibus* μη αποστερησης] "do not mock" ㊤ תלעג=¶:

𐤔=אל תנרע Ex. xxi. 10 μη 2°...επιδεις] μ. π. οφθαλμον επιδεις
 106. 253 p: *oculos tuos ne transvertas a paupere* (=תמנע מעני cf
 3) 𐤔: “do not grieve the soul of the poor and bitter of soul”
 (נפש cf Prov. xxiv. 74 (xxx. 6): 𐤔 “dark” i.e. “unfortu-
 nate” 𐤔=𐤔: the repetition of עני “the poor man” is confirmed
 by ὀφθαλμούς=עני of 𐤔: ἐπιδούς=אני “poor” for תראיב
 “grieve” of 𐤔, the verb being placed last by 𐤔 as in (a), or render
 “lacking eyes” after 𐤔 and restore in 𐤔 ועור “the poor and
 blind” for [נפש] ע ומר 2 ψυχην πεινωσαν] “the faint, the
 needy soul” 𐤔 נפש חסירה 𐤔: 𐤔 “the needy soul do not vex
 his spirit”=ח' ה' suggests that נפש of 1 fin be taken with ד' as
 the original phrase ||ψυχὴν πεινώσαν glossed and in 𐤔 displaced by
 'ח' ה' λυπησης] *despexeris* 𐤔 cf 𐤔 תפוח=“sniff at” (in contempt)
 as נפח hi. Mal. i. 13 ἐξεφυσήσατε 𐤔 cf Jb. xxxi. 39 “the souls
 of its lords (“the sorrowful” 𐤔) I made to breathe out (ἐκλαβὼν
 ἐλύπησα 𐤔=𐤔 “I troubled” 𐤔 cf רווה 𐤔 supr)” μη 2°
 ...αυτου] “do not be hidden from the broken of spirit” 𐤔=𐤔 (“do
 not forget...”: παροργίσης (παρελκυσσης 70. 106. 248. 253. 308 from
 3)=תכעס (iii. 16) is probably derived from תכסה introduced as a
 gloss on תתעלם of 𐤔 ανδρα] *pauperem* 𐤔 cf title and context
 3 𐤔 gives two forms of (a) “do not distress (תחמיר cf La. i. 20) the
 inward parts of the oppressed (ר' מעי=𐤔 cf 2 נפש “the
 broken in spirit”: 𐤔 echoes with παροργισμένην)+and the heart
 (קר) of the poor grieve not (תכאיב=𐤔)” an explanatory doublet
 παροργισμένην] *inopis* 𐤔=𐤔 𐤔 δοσιν] *δεσιν* 155: *δοξαν* 253
 προσδεομενον] *προσδεομενω* 253=𐤔 *angustianti*: “from thy needy”
 𐤔 (Dt. xv. 11) the preposition מ' is joined to the word and therefore
 represented in 𐤔 by προσ- 4 ικετην θλιβομενον] *οικετην* θ. V 106.
 155. 307: *rogationem* (1 ικετεία) *contribulati* 𐤔=𐤔 𐤔 “the entreaty
 of the poor (ר' 𐤔 𐤔=ר' 𐤔)” 𐤔 𐤔 𐤔 agree in order against 𐤔
 om·και...οφθαλμον (5) 𐤔 𐤔 om και...πτωχου 5 5 οφθαλμον]
 οφθαλμους σου+χαριν οργης 253 p (sub *) 𐤔 “because of the wrath
 (of God)” cf 6 b μη 2°...σε] *ne relinquas quaerentibus tibi retro*
maledicere 𐤔: 𐤔 𐤔=𐤔 (1 αὐτῷ for ἀνῶ=ἀνθρώπῳ): for 𐤔 cf Ec.
 vii. 22 f, Prov. xxiv. 33 (2 Ki. xvi. 11 *quaerentibus*) whence v. l. οἰκέ-
 την supr 6 καταρωμενου γαρ] “he cries” 𐤔 (Dt. xv. 9): “for he
 curses” 𐤔 from 𐤔 εν πικρια ψυχης αυτου] “the bitter of spirit in

the pain of his soul" \mathfrak{H} : "the bitter of heart (סֹחַר) with all his soul" \mathfrak{H} $\eta\varsigma\ldots\epsilon\pi\alpha\kappa\omicron\upsilon\sigma\epsilon\tau\alpha\iota$ (εισακ. NC 70. 248. 307)... $\alpha\upsilon\tau\omicron\nu$] *exaudietur precatio illius + exaudiet autem eum qui fecit illum* \mathfrak{L} having rendered Middle of \mathfrak{E} as Passive \omicron ποιησας $\alpha\upsilon\tau\omicron\nu$] "his Rock" \mathfrak{H} צורו: for \mathfrak{E} = צור = \mathfrak{H} cf Ps. cxxxviii (cxxxix) 5 $\sigma\upsilon$ ἔπλασάς με, Ex. xxxii. 4 7 προσφιλή σεαυτὸν ποιεῖ συναγωγή 248= \mathfrak{H} \mathfrak{H} : *congregationi pauperum affabilem te facito* \mathfrak{L} μεγα-
 $\sigma\tau\alpha\upsilon\iota\ldots\sigma\omicron\upsilon$] "to the ruler of the city bow the head ("thine head" \mathfrak{H} : "thy soul" \mathfrak{H}^A)" \mathfrak{H} \mathfrak{H} : $\pi\acute{\rho}\epsilon\sigma\upsilon\tau\epsilon\rho\omega$ ταπ.... \mathfrak{N}^{ca} : *et presbytero humilia animam tuam + et magnato humilia caput tuum* (from \mathfrak{E}) \mathfrak{L} : the reading of \mathfrak{N}^{ca} \mathfrak{L} represents a further step in the adaptation of the text (ruler of the city—great man—elder): so the ruler of the feast xxxv. 1 becomes the bishop and later the abbot 8 σου] + $\alpha\lambda\upsilon\pi\omega\varsigma$ 70. 248. 253 p \mathfrak{L} (Dt. xv. 10): + *et redde debitum tuum* \mathfrak{L} 9 $\epsilon\kappa$ χειρος מִיָּד : \mathfrak{H} מ "from"= \mathfrak{H} $\alpha\delta\iota\kappa\omicron\upsilon\sigma\iota\kappa\omicron\varsigma$] *superbi* \mathfrak{L} μη $\omicron\lambda\iota\gamma\omicron\psi\chi\eta\sigma\eta\varsigma$] μη $\omicron\lambda\iota\gamma\omega\rho\eta\sigma\eta\varsigma$ τη $\psi\upsilon\chi\eta$ 253 p (+ σου): *non acide feras in anima tua* \mathfrak{L} : "let not thy spirit loathe" \mathfrak{H} אל תקוין רוחך = \mathfrak{H} : \mathfrak{E} = נפֿשׁ אל תקצר נפֿשׁ (Nu. xxi. 4 etc) $\epsilon\nu$ τω κρινειν (κρινεσθαι NC 55. 254) σε] "right judgment" \mathfrak{H} בְּמִשְׁפָּט = \mathfrak{H} , justifying $\epsilon\nu$ of \mathfrak{E} : *in iudicando cum seqq* \mathfrak{L} 10 $\omicron\rho\theta\alpha\nu\omicron\iota\varsigma$] + *misericors* \mathfrak{L} τη μητρι αυτων] "to widows" \mathfrak{H} \mathfrak{H} και 2^o...σου] "and God shall call thee Son and shall be gracious to thee and save thee from destruction" \mathfrak{H} (cf Dan. iv. 24 (27) for almsgiving as means of atonement etc): "and thou shalt be to God as a son (= \mathfrak{E}) and he shall have mercy on thee (= יִחַן \mathfrak{H} *miserebitur tui* \mathfrak{L})" \mathfrak{H} : $\mu\alpha\lambda\lambda\omicron\nu$ ἡ (ἡ 248 p) μήτηρ σου of \mathfrak{E} || τη μητρί αὐτῶν the artificial rendering of "widows" supr 11 $\nu\iota\omicron\upsilon\varsigma$ εαυτη (αυτης NCACV 70. 253. 307 \mathfrak{L} : εαυτης 55. 157. 248. 254. 296) $\alpha\nu\psi\omega\sigma\epsilon\nu$] *filiis suis vitam* (12) *inspirat* \mathfrak{L} cf Cl $\epsilon\nu\epsilon\phi\upsilon\sigma\iota\omega\sigma\epsilon$ τὰ $\epsilon\alpha\upsilon\tau\eta\varsigma$ τέκνα: "instructeth her sons" \mathfrak{H} \mathfrak{H} $\epsilon\pi\iota\lambda\alpha\mu\beta\alpha\nu\epsilon\tau\alpha\iota$ = \mathfrak{H} תעיר: "illuminates" \mathfrak{H} = \mathfrak{H} תאיר αυτην] + *et praeibit in via iustitiae* \mathfrak{L} (Christian appropriation of e.g. Ex. xxiii. 20, Prov. viii. 20) 12 $\omicron\iota$ $\omicron\rho\theta\beta\iota\zeta\omicron\nu\tau\epsilon\varsigma$ προς αυτην = \mathfrak{H} מִשְׁחֲרִיָּה cf vi. 36, xxxv. 14: \mathfrak{H} מִבְּקִשְׁיָה "they that seek her"= \mathfrak{H} $\epsilon\mu\pi\lambda\eta\sigma\theta\eta\sigma\omicron\upsilon\nu\tau\alpha\iota$ $\epsilon\upsilon\phi\omicron\rho\sigma\upsilon\nu\eta\varsigma$] *complectebuntur placorem eius* \mathfrak{L} = \mathfrak{H} "shall obtain favour from the Lord" ($\text{יִפֿיֿק רִצּוֹן מִיָּי}$ cf Prov. viii. 35, xviii. 22 where \mathfrak{E} ἡλαρότητα AS Θ $\epsilon\upsilon\delta\omicron\kappa\iota\alpha\nu$) 13 $\kappa\lambda\eta\rho\omicron\nu\omicron\mu\eta\sigma\epsilon\iota$ $\delta\omicron\zeta\alpha\nu$] *vitam haereditabunt* \mathfrak{L} (cf Prov. iii. 18): "shall find (plural) glory from the Lord" \mathfrak{H} = \mathfrak{H} (supports order of \mathfrak{L}) $\omicron\upsilon\ldots\kappa\upsilon\rho\iota\omicron\varsigma$] "they

dwell in blessing" 𐤙: "and the place that the Lord blesseth is the house of their habitation" 𐤙 (from 𐤅) 14 𐤅 introduces an artificial distinction between 𐤗𐤁𐤓. 𐤗𐤁𐤓. in (b) 𐤗 𐤓𐤁𐤗𐤁𐤓 (Sch)=𐤅 for 𐤗𐤁𐤓 𐤗𐤁𐤓: "and the house of her habitation God loveth" 𐤙 cf 13 15 𐤓𐤁𐤗𐤁𐤓] 𐤗𐤁𐤗𐤁𐤓 𐤗: 𐤗𐤁𐤗𐤁𐤓 V 106. 248. 253. 296 𐤗𐤓] "truth" 𐤙 𐤗𐤓=𐤙: 𐤅=𐤗𐤓 Nu. xxv. 15 𐤓𐤓𐤗𐤗𐤓] 𐤓𐤓𐤗𐤗𐤓 𐤗ACV 55. 70. 106. 155. 157. 248. 253. 296. 307 cf 𐤙 𐤙 "hearken": 𐤗𐤓𐤗𐤓𐤗𐤓 𐤙 𐤓𐤓𐤗𐤓𐤓=𐤗𐤓𐤗𐤓 (Prov. i. 33): 𐤙 𐤗𐤓𐤗𐤓𐤗𐤓 "in my chamber within" (cf 𐤙 𐤗𐤓𐤗𐤓 "within me") but 𐤓 is probably gloss on 𐤗, cf Dt. xxxii. 25 𐤗𐤓𐤗𐤓𐤓="within" (poet.), which is itself a corruption of 𐤗𐤓𐤗𐤓 implied by 𐤅 16 om 𐤙 𐤗𐤓𐤗𐤓𐤓𐤓] 𐤗 𐤗𐤓𐤗𐤓𐤓𐤓 𐤗AC etc: +𐤗𐤓𐤗 p 𐤙 cf 𐤙 + "me" 𐤗 𐤗𐤓𐤗𐤓𐤓𐤓𐤓 𐤗AC etc=𐤙 (+ "me") 𐤗𐤓...𐤗𐤓𐤗] "and he shall receive me (𐤗𐤓𐤗 sc 𐤗𐤓: 𐤅=𐤗𐤓𐤗) for all the generations of the world" 𐤙: *et erunt in confirmatione creaturae illius* 𐤙 𐤗𐤓𐤗] 𐤗𐤓𐤗 𐤗*: 𐤗𐤓𐤗 V 70. 248. 308 17 𐤗𐤓𐤓𐤓𐤓𐤓] 𐤗 𐤓𐤓𐤓𐤓𐤓 253 p 𐤙 gloss on difficult 𐤗𐤓𐤓𐤓. of 𐤅 from 𐤙 infr: 𐤙 𐤗𐤓𐤓𐤓𐤓=𐤅 suggests that 𐤗𐤓𐤓𐤓𐤓 "making myself strange" of 𐤙 has displaced 𐤗𐤓𐤓𐤓𐤓 Prov. vi. 14 etc "in perversity" or the like 𐤗𐤓𐤓𐤓] *et in primis eligit eum* 𐤙=𐤙 "and at first he ("I" 𐤙) will test him" (𐤗𐤓 || 𐤗𐤓𐤓𐤓𐤓 infr="choose," and later "test" v Is. xlviii. 10 whence 𐤙 𐤗𐤓𐤓𐤓𐤓) om 𐤓𐤓𐤓𐤓...𐤗𐤓𐤗 2° 𐤙 om 𐤗𐤓 𐤗ACV 106. 155. 248. 253. 307 p 𐤙=𐤙 𐤗𐤓𐤓𐤓] "I will bring" 𐤙: +*ad probationem* 𐤙 𐤗𐤓𐤓𐤓] *cruciabit* 𐤙: "I will try" 𐤙 𐤓𐤓𐤓𐤓 𐤗𐤓𐤗] *tribulatione* (suggested by 𐤗𐤓.) *doctrinae suae* 𐤙: "temptations" 𐤙: "my temptations" 𐤙 (𐤗𐤓𐤓 for 𐤗𐤓𐤓 of 𐤅) 𐤗𐤓... 𐤗𐤓𐤗 2°] "until his heart be filled with me" 𐤙 𐤙 𐤙 for 𐤙𐤓𐤓 of 𐤅) om 𐤗𐤓 3°...𐤗𐤓𐤗 2° (doublet of (c)) 𐤙 𐤙 𐤗𐤓𐤓𐤓𐤓] *cogitationibus* 𐤙 (*donec temtet illum in cog. illius et credat animae illius*) 18 𐤗𐤓 1°...𐤗𐤓𐤗 2°] *et firmabit illum et iter* (ex iterum) *adducet directum ad illum* 𐤙: "again I will lead him on" 𐤙: "again I will be reconciled with him (𐤗𐤓𐤓𐤓𐤓)" 𐤙: 𐤅 presents a double rendering of 𐤙 𐤗𐤓𐤓 (a) 𐤓𐤓𐤓 (b) 𐤗𐤓𐤓𐤓𐤓 (a) 𐤗𐤓𐤓 𐤗𐤓𐤓𐤓𐤓 𐤗𐤓𐤓𐤓𐤓 || *firmabit* 𐤙 cf Prov. xxiii. 19 (b) 𐤗𐤓𐤓𐤓𐤓 from 𐤗𐤓𐤓 "blessed" "happy" om 𐤗𐤓 𐤗𐤓𐤓𐤓𐤓 𐤗𐤓𐤗 106 𐤙=𐤙 𐤙

19 (a) “if he turn aside (יָסוּר) I will forsake him” (לְנִטְשׁ after \mathfrak{C} for וְנִטְוִיתִי: וְנִטְוִיתִי מֵאִתִּי (Sch) “and turn from me”) (b) “and I will train him (יִסְרֵתִיּוֹ) with fetters (אֲסוּרִים)” + (a₁) “if he turn away from after me (מֵאַחֲרַי || καταλείψει \mathfrak{C} cf Prov. xx. 7 ἄφ’ αὐτοῦ καταλείψει) I will cast him off (b₁) and deliver him to the spoilers (שָׂדֵדִים)” \mathfrak{H} εἰς] + autem \mathfrak{L} = \mathfrak{P} הֵם (δέ) πτωσεως] *inimici* \mathfrak{L} = צוֹר “spoilers” \mathfrak{H} \mathfrak{P} cf Jb. xv. 21 20 συντηρησον καιρον] pr *filii* \mathfrak{L} = \mathfrak{H} : tr \mathfrak{H} “the time of noise (? wealth) observe” שְׁמֵר עֵת הַמוֹן שְׁמֵר \mathfrak{P} φυλαξαι] “fear” \mathfrak{H} פָּחַד = \mathfrak{P} : \mathfrak{C} renders פָּחַד cf פָּקֶדון = πεφυλαγμένα Ge. xli. 36 or repeats שְׁמֵר om και 2^o \mathfrak{L} ψυχης] *απαιδευσις* 55. 254 from 25 αἰσχυνθης] + *dicere verum* \mathfrak{L} 22 της ψυχης σου] *faciem tuam + nec adversus animam tuam mendacium* \mathfrak{L} cf *dicere verum* (20) εντραπης εις πτωσιν σου] *reverearis proximum tuum in casum suum* \mathfrak{L} (“thyself” suggests “thy neighbour”): “be ashamed of (לְתַכְלֵם = \mathfrak{P} \mathfrak{C} for תִּכְשַׁל “stumble”) thy stumblings” \mathfrak{H} : “...to confess thy stumblings” \mathfrak{P} anticipating 26 23 εν καιρω σωτηριας] l εν καιρω αυτου and in \mathfrak{H} בְּעֵתוֹ = \mathfrak{P} for בְּעוֹלָם: + και μη κρυψης την σοφίαν σου εν καλλονη 70. 106. 248. 253 p \mathfrak{L} (...in decore eius): + “and hide not thy wisdom” \mathfrak{H} \mathfrak{P} : \mathfrak{C} ’s omission is due to an obelus prefixed to ἐν καλλόνῃ (and σωτηρίας?) \mathfrak{H}^c preserves (b) with the variant תִּקְפֹּיץ “shut” for תִּצְפִּין “hide” 24 λογω] *lingua* \mathfrak{L} : “mouth” p om και...γλωσσης C in consequence of omission of 23 b παιδεια] “understanding” \mathfrak{H} תְּבוּנָה = \mathfrak{P} : *sensus et scientia et doctrina* \mathfrak{L} (= \mathfrak{H} + \mathfrak{C}) ρημασι 106. 248 \mathfrak{L} γλωσσης] *veritatis + et firmamentum in operibus iustitiae* \mathfrak{L} anticipating 25 to avoid ambiguity of γλ.: the addition plays upon the root-meaning of אִמָּת “stability” 25 τη αληθεια = \mathfrak{P} : “God” \mathfrak{H} הָאֵל, taking אִמָּת (\mathfrak{P} \mathfrak{C}) as name for God cf ὁ Ἀμὴν Apoc. iii. 14: + κατα μηδε εν Ν^{c.a} 70. 248. 253 p \mathfrak{L} περι...εντραπητι] “towards God be humble” \mathfrak{H} אֵל אֱלֹהִים הִכְנַע: “from thy folly keep thyself” \mathfrak{P} : \mathfrak{C} read (\mathfrak{P} אֲתַכְלִי) תִּכְלֵם תִּכְלֵם אֵל אֲלֵ-תְבוּנָה cf תְּבוּנָה || παιδεία (24) της απαιδευσις] pr ψευσματος 106. 248. 253 p \mathfrak{L} 26 ομολογησαι...σου = \mathfrak{P} : “to convert from sin” \mathfrak{H} : for the natural association of confession cf Prov. xxviii. 13 και...ποταμου] *nec coneris contra ictum fluvii* \mathfrak{L} (after 27 b cf \mathfrak{P}): “and do not stand against the stream” \mathfrak{H} תַּעֲמֹד לִפְנֵי שִׁבְלָתָהּ whence \mathfrak{P} “do not stand against a foolish ruler” (שִׁבְלֹתָהּ שִׁבְלֹתָהּ = שִׁבְלֹתָהּ for

'שליט + שב' cf 27 b) 27 ανθρωπω μωρω σεαυτον \aleph AC 70. 106. 155. 157. 253. 296. 307 p, 55—248—254 (om και 1^o relic of \aleph 's arrangement) = \aleph \aleph μωρω] *pro peccato* \aleph (derived from connexion with 26 a) μη λαβης προσωπον] *noli resistere contra faciem* \aleph = \aleph (תמאן for תשן) \aleph δυναστων] + viii. 14 \aleph 28 εως...αληθειας = \aleph] *in iustitia agonizare pro anima tua + et usque ad mortem certa pro iustitia* \aleph , the second rendering restores order and sense of \aleph , the first anticipates $\epsilon\pi\epsilon\rho$ σου infr; both preserve צדק "righteousness" of \aleph for ἀληθ. \aleph \aleph πολεμησει υπερ σου] *expugnabit pro te inimicos tuos* \aleph : + δια παντος V 70. 106. 253 p 29 \aleph prefixes a doublet on (a) "be not called a double dealer and with thy tongue backbite (תרנל) not" τραχυς] *tachys* \aleph^A A 155. 307. 308 \aleph (*citatus*): θρασυς $\aleph^{c,a}$ V 55. 70. 106. 157. 248. 254 = \aleph נבהן \aleph צבא γλωσση] ακροασει \aleph^* from 11 supr: "words" \aleph^A εργοις σου] λογοις σου $\aleph^{c,a}$ = מליך: \aleph מלאכתך "thy business" 30 ως λεων = כאריה \aleph^C : "like a dog" \aleph^A ככלב whence \aleph "dog" and כלביא "like a lion": "wanton" of \aleph^C infr testifies against its reading "lion" φαντασιοκοπων...σου 2^o] *everrens domesticos tuos et opprimens subiectos tibi* \aleph cf \aleph^A "pressing down and terrible in thy business" . . מזור ומתירא (\aleph^C מתפהו "wanton"—gloss) whence \aleph "wrathful (וה = ור) and terrible..." \aleph represents חזה "see as a seer in ecstasy" (Is. lvi. 10 A φανταζόμενοι) deriving from \aleph^C whereas \aleph and (in part) \aleph support \aleph^A τοις οικεταις = עבדך for בעבודתך of \aleph^C synonym of \aleph^A מלאכתך \aleph^A 31 μη] pr και φ \aleph^* (repetition of 30 b) εν τω αποδιδοναι = \aleph^C בעת השב "at time of repaying": the antithesis "repay" || "receive" is probably a later refinement 1 εν τω διδοναι \aleph = \aleph^A "in the midst of giving" מתן בתוך cf \aleph *ad dandum* = \aleph

Chap. V. 1 τοις χρημασιν σου = \aleph] "thy strength" \aleph חילך: *possessiones iniquas* \aleph from 8 αυταρκη μοι εστιν] "it is according to the power of my hand" \aleph יש לאל ידי (absolute as Mic. ii. 1): "I have much" \aleph = יש לי: + εις ζωην 70. 106 (η ζωη) 248. 253. 308 p \aleph (*est mihi sufficiens vita*) \aleph from xl. 18 through medium of manuals sub tit περι αυταρκειας: + *nihil enim proderit in tempore vindictae et obductionis* \aleph from 7 f 2 om μη...δυναστευσει (3) \aleph^* hab $\aleph^{c,c}$ (μη...πορευεσθαι sup ras—i.e. \aleph^* had ουδεν γαρ ωφελησει

253. 254 p \mathfrak{L} $\mathfrak{S}=\mathfrak{P}$ επαγωγης] εκδικησεως 253 p: +*et vindictae*
 \mathfrak{L} from 7 9 πορευου...ατραπω] "turn the way of the stream"
 (iv. 26) \mathfrak{H}^A שְׁבוּלִי דֶרֶךְ פִּוְנָה רַךְ: "go on every path (שביל)" \mathfrak{H}^C :
 "returning (חֲשֹׁבֶה) to every path" \mathfrak{P} intermediate between
 \mathfrak{H}^A and $\mathfrak{H}^C=\mathfrak{E}$ om ουτως...διγλωσσος \mathfrak{H} \mathfrak{P} (title of $\mathfrak{S}=\text{vi. 1 c}$
 colophon) ουτως]+γαρ 106. 253 p \mathfrak{L} αμαρτωλος]+*probat* \mathfrak{L}
 10 συνεσει σου] "thy word" \mathfrak{H}^C from (b): +ασφαλει 70. 106. 248.
 253 (εν ασφαλει) p (εν ασφαεια): *in via dei* (\parallel 9 b) *et in veritate*
sensus tui et scientiae (cf דַּעַתְךָ \mathfrak{H}^A) *et prosequatur te* (\mathfrak{H}^A אַחַר for
 אַחַר "one") *verbum pacis et iustitiae* 11 ταχυσ] *mansuetus*
 (πραύς) \mathfrak{L} cf Prov. xv. 1, and for possible confusion of שֶׁחַח with
 שִׁיחַ Ps. lxxxix (xc) 12 \mathfrak{E} πραύτης Σ ἄφνω: \mathfrak{H}^A מְמוֹהָר= \mathfrak{E} : \mathfrak{H}^C נָכוֹן
 "firm" from 10 ακροασει σου] a. αγαθη 106. 253 p= \mathfrak{H}^C : +αγαθη
 70. 248: om σου \mathfrak{H}^A \mathfrak{P} : *ad audiendum verbum dei* \mathfrak{L} : +και εστω
 εν αληθεια η ζωη σου 70. 248 cf 10 \mathfrak{L} μακροθυμια= \mathfrak{H}^A] *sapientia*
 \mathfrak{L} αποκρισιν]+ορθην 70. 248. 253 p (sub *)= \mathfrak{H}^C נְכוֹנָה (cf Je.
 xxx (xxxvii) 20) cf (a): +*verum* \mathfrak{L} 12 ει εστι σοι συνεσις] "if
 thou canst" \mathfrak{H} lit. "if it is with thee" אִם יֵשׁ אֵתְךָ: ει εστι σοι λογος
 Chr= \mathfrak{P} σου 2^o]+*ne capiaris in verbo indisciplinato et confun-*
daris \mathfrak{L} cf 14 \mathfrak{L} , iv. 25 b 13 δοξα και ατιμια] *honor et gloria* \mathfrak{L} to
 suit *sensati* infr εν λαλια] *in sermone sensati* \mathfrak{L} : "in the hand
 of one that babbleth (בִּוְטָה)" $\mathfrak{H}=\mathfrak{P}$ (חֲכָלִי "that speaketh"
 cf Prov. xii. 18 \mathfrak{E} λέγοντες) ανθρωπου] αυτου C: *inprudētis*
 \mathfrak{L} \parallel *sensati* supr αυτω] αυτου \mathfrak{N} 106. 155. 253 $\mathfrak{L}=\mathfrak{H}$ 14 follows
 iv. 28 in \mathfrak{H} ψιθυρος] "double" \mathfrak{H} שְׁתֵּים בְּעֵל=διγλώσσου infr:
 \mathfrak{E} avoids repetition and interprets (b): +εν τω βιω σου 253 p
 ενεδρευθης] ενεδρευε \mathfrak{NAC} etc= \mathfrak{H} תִּרְגַּל "slander": for \mathfrak{E} cf מֶרַ
 =spy: "stumble" \mathfrak{P} לִפְתֹּחַ connecting ת with רגל "foot"
 cf *capiaris et confundaris* \mathfrak{L} εστιν] "is created" \mathfrak{H} \mathfrak{P}
 αισχυνη]+μοχθηρα 70. 106. 248. 253 p (\parallel πονηρά): +*et poenitentia* \mathfrak{L}
 πονηρα] φοβερα 155 cf Heb. x. 27 διγλωσσου]+*susurratori autem*
odium et inimicitiae et contumelia \mathfrak{L} , context-supplement 15 *ius-*
tifica pusillum et magnum (tr μεγ. μικρ.= \mathfrak{H}) *similiter* (ὁμοίως ex
 ὄνομα infr) \mathfrak{L} αγνοει] "deal corruptly" \mathfrak{H} תִּשְׁחָת= \mathfrak{P} : \mathfrak{E} =תִּשְׁנָה
 "sin in ignorance": +κατα μηδε εν 70. 248

Chap. VI. 1 om και 1^o \mathfrak{L} εχθρος]+*proximo* \mathfrak{L} ονομα...
 διγλωσσος] *improperium enim et contumeliam malus haereditabit*

et omnis (= וכל for כן “so”) *peccator invidus et bilinguis* 𐤀: “an evil name and dishonour (קלון) reproach (חרפה) shall inherit so <is> the evil double man” 𐤁: “lest an evil name and dishonour thou inherit and reproach and sins (𐤁𐤀 || ἀμαρτωλός whence read חטא “sinner” for אִישׁ רע “evil man” of 𐤁) upon the double-faced” 𐤂 transferring חרפה from (a) to (b) αἰσχυνη B 55. 308 gives the sense of 𐤁 but implies some re-arrangement: αἰσχυνην (𐤀AC etc) makes ὄνομα πονηρόν the subject cf 𐤀 *malus* κληρονομήσεις 70. 253 = 𐤂 διγλωσσος] + αἰτίαν ἐξεί 70. 106. 248 variant for ὄνειδος κληρ. cf Prov. iii. 35 etc 2 ἐπαρης σεαυτον] “fall not” 𐤁 אל תפול: “deliver not thyself” 𐤂: 𐤅 makes its own sense βουλη] “hand” 𐤁 𐤂 = 𐤇: 𐤅 = דעה wa...σου 2^o] *veluti taurus ne forte elidatur virtus tua* 𐤀 cf 𐤁 “and she destroy (תעבה 1 תבעה, = 𐤂 𐤁𐤀, i. q. תבער Ta) thy might”: for 𐤅 διαρπ. = בער cf xxxvi. 30, Is. iii. 5: ὡς ταυρος 𐤂 𐤅 = כבעיר, 𐤁 repeats עלִיך of 3 init: + *per stultitiam* 𐤀 3 tr (a) (b) 𐤂 καταφαγεσαι] *comedet* 𐤀 = 𐤁 𐤂: apart from the context 𐤅 is equally admissible ἀπολεσεις] *perdet* 𐤀 = 𐤁 𐤂 ἀφῃσεις σεαυτον] ἀφῃσεις αυτον 𐤀*: ἀφῃσεις σε 𐤀^{c.a} 1 ἀφήσει σε = 𐤁 𐤂: *relinqueris* 𐤀 ξηρον] + *in eremo* 𐤀 4 ψυχῇ] + γαρ 253 p 𐤀 = 𐤁 𐤂 πονηρα] “fierce” 𐤁 𐤇 = 𐤂 ἐχθρων] ἐχθροis 𐤀 p = 𐤂: *inimici* 𐤀 = 𐤁 ποιήσει αυτον = 𐤂] “shall overtake them” 𐤁: + εν ταχει 70: *dat illum + et deducet in sorte impiorum* 𐤀 5 λαρυγξ] *verbum* 𐤀: “mouth” 𐤂 αυτου] om 𐤀 = 𐤁: *et mitigat inimicos* 𐤀 from Prov. xv. 1 γλωσσα ευλαδος] *lingua eucharis* 𐤀 cf 𐤁 “lips of grace (זן)” 𐤂 “lips of the righteous (רַב־כֹּחַ)” πληθυνει ευπροσηγορα] π. ευπροσηγοριαν CV 70. 253. 307 p = 𐤂 𐤁𐤀𐤁𐤀 “salutation”: 𐤁 שׁוּלוּ שׁוּלוּ 1 שׁ “them that salute” || φίλους: *in bono homine habundavit* 𐤀 cf 𐤂 supr 6 οι δε συμβουλοι] *et consiliarius* 𐤀 = 𐤁 𐤂 “lord of thy secret” σου] *tibi* 𐤀 7 ει κτασαι = 𐤂] “hast thou got” 𐤁 πειρασμ] περιπασμω 248 ταχ] ταχεως 55. 296: *facile* 𐤀: “hasten to...” 𐤁 𐤂 αυτω] + σεαυτον 70. 248. 253 p 𐤀 8 om γαρ 𐤂 om σου 𐤀 = 𐤁 𐤂 9 om και 1^o...θλιψεως σου (10) 𐤀* = 𐤂 homoeoteleuton ἐχθραν] ἐχθρον AC etc = 𐤁 και 2^o... αποκαλυψει] *et est amicus qui odium et rixam et convicia denudabit* 𐤀 (om σου) 10 τραπεζης 296. 308 𐤀 = 𐤁 om σου 𐤀 = 𐤁 11 και 1^o...σου] *amicus si permanserit fixus* (|| 8 b) *erit tibi quasi*

coaequalis (xxx. 39) 𐤀 *ἐπὶ τοὺς οἰκτας σου* = כַּעֲבֹרֶתָ : כַּעֲבֹרֶתָ 𐤁
 “in thine evil plight” = 𐤁 *παρρησιασεται*] *fiducialiter age*
 (παρρησίαν ἄγει Prov. i. 20) 𐤀 : “he will depart from thee” 𐤁 𐤁
 12 εἰαν...σου] *si humiliaverit se contra te* 𐤀 (=ταπεινωθησεται C):
 “if evil overtake thee (“if thou fall” 𐤁) he will turn against
 thee” 𐤁 𐤁 *κρυβησεται*] *pr* “he will go and” 𐤁 : +*unanimem*
habebis amicitiam bonam 𐤀, the corruption sup^r has removed the
 beginning of the apodosis so that (b) is included in the protasis
 and the addition (cf 17 𐤀, xxv. 1) becomes necessary 14 σκεπη
κραταια] “friend of might” 𐤁 𐤁 *θησαυρον*] “wealth” 𐤁 : +*ευ-*
λογιας 70. 253 15 σταθμος...αυτου] *digna ponderatio auri et*
argenti contra bonitatem (cf 𐤁 לְטוֹבוֹתוֹ “to his benefit”) *fidei illius* 𐤀
 cf xxvi. 15 16 [ζωης] + *et immortalitatis* 𐤀 17 om ο φοβ....
 αυτου 1^o 𐤁 *κυριον*] *deum* 𐤀 = 𐤁 *ευθυνη*] *aeque habebit* 𐤀
 αυτου 1^o] *bonam* 𐤀 ο πλησιον] *amicus* 𐤀 = 𐤁 𐤁 αυτου 2^o]
 + “and according to his name so are his works” 𐤁 𐤁^A 18 *pr*
tit de doctrina sapientiae 𐤀 : om 𐤁^A (𐤁^C gives the last two
 words) *ἐπιλεξαι*] *excipe* (ἐπίδεξαι) 𐤀 = 𐤁 : Δ for Δ cf xxxv.
 14, li. 26 σοφίαν = 𐤁^C 𐤁] *χαριν* 𐤀 𐤀 lapsing into familiar
 phrase 19 *ως...σπειρων*] “like ploughman (כַּחֲוֹרֵשׁ) and
 reaper” 𐤁 : “like sower (Hos. x. 13 𐤀) and reaper” 𐤁 : but 𐤀
 gives preferable sense—the reaping follows the waiting (b)
αναμενε = קוּה 𐤁 : “thou shalt gather” 𐤁 *αγαθους*] “many” 𐤁 𐤁
εν...ολιγον] “as one that laboureth little” 𐤁 misreading כ “as” for
 כי = גָּאָר 20 *ως* = 𐤀 “how!” 𐤁 : om 𐤁 1 *τραχεια* B^C 𐤀 AC etc
σφοδρα] + *sapientia* 𐤀 : 1 σοφία = 𐤁 21 *ως...ισχυρος*] *quasi lapidis*
virtus (= 𐤀* *ισχυς*) *probatio* : “like a stone of burden” (“...heavy
 stone” 𐤁) כֶּחֶץ מְשָׁא 𐤁 (so *ισχυος* 𐤀^C V 253) : *δοκιμασίας* = מִסָּה :
λιθος ισχυς of 𐤀 is probably an example of a primitive device for
 rendering such phrases 22 σοφία] “instruction” 𐤁 הַמוֹסֵר =
παιδεία whence 𐤀 *sapientia...doctrinae* : 𐤁 inverts “her name as
 her instruction” πολλοις] “to fools” 𐤁 *φανερὰ* = 𐤁 נְכוּחָה
 “straight” (cf iv. 17: Prov. viii. 9 נִכְחַ עֲנֻפִּיָּה 𐤀, *φανερὰ* AΘ):
 “approved” 𐤁 𐤀 = נִכְחַרָּה : + *quibus autem magnificata*
 (Sp. *agnita* cf 27) *est permanet* (|| 20 b) *usque in conspectum dei* 𐤀
 23 f 𐤁 substitutes xxvii. 5 f 23 δεξαι] *εκδεξαι* 𐤀 A 155. 157. 307 :
εκλεξαι 55. 70. 248 : *ελεγξαι* 254 *γνωμην μου*] *consilium intel-*
lectus 𐤀 24 om και 1^o 𐤀 253 p 𐤀 = 𐤁 *τους ποδας*] *pedem* 𐤀 = 𐤁

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† See ZATW xx (1900) p. 85

"do not reject" חֲ: "do not exchange" פִּי σοφης] *sensata* L cf חֲ
מַשְׁכָּל: om פִּי και αγαθης...αυτης] N* incep ηχ which represents
the original (corrupted by wrong division into stichi) και αγαθη η
χαρις (αυτης) || חֲ: "and one fair to see" פִּי αγαθης]+*quam*
sortitus es in timore dei L from xxvi. 3 αυτης] pr *verecundiae*
(αιδοῡς) L χρυσιον] "corals" חֲפִיפִי=פִּי "pearls": ט=פִּי
"refined gold" cf χρ. δοκιμον 70. 253 p 20 pr tit *de serv*
bono L εργαζομενον εν αληθεια from gloss בְּאֵמֶת, incorporated
in חֲ^A, on עוֹבֵד אֱמוּנָה חֲ^C "trusty servant": פִּי "servant that works
in truth" 21 αγαθον] συνετον NA etc L=חֲ פִּי ("wise")
αγαπατω...ψυχη] *dilectus sit quasi anima tua* L (αγαπατος ως η...) =
חֲ פִּי "love him as thy soul" (om "thy" חֲ) μη pr και 70.
155. 157=פִּי ελευθερίας]+*neque inopem derelinquas illum* L
(from Dt. xv. 13 f οὐκ ἐξάποστελεῖς αὐτὸν κενόν) 22 αυτα]+
"thine eye" חֲ obvious interpolation εμμενετω σοι] "make it
(sing. throughout) stand firm" חֲ: "hold it" פִּי: Γ renders sense
of חֲ 23 pr tit *de filiis* L καμφων...αυτων] *curva illos a pueritia*
illorum L=Γ: Γ assimilates to xxx. 12 and changes the order of
the words: "give them wives (נָשִׁים om חֲ^C) in their youth" חֲ
..להם נָשִׁים=פִּי: Γ represents חֲ^C (cf κάμπτειν=שָׂחָה Jb. ix. 13)
24 προσεχε] *serva* L=חֲ פִּי σωματι=חֲ שָׂר: פִּי "flesh" בָּשָׂר
ιλαρωσης...σου] "make shine upon them thy face" חֲ פִּי=Γ (*ostendes*
hilarem faciem tuam ad illas L changes order and resolves ιλ.—
probably a later stratum): ιλαρώσης softens וְיִסַּח חֲ and thus dis-
guises the author's use of the phrase taken from the priestly
blessing (only of face of man Ec. viii. 1) 25 εση...μεγα] "sorrow
shall depart" חֲ דָסַע יָצַי || הוֹצֵא "dismiss"=ἐκδοϋ)=פִּי: for Γ
cf 2 Es. vi. 15 יָצַי=τελείν and NH use of צ=business αυτην]
+και μισουμενω μη εμπιστευσης σεαυτον N* (26 add) to this arrange-
ment is due μισουμενω and the variant εκδως || δωρησαι of 70. 248
26 κατα ψυχην]+*tuum* L: om חֲ פִּי—the addition forms antithesis
to μισ. infr εκβαλης αυτην] "grow weary of" חֲ עָבַת=βδελυξης
(cf Lv. xxi. 14 ἐκβεβλημένην] ἐβδελυγμένην A): "forsake" פִּי: +και
μισουση σε (και μισουμένη 307: μισουμένη δε 70. 106. 248: *odibili*
L=μισητή) μη εμπιστευσης (εκδως 70. 248) σεαυτον N^a V 70. 106. 248.
307 p L=חֲ "and the hated one (הַשֹּׂנְאוֹת cf Prov. xxiv. 58 Γ μισητή Σ
μισουμένη) trust not in her": פִּי "if she be unrighteous..." 27f om חֲ
per homoeoteleuton (27 init=29 init): the verses complete the

scale of duties ascending from cattle to God 27 *εν ολη καρδια]*
 with 26 add \mathfrak{L} : + σου \mathfrak{NA} 55. 106. 157. 254 p $\mathfrak{L} = \mathfrak{P}$ *μητρος ωδινας]*
gemitus matris tuae $\mathfrak{L} = \mathfrak{P}$: "thy mother who bare thee" (גמית מלכתך
 cf $\omega\delta\acute{\iota}\nu\alpha\varsigma = \text{יל}$ Jb. xxxix. 2— \mathfrak{C} preserves the original order) \mathfrak{P}
 28 pr tit *de parentibus* \mathfrak{L} *δι αυτων* (*αυτης* V 253 p) *εγενηθη]*
nisi per illos non fuisses $\mathfrak{L} \mathfrak{S} = \mathfrak{P}$ *τι ανταποδωσεις]* *retribue* \mathfrak{L}
καθως αυτοι σοι] "who reared thee" \mathfrak{P} : \mathfrak{C} imports (false) antithesis
 (cf e.g. iv. 10) 29 pr tit *de timore dei et honore sacerdotum* \mathfrak{L}
 (later than text *sanctifica*) *τον κυριον]* *deum* $\mathfrak{L} = \mathfrak{H} \mathfrak{P}$ *θαυμαζε]*
sanctifica $\mathfrak{L} = \text{הקדוש}$ \mathfrak{H} : \mathfrak{C} (= \mathfrak{P} "honour") softens the phrase
 cf 24 supr 30 *δυναμει]* "thine heart" \mathfrak{P} : "thy might" \mathfrak{H}
 מאורץ (= $\delta\upsilon\nu$. Dt. vi. 5): + σου \mathfrak{NA} 106. 155. 157. 253. 308 p $\mathfrak{L} = \mathfrak{H} \mathfrak{P}$
αγαπησον] "honour" \mathfrak{P} 31 *φοβου τον κυριον]* *honora deum* $\mathfrak{L} =$
 $\mathfrak{H} \mathfrak{P}$ "glorify God ("him" \mathfrak{P})" *ιερεα]* *sacerdotes* $\mathfrak{L} = \mathfrak{P}$: + *et pro-*
purga te cum bracchiis \mathfrak{L} from (c) *την μεριδα αυτω]* tr p cf \mathfrak{L}
illis partem: "to them (om \mathfrak{H}) their due" $\mathfrak{H} \mathfrak{P}$ *απ αρχης και περι*
πλημμελιας (Nu. xviii. 12 etc) = חלב ואשם : \mathfrak{H} לחם אברים 1 ל הבכרים
 2 Ki. iv. 42 "bread of the first-fruits" cf \mathfrak{P} "bread of offering"
 (בסודא): *primitiarum et purgationis* (*καθαρισμοῦ* second
 rendering of אשם cf Prov. xiv. 9) *et de negligentia et purga te cum*
paucis (second rendering of *βραχιόνων*) \mathfrak{L} *δοσιν* (= תרומות \mathfrak{H}
 "offering" Ps. xxix. 4) ...*απαρχην]* "first-fruits of the hands" \mathfrak{P}
 abbreviating details of Jewish ritual *απαρχην]* + *αγιων* \mathfrak{NA} etc \mathfrak{L}
 (*offeret in vita sanctorum*) = \mathfrak{H} 32 om σου 1° ($\mathfrak{P} \mathfrak{C}$) \mathfrak{H} *η ευ-*
λογια] pr *propitiatio et* \mathfrak{L} כפר ex ברכ' of $\mathfrak{H} = \mathfrak{C}$ 33 *χαρις]* *χαρισμα*
 \mathfrak{NA} 55: + *γαρ* (ו) \mathfrak{P} : \mathfrak{H} תן "give" 1 $\mathfrak{H} = \mathfrak{C} \mathfrak{P}$ *και]* pr tit *de*
defunctis \mathfrak{L} *επι νεκρω]* "from the dead" $\mathfrak{H} \mathfrak{P}$ 34 *μη*
...κλαιοντων] *non desis plorantibus in conrogatione* \mathfrak{L} i.e. at the
 funeral feast (cf xxxiv. 3 \mathfrak{L}) from \mathfrak{P} בבית "the house of
 weeping," or "in prayer" cf Ps. xxxiv (xxxv) 13 f *πενθησον]*
ambula \mathfrak{L} from parallel Ps. l.c. 35 om 253 *μη...αρρωστον =*
 \mathfrak{P} "hide not heart from friend" \mathfrak{H} אל תשא לב מאוהב 1 אל תשא
 לנחם אנוש "forget not to visit (Jb. ii. 11) the sick (2 Ki. xii. 15)":
 "friend" of \mathfrak{H} comes from (b): אנוש explains the addition *αν-*
θρωπον in \mathfrak{NA} 55. 106. 155. 157. 296. 307. 308 *τοιoutων]* *his* $\mathfrak{L} =$
 \mathfrak{P} : "them" \mathfrak{H} *αγαπηθηση]* *in dilectione firmaberis* \mathfrak{L} (*εν αγαπη*

θηση) 36 λογους] εργους 307 $\mathfrak{L} = \mathfrak{H} \mathfrak{P}$ om σου 2° 307 = $\mathfrak{H} \mathfrak{P}$
 ουχ] ου μη 106

Chap. VIII. 1 pr tit *de non litigando* \mathfrak{L} : \mathfrak{H} appends doublet
 (= \mathfrak{H}_1) διαμαχου] *litiges* \mathfrak{L} : “contend” \mathfrak{H} תריב: “consort” \mathfrak{P}
 אבך אבθωπου δυναστου = \mathfrak{H} איש גדול (Prov. xviii. 16) “a great
 man”: “a man (om \mathfrak{H}_1) that is stronger than thee” $\mathfrak{H}_1 \mathfrak{P}$ εμ-
 πεισης = $\mathfrak{H}_1 \mathfrak{P}$ “return” \mathfrak{H} תשוב 2 εριζε μετα] “devise (תחרש): \mathfrak{E}
 = תמרה “rebel” cf \mathfrak{P} אבך אבך “lord of wealth” infr) against”
 \mathfrak{H} : “consort with” \mathfrak{P} ανθρωπου πλουσιου] הון איש לא \mathfrak{H} : mg לו ק'
 Qeri followed by $\mathfrak{E} \mathfrak{P}$ αντιστηση...ολκην (την ολκην σου $\mathfrak{A}^* \mathfrak{P}$:
litem tibi \mathfrak{L} from tit) = שקל משקלך “weigh (pay) thy weight (price
 so מחיר”) = \mathfrak{P} : + “and thou perish” \mathfrak{H} πολλους...χρυσιον]
 + *et argentum* \mathfrak{L} : om V απωλεσε] επλανησε 55. 157. 307 = \mathfrak{H}
 1 פתה for הפחיו “made wanton”—corruption due to זהב following
 καρδιας] pr εως $\mathfrak{P} \mathfrak{L}$ εξεκλινεν] *extendit et convertit* \mathfrak{L} double
 rendering of \mathfrak{E} 3 επιστοιβασης] “place” $\mathfrak{H} \mathfrak{P}$: for \mathfrak{E} cf Lv. i. 7 f
 om αυτου $\mathfrak{H} \mathfrak{P}$ 4 προσπαιζε] *communices* \mathfrak{L} cf i f \mathfrak{P} : “con-
 tend” \mathfrak{P} from 3: “slander” \mathfrak{H} תרגיל \mathfrak{E} = רקר Jb. xxi. 11 απαι-
 δευτω] pr homine $\mathfrak{L} = \mathfrak{H}$ ινα...σου] *ne male de progenie tua*
 (= נכר) *loquatur* \mathfrak{L} cf \mathfrak{H} “lest he despise the honourable” (נדיבים):
 “lest the honourable despise thee” \mathfrak{P} : for \mathfrak{E} cf Hesychius πρό-
 γονος· πρεσβύτατος ἀνὴρ 5 επιστρεφοντα 70. 106. 248 = $\mathfrak{H} \mathfrak{P}$
 “returning” αμαρτίας] “his sins” \mathfrak{P} : + *neque impropere ei* \mathfrak{L}
 (more literal rendering of ονειδ.—supr *spernas*) εσμεν εν επι-
 τιμοις] *sumus in correptione* \mathfrak{L} : “guilty” \mathfrak{H} חייבים: “sinners” \mathfrak{P}
 6 εν γηρει αυτου] “that is old” $\mathfrak{H} \mathfrak{P}$ και γαρ = כי \mathfrak{H} “for”:
 “remember” \mathfrak{P} זכר εξ...γηρασκουσιν] “we shall be counted
 (נמנו) $\mathfrak{P} \mathfrak{E}$ “from us”) among the old men” \mathfrak{H} 7 νεκρω]
 + τω εχθροτατω σου 70. 248 $\mathfrak{P} \mathfrak{L}$ μνησθητι] *sciens* \mathfrak{L} (cf ix. 12)
 τελεωμεν] “shall be gathered (to our fathers)” \mathfrak{H} נאספים connected
 by \mathfrak{E} with סוף “cease” cf \mathfrak{P} “die”: + *et in gaudium* (ἐνὶ χαράν ex
 ἐπίχαιρε) *nolumus venire* (sc when dead—application of the golden
 rule) \mathfrak{L} 8 σοφω] pr *presbyterorum* \mathfrak{L} from 9 αναστρεφου]
 “bruise thyself” \mathfrak{H} התרטש 1 דרש “study” cf \mathfrak{P} דרש \mathfrak{L}
 μαθηση = \mathfrak{H} “receive” \mathfrak{P} from 9 παιδειαν] σοφian \mathfrak{A} 157. 307:
 + *intellectus* \mathfrak{L} from 9 c λειτουργησαι] “at the time when thou

standest" פ reading 'בעת להתיצב ל "to present thyself before":
 for ע cf Prov. xxii. 29 ("enter the service of" Toy) $\mu\epsilon\gamma\iota\sigma\tau\alpha\sigma\iota\nu$
 + $\epsilon\upsilon\mu\alpha\rho\omega\varsigma$ V ($\nu\epsilon\upsilon\mu\alpha$) 70 ($\epsilon\upsilon\mu\alpha\theta\omega\varsigma$) 106. 248 p ל (*sine querella*) 9 $\mu\eta$
 $\alpha\sigma\tau\omicron\chi\epsilon\iota$] *non te praetereat* ל : "reject not" ל (מאס as vii. 19) $\delta\eta$ -
 $\gamma\eta\mu\alpha\tau\omicron\varsigma$] "hearing" ל שמיעת ("tradition" Le) $\kappa\alpha\iota$ $\gamma\alpha\rho$ $\alpha\upsilon\tau\omicron\iota$ $\omicron\iota$
 ש = ל פ $\epsilon\mu\alpha\theta\omicron\nu$] "heard" ל פ $\mu\alpha\theta\eta\sigma\eta$] "receive" ל (תקח) פ
 $\sigma\upsilon\nu\epsilon\sigma\iota\nu$] "instruction": פ $\omicron\mu$ $\delta\omicron\upsilon\nu\alpha\iota$ ל 10 $\mu\eta$ 1°... $\alpha\mu\alpha\rho\tau\omega\lambda\omicron\upsilon$]
 "do not burn (l תצת for תצלח cf Am. v. 6) coal (l בנחלת for בנח :
 $\alpha\nu\theta\rho\alpha\kappa\alpha$ א^* p) of the wicked" ל : "be not companion (לחם
 לחם paraphrase of אחם "kindle" as if connected with
 אחם "together") to the altogether wicked (לחם לחם
 for לחם לחם = coal of the wicked)" פ : + *arguens eos*
 ל = ע $\alpha\mu\alpha\rho\tau\omega\lambda\omicron\upsilon\varsigma$ $\epsilon\lambda\epsilon\gamma\chi\omega\nu$ $\mu\eta$ 2°] *pr et* ל $\pi\upsilon\rho\iota$ $\phi\lambda\omicron\gamma\omicron\varsigma$] *flamma*
 ignis ל = ל פ $\alpha\upsilon\tau\omicron\upsilon$] *peccatorum* ל 11 *pr tit de vitandis*
 malis ל $\epsilon\chi\alpha\nu\alpha\sigma\tau\eta\varsigma$ $\alpha\pi\omicron$ $\pi\rho\omicron\sigma\omega\pi\omicron\upsilon$] *contra faciem stes* ל : ל
 "move away..." ל תזוח (פ "rise" = ע) $\iota\nu\alpha$ $\mu\eta$ $\epsilon\nu\kappa\alpha\theta\iota\sigma\eta$] "to
 put him" ל : "lest there should be" פ ($\omicron\mu$ $\omega\varsigma$) $\epsilon\nu\epsilon\delta\rho\omicron\nu$]
insidiator ל = ל אורב $\tau\omega$ $\sigma\tau\omicron\mu\alpha\tau\iota$ = לפניך : ל לפניך "to thy face"
 = פ 12 $\omega\varsigma$ $\alpha\pi\omicron\lambda\omega\lambda\epsilon\kappa\omega\varsigma$ $\gamma\iota\nu\omicron\upsilon$ = פ] *tanquam perditum habe*
 ל : "as one that loseth" ל כמאבד 13 $\nu\pi\epsilon\rho$ $\delta\upsilon\nu\alpha\mu\iota\nu$ $\sigma\omicron\upsilon$
 = ל יתר ממך "more than thee" Esth. vi. 6: "to him that is
 stronger than thou" פ $\omicron\mu$ $\phi\rho\omicron\nu\tau\iota\zeta\epsilon$ ("become" פ) ל
 14 $\kappa\rho\iota\tau\omicron\upsilon$] + "unrighteous" פ $\tau\eta\nu$ $\delta\omicron\zeta\alpha\nu$ $\alpha\upsilon\tau\omicron\upsilon$] *quod dignum*
est ל (τ . $\alpha\zeta\iota\alpha\nu$): "according to his good pleasure" ל = פ ($\epsilon\upsilon\delta\omicron$ -
 $\kappa\iota\alpha\nu$) $\kappa\rho\iota\nu\omicron\upsilon\sigma\iota\nu$ $\alpha\upsilon\tau\omega$] *iudicat* ל = ל : ע avoids the difficulty
 of identifying defendant and judge cf פ "thou shalt judge with
 him" 15 $\tau\omicron\lambda\mu\eta\rho\omicron\upsilon$] "cruel" ל אכזרי כבד of פ "an heavy
 man" secures play on ל תכביר || $\beta\alpha\rho\upsilon\nu\eta\tau\alpha\iota$ $\omicron\mu$ $\epsilon\nu$ $\omicron\delta\omega$ (ברר) ל
 $\kappa\alpha\tau\alpha\beta\alpha\rho\nu\nu\eta\tau\alpha\iota$ $\kappa\alpha\tau\alpha$ $\sigma\omicron\upsilon$] $\beta\alpha\rho\nu\nu\eta$ $\tau\alpha$ $\kappa\alpha\tau\alpha$ (l $\kappa\alpha\kappa\alpha$ with V p cf $\pi\lambda\alpha\tau\omicron\varsigma$
 for $\pi\lambda\alpha\kappa\acute{\omicron}\varsigma$ Prov. vii. 3 etc) $\sigma\omicron\upsilon$ א^* p: *gravet mala sua in te* ל "thou
 ("he" פ) make heavy thine evils" ל פ : + "through him" p $\kappa\alpha\tau\alpha$
 $\dots\pi\omicron\iota\eta\sigma\epsilon\iota$] "straight before his face will go (= *vadit* ל ש : l $\pi\omicron\rho\epsilon\upsilon\epsilon\tau\alpha\iota$)"
 ל פ $\sigma\upsilon$ $\epsilon\nu$ τ . $\alpha\phi$. $\alpha\nu$. $\alpha\pi\omicron\lambda\eta$ p = ל פ 16 $\theta\upsilon\mu\omega\delta\omicron\upsilon\varsigma$ = ל "lord
 of wrath" ל בעל : "an unrighteous man" פ $\pi\omicron\iota\eta\sigma\eta\varsigma$ = עש :
 ל תעיז "stir up" $\delta\iota\alpha\pi\omicron\rho\epsilon\nu\omicron\upsilon$] "ride" ל תרכב l תדרך "go"
 = ע : פ "strive" $\tau\eta\nu$ $\epsilon\rho\eta\mu\omicron\nu$ = פ = במרבר : ל בדרך שע]
 + $\epsilon\kappa\epsilon\iota$ 70. 248 p 17 $\mu\omega\rho\omicron\upsilon$] *fatuis* ל $\sigma\upsilon\mu\beta\omicron\upsilon\lambda\epsilon\nu\omicron\upsilon$ = ל תסתיד

(= רחב = *ruhaus* א* cf Is. xv. 3) *illius* א (א alters the order of אבבא p to secure chiasmus): “and to be amazed behind her house” אבבא ביהא ולישוטט בחרבותיה = א cf אב “and thou shalt be written in the book of sins” (אבבא reading (בחב) 8f אב has 9 before (= אב) and after 8 8 οφθαλμον = א] + σου א^{c.a} C 106. 157. 254: *faciem tuam* א = אב ευμορφου] *compta* א: κεχαριτωμενης Cl cf א “woman of grace (ח)” καταμανθανε] *circumspicias* א (= περιβλεπε א) = אב תביט: א = אב εν καλλει] εν γαρ κ. 70. 248 p = אב: בער “because of” א cf *propter speciem* א: אב א follow אב בתאר επλανηθησαν = אב השחתו “have sinned”: *perierunt* א = אב εκ τουτου = אב כן “thus”: om אב φιλια] “her lovers” אב אהביה l אהבתה “her love” = אב ws πυρ] “in the fire” אב באש l כ' = אב אב ανακαιεται] + *omnis mulier quae est fornicaria quasi stercus* (ws σκωρ ex ws πυρ) *in via conculcatur* (gloss perhaps referring to the fate of Jezebel as the historical example of such) *speciem mulieris alienae multi admirati reprobi facti sunt conloquium* (cf 9 אב) *enim* (כי for אב כן) *illius quasi ignis exardescit* (8 c, d) א 9 υπανδρου γυναικος] “her lord” אב בעלה l בעלת הבית “the lady of the house” (3 Ki. xvii. 7) = אב: אב “the woman of a man” = אב υπανδρου] *aliena* א cf 8 b καθου το συνολον] “taste” אב טעם: “multiply talking” אב: “prop thine elbow” אב so א + και μη κατακλιθης επ αγκωνα (επ αγκαλων 248) μετ αυτης 70. 248 (after 8) א (*nec accumbas cum ea super cubitum*) Cl, alternative version of (b): κατακλινειω = אבב l Ki. xvi. 11 cf אבב of אב μη 2°...οινω] “and do not imbibe (אבבב: “mix” אב) with her strong drink (“old wine” אב) אב: “protract with her conversations” אב: συμβολοκοπης (*alterceris* א) = אב זלל “be gluttonous” but is commonly coupled with יין אבב “wine bibbers” e.g. Prov. xxiii. 20 and is here chosen for the sake of the verbal assonance or to meet the greater temptation η ψυχη] η καρδια Cl א = אב אב πνευματι] αιματι Cl א = אב אב: + “guilty” “condemned” אב (“condemned to death” אב) 10 φιλον] + “thy” אב εφισος] *similis* א: ירמא לו l יר ק “shall be like him” = אב א tr οινος φιλος אב εαν παλαιωθη] pr “which” אב reading אשר for אבב infr: εαν δε π. 70. 106. 157 p: *veterescet et* א = אב μετ ευφροσυνης] *suavitate* א: “after” אב אבב = μετά: εὐφ. = חרה ex שחד “new”: om אב v supr 11 δοξαν] “a man” אב אב: for אב cf

12 *infr* εὐδοκία: +*et opes* \mathfrak{L} $\tau\iota$ *εσται* $\aleph^*A = \mathfrak{B}$: $\tau\iota\varsigma$ *εστιν*
V 70. 248: $\tau\iota$ *εστιν* 106: $\tau\iota$ *τεξεται* 55. 254 (viii. 18) η *καταστροφή*]
“day” \mathfrak{H} cf Ps. xxxvi (xxxvii) 13: “end” \mathfrak{B} : \mathfrak{E} elaborates cha-
racteristically 12 *μη ευδοκτησης*] *non placeat tibi* \mathfrak{L} : “envy not”
 \mathfrak{H} \mathfrak{B} *εν ευδοκία ασεβων*] *εν ευοδiais a. p: iniuria iniustorum* \mathfrak{L}
(ἀδικία) “(in) a villainy triumphant” \mathfrak{H} *בזרון מצליח* = \mathfrak{B} “villains...”
εὐδοκία is a common corruption of εὐοδία = חלץ cf 2 Chr. xxix. 23,
Is. liv (lv) 17, Je. ii. 37 *μνησθητι* *sciens* \mathfrak{L} (viii. 7) *αδου*]
“death” \mathfrak{H} \mathfrak{B} *δικαιωθωσιν*] *placebit impius* \mathfrak{L} to secure parono-
masia *placeat...placebit* cf *iniuria iniustorum* 13 *υποπτευσης*]
“fear” \mathfrak{H} \mathfrak{B} : \mathfrak{E} elaborates *καν...σου*] “and if thou draw nigh do
not condemn thy spirit” \mathfrak{B} *προσελθης*] +*ad illam* \mathfrak{L} (*sc mortem*)
wrongly *μη πλημμελησης* = \mathfrak{H} *לֹא תַאשֵׁם*: *noli aliquid committere* \mathfrak{L}
σου] +*παραχρημα* 70. 248 *p: +et communionem mortis scito* \mathfrak{L}
επι επαλξεων πολεων (*πολεως* \aleph^*C etc)] *super dolentium arma* \mathfrak{L}
(*ἐπ’ ἀλγούντων ὀπλων*): “upon nets” \mathfrak{H} *עַל רֶשֶׁת* = \mathfrak{B} : \mathfrak{E} , if not cor-
ruption of ἀρκύων, = *עַל אִשִּׁית עִיר* Je. xxvii (l) 15: “upon the
battlements of a great wall” *p* 14 *στοχασαι τους* (l του C 248 *p* \mathfrak{S} :
τω A 307) *πλησιον*] “answer kindly (*ענה*) a neighbour” $\mathfrak{H} = \mathfrak{B}$:
+*tuos* $\mathfrak{L} = \mathfrak{B}$: *στόχ.* = *μη ἀστόχ.* vii. 19 cf 2 Macc. xiv. 9 *σοφων*]
+*et prudentibus* \mathfrak{L} from 15 *συμβουλευεν*] *tracta* $\mathfrak{L} = \mathfrak{H}$ *חַסְתִּיר*:
“make a secret” \mathfrak{B} cf viii. 17 15 follows 16 in \mathfrak{L} *μετα*
συνετων = \mathfrak{H}] *in sensu* (*|| νόμω*) \mathfrak{L} : “with him that feareth God” \mathfrak{B}
anticipating 16 *εν νομω* (*praeceptis* \mathfrak{L}) *υψιστου*] “among them” \mathfrak{H}
בִּינוֹתָם | *בתורת* “in the law of God” = \mathfrak{E} and in \mathfrak{B} *לְדֹרֹת* “law”
for *דְּרֹת* “ways” 16 *pr tit de convivis iustis* \mathfrak{L} *συνδειπ-*
νοι σου] *tibi convivae* \mathfrak{L} (common variation of order and case after
esse) *κυριου* *dei* $\mathfrak{L} = \mathfrak{H}$ \mathfrak{B} *σου 2°* *tibi* \mathfrak{L} 17 *χειρι τεχνιτων*]
“the wise of hands” \mathfrak{H} *חכמי ידים* (*tr* \mathfrak{E}) “wisdom of the judge”
 $\mathfrak{B} = \mathfrak{H}$ *חכמת דין* *εργον επαυεθησεται*] “uprightness shall be pre-
served” \mathfrak{H} *יחשך יוֹשֶׁר* ($\mathfrak{E} = \mathfrak{H}$ *ישבח עשה*): “the city shall be estab-
lished” \mathfrak{B} *σοφος εν λογω αυτου*] *in sapientia sermonis sui*: “wise
of speech (*ביטה*)” \mathfrak{H} : “wise and prudent (reading *בינה*)” \mathfrak{B} : +*in*
sensu vero seniorum verbum \mathfrak{L} from (b) 18 *εν πολει αυτου*]
εν λογω αυ. C 307: *εν απωλεια αυ.* Cl: \mathfrak{H} (l *בעיר* for *בעת*) $\mathfrak{B} = \mathfrak{E}$ (om
αυτου) *ο προπετης εν λογω αυτου*] *פיהו* *מִשָּׂא עַל* \mathfrak{H} “he that favours
(for *פנים*) his mouth” = \mathfrak{B} : \mathfrak{E} perhaps represents ... *משל* (cf

Chap. X. 1 pr tit de iudicibus זְכוּתִי הַדִּין σοφος] זָכָה “of the people” ל חכם = צדק אַ παιδευσει = יוֹסֵר ל יוסר for vindicat ηγεμονια συνετου = [“the wise ruler” τῆς τεταγμενης εσται] tetamenē e. 248: stabilis erit זָכָה: “is ordered” סְדִירָה: “shall settle his city” צב tr 2, 3 זָכָה 2 om αυτου Ι° Ν^{c.a} 70. 106. 157. 248. 254 p Ζ = ζ πάντες] tales זָכָה = כֶּן צדק אַ: כל 3 απαιδευτος] insipiens זָכָה: “let loose” פָּרוּעַ (Lev. xiii. 45 ἀκατακάλυπτος Α): “unrighteous” צדק cf Prov. xxix. 18 παρανόμω || נפער τον λαον αυτου = עָמוּ: עִיר “city” δυναστων] prudentium זָכָה: + “its” צדק tr 4, 5 Ζ κυριου] dei זָכָה γης] + et exclamabilis omnis iniquitas gentium זָכָה (7 b) τον χρησιμον] “a man” כִּשֹׁר ל איש צדק: utilem rectorem (שֶׂר) זָכָה dittography l eis καιρον ενεγει Ζ = ζ 5 κυριου] dei Ζ = ευοδια] potestas Ζ = ζ Α avoids repetition of 4 α ανδρος] hominum Ζ: “of every man” ζ: “of all” προσωπω γραμματεως = לפני מוחוקק “to the face of the prescriber of laws” i.e. according to the Targumic exegesis “scribe” sc Moses (‘ספרא = “scribe” Gen. xlix. 10 Targ-Onk, -Jon, -Jer Nu. xxi. 18 -Onk Dt. xxxiii. 21 -Onk, -Jon, -Jer) 6 επι εν 106. 155 p = Ζ om Ζ αδικηματι] “thy sins” צדק: + proximi Ζ μνησιας] μνησης Ν^{Cavid} A (μνησης) V 106: μνηης 307: memineras Ζ (μνησης): “inflict evil” רע תשלום probably paraphrase of תמר = Α for sake of play on לריע = τῷ πλησίον (om Ζ) πρασσε...εργους] “walk in the way” υβρεως] iniuriarum Ζ: + “from all sins and lying depart and walk not in a lofty spirit (= Λωα for Λωα “way”)” doublet on 6 7 μισητη] pr “for” και 2°... αδικα] και ε. α. πλημελεια αδικίας Ν^{c.a} 70. 248 p: et execrabilis (שנואה for משניהם = “from both”) omnis iniquitas gentium (מכל מעל עמים) for עֲשֵׂה מ' = Ν^{c.a} cf Da. ix. 7 etc, Ps. lxi (lxii) 11 etc: “rapine and oppression” צדק Ζ 8 δια...χρηματα] “because of the violence of pride” ζ: “because of sins and pride and Mammon” צדק (the reference to avarice developed by Α is already present in צדק Α but excluded by ζ): + δολια 248 p: + diversos dolos Ζ (= διάφορον for χρήματα): + φιλαργυρου κτλ 106 p v infr: + avaro autem nihil est scelestius Ζ 9 pr tit de avaro Ζ σποδος] + φιλαργυρου μεν γαρ ουδεν ανομωτερον οντος γαρ και τη

εαυτου ψυχην εκπρακτον ποιει 70. 248 **ℒ** (*nihil est iniquius quam amare pecuniam hic enim animam suam venalem habet*) 9b suggests the standard example of the punishment of avarice (cf *χρήματα* 8) in the person of Judas Iscariot and is naturally adopted and adapted by the catechists to accompany their denunciation thereof: selling his master the miserly traitor sold his own soul—that, the meaning of the description of his death (here prophesied as they infer), is the point to be enforced: the title gives rise to the refinement, he not merely *loses* his own life (xviii. 32) but *sells* it cf 2 Clem. § vi. based on Mc. viii. 35 f *εν ζωη*] και εν γη αυτου **ℵ^{c.a}** sc the plot of ground Aceldama *ερριψα*] *ερριψαν* 157. 248: *ερριψε* 106 **ℒ**: *εκριψι* **ℵ^{c.a}**: **℥** יורם “he exalted” connected with רמה by **Ⲭ**: *εξουθενωσε* p (*εξουθενωται* **Ⲭ**) = **ⲃⲙⲁ**: “worms creep through” **ⲓⲛ** anticipating 11 *τα εντοσθια*] “body” **℥** ניוי play on נאיה “pride”: **Ⲭ** and **ⲓⲛ** (**ⲙⲁⲃⲃⲁⲙⲁ ⲙⲁⲃⲃⲁⲙⲁ**) connect with 11 “midst” 10 *μακρον αρρωστημα*] pr (? tit) *omnis potentatus brevis vita* **ℒ**: *languor prolixior* **ℒ**: *brevem languorem* **ℒ₁** = **℥** “a small disease”: **ⲓⲛ** = “great” (**Ⲭ**) or “small” (**ℒ₁** = Jb. iv. 12 **ⲓⲛ**) see xviii. 32: om **ⲓⲛ** through overflow of 9 fin *σκαπτει ιατρος*] σ. *ιατρον* **ℵ^{c.a}**: *gravat medicum* **ℒ** cf **℥** יצהיב רופא “will provoke (1 Ki. i. 6 **Ⲭ**) the physician”: *σκαπτει* i. 106 **Ⲭ**: *κοπτει* i. 157. 248: *εκκοπτει* i. 55. 254 **ℒ₁** (*praecidit*) so **ⲓⲛ** “the physician will cut short (**ⲛⲓⲕⲓ**)” = יחצב Is. x. 15 *βασιλευς* = מלך **℥**: “walking” **ⲓⲛ** = מהלך *και αυριον*] και αυτος αυριον **ℵ^{*}**: *αυριον δε* **ℵ^{c.a}** 11 *κληρονομησει ερπετα* = ינהל רמיש: **℥** רמה “whence **ⲓⲛ** “the worm is his portion” *και θηρια σκωληκας*] l κ. θ. και σκωληκες **ℵ^{c.a}** V 70 p: “and the worm (תולעה) lice (סנים) and creeping things (רמיש: **Ⲭ** = רמה)” **℥** whence **ⲓⲛ** “his worm before him creepeth (**ⲙⲁⲃⲃⲁⲙⲁ ⲛⲓⲕⲓ**)”: + *συν σηψει* 70 p (different rendering of רמה cf Is. xiv. 11) 12 pr tit *de superbia* **ℒ**: “the beginning of the sins of men is their pride (from 13) and their deeds make foolish their heart (= מעשהו יסורו לבו for **℥** יסור לבו **ⲛⲓⲕⲓ**)” **ⲓⲛ** *αφισταμενου απο κυριου*] *αποστηναι απο του κυριου* 70. 106 p **ℒ** (*apostatare a deo*): **Ⲭ** interprets מועז “boldness” (?) of **℥** in accordance with (b) 13 *αρχη...αμαρτια*] a. *αμαρτίας υπερηφανια* **ℵ^{*}** (υπ. αμ.) 248 p **ℒ** (*peccati omnis superbia*) = **ⲓⲛ**: so **℥** “the result (מקוה) “collected mass”: **ⲓⲛ** “source”) of pride is sin” **℥**: thus **Ⲭ** gives

the order \mathfrak{C} the sense και Ιο...[βδελυγμα] “and fornication is the source of both” \mathfrak{B} ο κρατων αυτης] “its source” \mathfrak{H} מקורה: \mathfrak{C} =מקומה cf Prov. xxiv. 27 (xxx. 4) εξομβρησει βδελυγμα] *adimplebitur maledictis* \mathfrak{L} from (c) \mathfrak{H} : “will pour forth wickedness (זמה) esp. of unchastity as \mathfrak{B} : for \mathfrak{C} cf Jer. xi. 15)” \mathfrak{H} : + και καταστροφησησεται εις τελος 70. 106 (+ αυτους) 248: + *et subvertet eos in finem* \mathfrak{L} implying a recension which omitted (c) as unintelligible παρεδοξασεν (*exhonoravit* \mathfrak{L})...επαγωγας] “God filled (מלא) his heart with a stroke” \mathfrak{H} : “God separated their conflicts” \mathfrak{B} : \mathfrak{C} =פלא (Dt. xxviii. 59), \mathfrak{B} פלה αυτους εις τελος p \mathfrak{L} = \mathfrak{H} (“him”) 14 αρχοντων]+υπερηφανων V 70 p \mathfrak{L} : “the proud” \mathfrak{H} \mathfrak{B} : for \mathfrak{C} cf Jb. xii. 18 ff (Lc. i. 52) ο κυριος] *deus* \mathfrak{L} = \mathfrak{H} αυτων]+ενδοθεν 248: + εν δοξη 70 p 15 om \mathfrak{H} εθνων]+υπερηφανων V 70. 106. 248 p \mathfrak{L} : “the proud” \mathfrak{B} εξετιλεν] εξειλεν \mathfrak{N}^* 70. 106. 248 p: εξηρεν V: *arefecit* (ἐξήρανε) \mathfrak{L} ταπεινους αντ αυτων] αντ αυτων εν δοξη ταπεινους 248: *humiles ex ipsis gentibus* (ἀπ’ αὐτῶν ἐθνῶν) \mathfrak{L} introducing the prophecy of the calling of the Gentiles (ἐθνῶν=גוים for נאִים “the proud” cf 16) 16 χωρας] “traces” \mathfrak{H} עקבות= \mathfrak{B} εθνων= \mathfrak{H} גוים: “the proud” \mathfrak{B} =נאִים απωλεσεν...γης] “their roots (שרשים) to the earth he destroyed (קעקע)” \mathfrak{H} : “destroyed (so \mathfrak{C} =הורישם “destroyed them”) from the earth their memory (from 17 b: \mathfrak{C} =רקע ארץ “the foundations of the earth”)” \mathfrak{B} 17 εξηρανε εξ αυτων] εξηρεν αυτους \mathfrak{N}^{cA} A 70. 106. 155. 157. 254. 307= \mathfrak{H} (“+ from the earth”) \mathfrak{B} κατεπαυσεν...αυτων 2°] *cessare fecit memoriam eorum a terra+perdidit deus memoriam superbiorum et reliquit memoriam humilium sensu* \mathfrak{L} an ethical adaptation of 16 f ousted by a later version (note *arefecit*=B, *cessare fecit, eorum*) of 17 \mathfrak{C} 18 εκτισται] “befit” \mathfrak{H} נאווה: “assigned” \mathfrak{B} ~~בולבול~~ so \mathfrak{C} (κτιζεν=חלק cf xxxix. 25 etc) οργη θυμου] “boldness of anger” \mathfrak{H} עזות אף (Gen. xlix. 7): “uplifting of heart” \mathfrak{B} γεννημασι] *nationi* \mathfrak{L} =יְלֹד \mathfrak{H} 19 \mathfrak{H} omits (b) (c) by homoeoteleuton: \mathfrak{C} \mathfrak{L} \mathfrak{B} transform the vivid dialogue of (a) (c), to which \mathfrak{C} assimilates (b) (d), into a statement σπερμα ασφαλειας οι φοβουμενοι κυριον και εντιμον φυτευμα οι αγαπωντες αυτον σπερμα ατιμιας οι μη προσεχοντες τω νομω σπερμα πλανησεως οι παραβαινοντες εντολας 70. 248: *semen hominum honorabitur hoc quod* (=ה ~~ל~~ \mathfrak{B}) *timet dominum semen autem hoc exhonorabitur quod*

praeterit mandata domini **L** abbreviating its text as does each of the versions combined in **C** om ποιον 2° p ατιμον 2°] πλανησεως 248 p—interpretation of **C** cf ἀσφαλείας supr om ποιον 4° **N*** p=**H** εντολας] “commandment” **H** הַצִּוִּי whence **C** νόμῳ against the regular practice of LXX (cf Prov. vi. 20) 20 εντιμος] *in honore* **L** εν οφθαλμοις αυτου] pr *erunt*: pr “is honoured” **H** rightly glossing **H** **H** “from him” i.e. “more than him”: + προληψεως (προ ληξ. 248: 1 προσλ.: ληψεως p) αρχη φοβος κυριου εκβολης δε αρχη (εκβολη δε αρχης 248) και (om 248) σκληρυσμος και υπερηφανια 106. 241 p cf xxiii. 27, summary of 7—25 in gnomic form (19 ff=(a) 7—18=(b)) leading up to and suggested by 22 init q.v. πρόσληψις “acceptance” (“adoption”) and ἐκβολή “rejection” are technical theological terms cf Ro. xi. 15 22 πλουσιος...πτωχος] “sojourner and stranger alien and poor” **H** וְנָכְרִי וְדָל: “sojourner stranger who is poor” (נַכְסְבִּי וְדָל for sake of paronomasia) and troubled” **H**: “one taken (προσληπτός cf 20 add נַכְסְבִּי so **S** προσήλυτος=**H**: mg נַכְסְבִּי “one chosen” or “tax collector”) from the nations and poor and glorified” p: **C**=עֲשִׂיר וְנָכְרִי **L** combines 22 with 23 confusedly *gloria divitum honoratorum et pauperum timor dei est non despicere hominem iustum pauperem* (l dei. Non est... || καθήκεν) 23 om δικαιον **L**=**H** **H** συνετον] *iustum* **L**=**H** om καθηκεν **L**=**H** **H** ανδρα αμαρτωλον]+*divitem* **L**: “the rich unrighteous” **H**: “the man of violence” **H** (כֹּחַ אֱוִילִים Pe)=**C** 24 μεγισταν=לְגָדִי (Na. iii. 10) || **H** infr=μείζων: so **H**: *magnus est* **L** (μέγας ἐστίν) tr κριτης, δυναστης (*potens est* **L**) **H** **H** τις αυτων **N** 70. 248: om **L**=**H** **H** του φοβουμενου] pr “than he that honoureth” **H** incorporating variant 25 σοφω] συνετω **N*** V 70. 106. 248. 307 p **L**=**H** επιστημων]+*et disciplinatus* **L** (παιδευόμενος) γογγυσει]+παιδευομενος 70. 248 p=**H**: so **L** *et disciplinatus murmurabit* (= **H**) + *corruptus et inscius non honorabitur*: the cause of the murmuring is implied but not expressed in (a) and **C** promptly takes the opportunity thus afforded for practical if not seasonable admonition 26 μη σοφισου] *noli te extollere* **L** (=μη δοξάζου): “be not slack” **H** נִלְוִי for נִלְוִי=**H** **C** μη δοξαζου] *noli cunctari* **L**=**H** supr om σου 2° **L** 27 κρεισσων]+γαρ 248. 254=**H** εργαζομενος]+και περισσευων **N**^{c.a} 106. 157. 296 εν πασιν η περι-

πατων] (η N*) και περισσευων εν πασιw N* V 70. 248 p L S=H H
 (reading כל "all" for הון "wealth") αρτων] "gift" H מתן l מזון
 "food" with H E (cf Ge. xlv. 23) 28 δοξασον] *serva* L dos
 αυτη] "it shall give thee" H לך H יתן לך H תן לה H τιμην] "wisdom"
 H whence restore טעם in H: E perhaps misled by sound
 αξιαν] ταξιν 155: εξουσιαν p: "what it needs" H 29 τον αμαρ-
 τανοντα εις] pr "my son" H: "him that maketh unrighteous" H
 מרשיע H=E cf Ps. xxxv (xxxvi) l ζων] *animam* L=H H: E
 uses synonym for the sake of variation 30 πτωχος] pr "there
 is" H H επιστημην]+*et timorem* L πλουσιος] *est homo qui* L:
 "there is" H ש: "there is a rich (man)" H=יש עשיר, L יש אשר יש
 31 E=H intermediate between H "one honoured—in his wealth
 how much more, one dishonoured—in his poverty how much
 more" and H₁ "he that is honoured in his poverty in his wealth
 is honoured more and he that is dishonoured in his wealth in his
 poverty is dishonoured more" whence confusion in E as to right
 order of πτωχεία and πλούτω εν πτωχεια ποσαχως] *paupertatem*
vereat L reducing rhetorical question to statement as H₁ and
 giving it a paraenetic turn

Chap. XI. 1 ταπεινου] *humiliati* L ανυψωσει SAV 55. 70. 106.
 157. 248. 254: ανυψωσαι C: *exaltat* L κεφαλην]+αυτου SAC
 etc p L=H H 2 εν καλλει αυτου] "that is beautiful in his
 appearance" H from (b) ανδρα] ανθρωπον N εν ορασει αυτου]
 "ugly in his appearance" H במראהו ... מכ. H: but (a) supports (b)
 of E מר a neutral word is used euphemistically || תארו "beauty":
 εν θρασει αυ. N and εν ουχ op. αυ. p are other emendations
 3 μικρα] pr "for" H: "worthless" H אליל=H αρχη]+ "of
 good" H γλυκασματων] pr "all" H: "fruits" H תנובות=H:
dulcoris L ο καρπος αυτης] pr *habet* L: +εστιν N^{c.a} 4 εν Ι°...
 επαιρου] "at him that is clothed with destruction (מעטה אֲבָר)"
 E=בגר בע: "clothed in patches" H) rail not (תהלל) E=תהלל
 and not mock (תקלם) E=תסתולל the bitter of day (יום) :
 E=מראה ' cf Is. xi. 3: "bitter of soul" H) H εν 2°...επαιρου]
 μη επαιρου εν παση δοξη απαραμονω ουση p Cl, preserving order of
 H H and glossing an original δόξη ημέρας "ephemeral glory" cf 70
 εν ημ. δ. παρανομον μ. ε. θαυμαστα=H פלאות: H "separate" =פלה

κρυπτου] ψυσιστου p 2L: + solius 2L κρυπτα...ανθρωποις] κρυπτα...
 ανθρωπων τα εργα αυτου p = 2H 2H κρυπτα] *gloriosa absconsa et*
invisa 2L 5 τυραννοι] “contrite ones” 2H נרכאים = 2H: 2L נריבים=
 (Prov. viii. 16) εδαφους] *throno* 2L = 2H 2H “seat”: + “of kingship” 2H:
 2L makes (a) antithesis of (b) διαδημα] “clothing of honour” 2H
 6 ητιμασθησαν] *pressi sunt* 2L cf 5 a 2H σφοδρα] “together” 2H
 cf 2H + “and fell together” παρεδοθησαν...εταιρων (AB 157)
 “were brought low from their honour” 2H: om ετ. 2H 7 μεμ-
 ψη] “distort” 2H תסלף: “associate thyself” 2H אסלף: 2L
 perhaps connects with תפלה cf Jb. i. 22 תפלה = *ἐμψατο*
 (ὁ Ἑβραῖος): *vituperes + quemquam* 2L: + δι ακοης 70 νοησον
 ...επιτιμα] *et cum interrogaveris corripie iuste* 2L επιτιμα = 2H
 2H תזי: “make marriage” 2H אבא בבה v sup 8 πριν...
 αποκρινου] “my son answer not a word before thou hear” 2H: + *ver-*
bum 2L = 2H 2H λογων] *seniorum* 2L παρεμβαλλου] παρεμβαλλε
 ρημα 70. 248: *adicias loqui* 2L cf “speak not” 2H 2H 9 περι...
 χρεια] π. πρ. ο εστι σοι ανευ λυπης p 2L (...*quae te non molestat*) = 2H
 2H עצה: *χρεία* (om 2AC* V 248. 296. 307) = 2H 2 Chr. ii. 16 (15):
 “if there is in thee strength” 2H reading עצמה *εριζε*] “tarry”
 2H תאחר 1 תתחר = 2H 2L (cf Ge. xxvi. 35) εν κρισει] “in a multi-
 tude of” 2H: “among” 2H: 2L = ברבר for ברב 2H συνεδρευε]
 “stand up” 2H תקימם: “multiply thy transgressions” 2H anticipating
 10 a: 2L probably connected σ. with εδρα etc cf p “sit” 10 μη]
 “why” 2H למה: “lest” 2H אלא 1 לא = 2H περι...σου]
 “shouldst thou multiply thy business” 2H = 2H (“...thine evil”) εαν
 (+ γαρ 2L 55. 70. 106. 157. 248. 254 p 2L 2L) *πληθυνης (divus fueris)* 2L
 “and he that hastens to multiply it (ואין להרבות) 2L: 2L תרבה (אם תרבה)”
 2H 2H αθωωθηση] *athwos esh* 2L* 2L: + *a delicto* 2L και 1°] “my
 son” 2H 2H εαν 2°] + “not” 2H 2H και 2°...διαδρας (εαν διαδι-
 δρασκης V 253 p 2L)] “and if thou do not seek thou shalt not find
 (תמצא) 2L: 2L *ἐκφύγης* perhaps read יצא cf Prov. xii. 13)” 2H = 2H
 11 πονων και κοπιων 253 p = 2H 2H ועמל 2H 2H (2H^A = 2L) νοστερειται]
non abundat 2L (from 12 b): + δι επαγγελιαν ωμων ιδιων αυτου 253 p
 i.e. he is left behind all the more for the profession or promise of
 his shoulders 12 νωθρος] *homo marcidus* 2L: “oppressed” 2H
 רשיש: “toiling and labouring” 2H from 11: 2L: 2L חשך om και 1°
 2L*AV etc p 2L προσδεομενος αντιληψεως] *egens recuperatione* 2L:

hope it will flourish" 23 τις...χρεία] "...for I have done my pleasure" 𐤅 (vid) כִּי עָשִׂיתִי חֶפְצִי...: +αρεσκειας 70. 248 εσται μοι τα αγαθα 𐤌* 70. 248. 253. 307 𐤁 = לִי "will he do good to me": 𐤅 לִי יִעֹזב "will be left to me" 24 ανταρκη...εστι] *sufficiens sum* 𐤁: +και πολλα μοι α εχω 70. 106. 248: +α εχω 253 p κακωθησομαι] "shall come upon me" 𐤅 יהי עלי: +εν ζωη 248 = 𐤁 25 εν ημερα αγαθων (αγαθη A 106. 296)] "good of the day" 𐤅 αμνησια] *ne immemor sis* 𐤁: the melancholy truth suggests a necessary exhortation so 𐤂 "remember" 26 om 𐤅 εναντι] εν οφθαλμοις A 55. 254 ανθρωπω] *unicuique* 𐤁 τας οδους] τα εργα 248 27 κακωσις ωρας] "a time of evil" 𐤅 עת רעה: "the evil of a day" 𐤁 cf 25 𐤅 τρυφης] +πολλης 253 p 𐤁 om εν V 253 p = 𐤅 𐤁 28 in 𐤅 is prefixed a doublet 𐤅₁ based on 7 f adopted by 𐤁 προ τελευτης] "before thou examine a man" 𐤅₁ 𐤁: 𐤅 = 𐤂 και] *quoniam* 𐤅 𐤁 τεκνοις] "end" 𐤅 אחרית = 𐤁: for 𐤂 τέκνοις = 𐤁 אחרית "posterity" cf Ps. cviii (cix) 13, Je. xxxviii (xxxix) 17 γνωσθησεται] "shall be counted happy" 𐤅₁ 𐤁: 𐤅 יכר = 𐤂 29 om σου 𐤅 δολιου] διαβολου 106. 248 30 περδιξ] pr "as a decoy is full of birds so are their houses full" 𐤅 i.e. Je. v. 27 was quoted as illustration of 30, which is based upon it, and thus incorporated in the text: pr *sicut enim eructuant corda fetantium et sicut* 𐤁 from xxxi. 5: pr "as" 𐤅 𐤁 = *sicut* 2° 𐤁: "a bird" 𐤅 θηρευτης] *inducitur* 𐤁 cf 𐤅 𐤁 "caught" καρταλλω] +et ut caprea in laqueum 𐤁 om ουτως 𐤅 𐤁 ως ...πτωσιν] "as" as a wolf lies in wait for the prey" 𐤅 (𐤁 = 𐤂) + "how many are the transgressions of the robber (כֹּזֵעַ Ps. ix (x) 3: "the unrighteous" 𐤁): as a dog that goes into every house and doeth violence so the robber goeth (+ "into every house" 𐤁) and maketh confusion" (+ "into every..." 𐤅) 𐤅 𐤁: + "the slanderer lies in wait like a bear at the house of the scorners and like a spy looks upon the nakedness (Ge. xlii. 9, 12)" 𐤅 collection of doublets on 29 f cf 𐤁 (caprea from Prov. vi. 5) 31 μεταστρεφων ενεδρευει] *convertit* (= 𐤅) *insidiator* 𐤁 αιρετοις] ετεροις A: αιρετικοις 70. 248: εργοις 307: *electis* 𐤁 (ἐκλεκτοῖς) = 𐤅 מַחֲמֵר "thy dear ones" cf Hg. ii. 8 (7) etc changed by Christian reviser (as κεχαριτωμένης ix. 8) because of its acquired significance: "in the instruments of desire" 𐤁 כְּכֵל מְדֵבֶרֶת from כְּכֵל מְדֵבֶרֶת *insidiator* (om 𐤁) μωμον] "conspiracy"

הָעֵץ לֹא יִפְעֶה (cf Is. xlii. 14) synonym of יִתְכַלֵּל \mathfrak{H}_1 “will not contain himself”: “he will not fall to thine help” \mathfrak{H} : “thou canst not prevail against him” \mathfrak{P} : + *απο αδικίας* V 253 p (sub *) 16 om και 1° 55. 157. 253. 254 p $\mathfrak{L} = \mathfrak{H} \mathfrak{P}$ γλυκαίνει] γλυκαίνει \aleph^* p: $\mathfrak{E} = \text{יִמְתִּיק}$ Jb. xx. 12 etc: יִתְמַחַמָּה \mathfrak{H} “will tarry”: “maketh a sign” \mathfrak{P} רָבו $\epsilon\chi\theta\rho\sigma$ 1°] + και πολλὰ ψιθυρίσει και ερει σοι κατὰ λεγών Bab 68 gloss on γλ. cf xii. 18, xiii. 6 και 2°... $\epsilon\chi\theta\rho\sigma$ 2°] εν οφθαλμοῖς αὐτοῦ δακρύσει και ἡ καρδία αὐτοῦ βουλ. αν. σε εἰς βοθρον V: om ο $\epsilon\chi\theta\rho\sigma$ V. 70. 248. 253 p $\mathfrak{L} = \mathfrak{P}$ βουλεύσεται] *insidiatur* (= ἐπι-) \mathfrak{L} ανατρεψαι...βοθρον] “deep ditches” \mathfrak{H} מַחְמֵרוֹת עֲמוּקוֹת (Ps. cxxxix (cxl) 11 Σ βοθύνους = βόθρους): both \mathfrak{E} and \mathfrak{P} “deep devices” explain \mathfrak{H} 17 προτερον εκει σου] “there” $\mathfrak{H} \mathfrak{P}$: + *in oculis suis lacrimatur inimicus* \mathfrak{L} βοηθων] pr ανθρωπος 248. 253 p $\mathfrak{L} = \mathfrak{H} \mathfrak{P}$ υποσκαψει V 253 p \mathfrak{L} πτερναν] πτερνας 233 $\mathfrak{L} = \mathfrak{P}$ om σου 2° \mathfrak{H} 18 την κεφαλην αὐτοῦ κινήσει \aleph AC etc p $\mathfrak{L} = \mathfrak{H}$ (om αὐτοῦ) \mathfrak{P} om αὐτοῦ 2° \aleph^* V 70. 248. 253. 307 p $\mathfrak{L} \mathfrak{S}$ διαψιθυρίσει και αλλοιωσει] διαψιθυρίζων αλλ. 253 p \mathfrak{L} : om και \mathfrak{H} om αὐτοῦ 3° \mathfrak{H}

Chap. XIII. 1 pr tit *de societate divitum superbiorum* \mathfrak{L} μολυνθησεται] pr ου \aleph^* : “he will stick” p: + εν αυτη 248 p \mathfrak{L} (*ab ea*): “it sticketh to his hand” \mathfrak{H} יְרוּ תִרְבֵּק = \mathfrak{P} : \mathfrak{E} utilises familiar proverb ομοιωθησεται αὐτῷ] *induet superbiam* \mathfrak{L} cf \mathfrak{P} לִבְשָׁתוֹ מְדַבְּרָתוֹ “clothes himself with his ways” \mathfrak{H} “learns his way” יִלְמַד דְּרָכֹו $\mathfrak{E} = \text{לִבְשָׁתוֹ}$ 2 σε] *se* \mathfrak{L} $\mu\eta = \mathfrak{P}$] “why” \mathfrak{H} מָה: om \mathfrak{L} $\alpha\rho\eta\varsigma$] + εν ζωη σου 70. 248: *tollit+qui honestiori communicat* \mathfrak{L} (the original Latin of (a) (b) which disregarded the paraenetic ($\mathfrak{P} \mathfrak{E}$) or interrogative (\mathfrak{H}) cast of the separate clauses: \mathfrak{L}_1 *infr ditiori te ne socius fueris* betrays itself as later by the resolved rendering of κοινώνει) om ισχυροτερω σου και (alternative rendering of כָּבֵד מִמֶּךָ = βάρος ὑπὲρ σέ, agreeing with \mathfrak{P} , cf ισχυρός = כָּ Ge. xli. 31 etc) $\mathfrak{L} = \mathfrak{H} \mathfrak{P}$ πλουσιωτερω] + σου \aleph A etc $\mathfrak{L} = \mathfrak{H} \mathfrak{P}$ χυτρα προς λεβητα] “the vessel of clay to the cauldron of brass” \mathfrak{P} αυτη 1°...συντριβησεται] pr אשר \aleph “when” \mathfrak{H} whence \mathfrak{L} *quando cum conliserint confringentur*: “which knocks it (= בִּו \mathfrak{H}) and breaks it” \mathfrak{P} : + “or why should the rich associate with the poor” $\mathfrak{H} \mathfrak{P}$ 3 αυτος 1° (αὐτοῦ 70. 248) = \mathfrak{H} הוּא: om $\mathfrak{L} = \mathfrak{P}$ προσενεβριμησατο] om προσ V = \mathfrak{L} *fremebit* = \mathfrak{H} (לִתְנִיחָה for תִּתְנִיחָה)

¶: προσδεθησονται 70. 248 πτωχος ηδικηται] pr "and" ¶ cf *ℒ pauper autem laesus*: π. ηδικησε 248 = ¶: ¶ נעוה רל[על] προσδεθησεται] προσαπιληθησεται *ℕ* 70. 248 gloss on προσενεβρ. supr cf Ps. vii. 12 *עמ' A ἐμβριμώμενος "ἄλλος· ἀπειλούμενος*: *ℒ* = ¶ (οἴν και) ¶ (om αυτος): *tacebit ℒ* cf xiii. 22 f, Is. liij. 7, Jn. xix. 9 f 4 *εαν χρησιμευσης*] *si largitus fueris ℒ*: "if thou art profitable to him" ¶ ¶ = *ℒ* εργαται εν σοι = ¶ בכר יעבד ¶: *adsumit te ℒ* || καταλείψει υστερησης] *non habueris ℒ*: "thou bow down" ¶ תכרע: "thou art poor" ¶ *תכרע*: *ℒ* = תנרע Nu. ix. 7 καταλείψει] καταθλίψει 70. 248: εγκαταλείψει 106 = *ℒ derelinquet*: יחמל עליך ¶ "will he have compassion upon thee": ¶ = *ℒ* 5 συμβιωσεται σοι] "he will make pleasant his words with thee" ¶ ¶ πονεσει] *dolebit super te (לך) ℒ*: "grieve thereat (לו)" ¶ 6 *χρειαν...σου 1°* *si necessarius illi fueris ℒ* cf ¶ צריך לו עמך: "while he does his will with thee" ¶ αποπλανησει σε] *subplantabit ℒ* (1 *subplan*-): לך השיע ¶ = *ℒ*: "he will seem to do thy will" ¶ προσγελασεται σοι] *subridens ℒ*: "he will deceive thee" ¶ και δώσει σοι *ελπιδα* = ¶ והבטיחך: "and fortunate man (from ער אשר 7) will he call thee" ¶ om λαλησει...σου 2° (λ. σ. καλα = 5 a₂ ¶ ¶) ¶ 7 om και 1°...αυτου 1° ¶ βρωμασιν] "arts" ¶ εως...σου] "so long as he profits he will mock thee, twice thrice he will make thee tremble" ¶ עד אשר יועיל יהתל בך פעמים שלש יעריצך: "until he shall work his will on thee once and twice he will conquer thee" ¶: both *ℒ* (ἀποκενοῦν = ערה Ps. cxl. 1 Σ) and ¶ ("his will" = רצונה) suggest that ער' is misplaced in ¶ καταμωκησεται] καταμωμησεται V: adnot καταγελασεται η ψεξει (= V) B^a mg οψεται...σε 4°] *videns derelinquet ℒ* καταλείψει σε] καλυψει σε *ℕ* 5: "pass by thee" ¶ התעבר (c ב Ps. ciii. 16: "be furious with thee" Dt. iii. 26 etc): "be hid from thee" ¶ 8 *adtempe ne seductus in stultitiam humilieris + noli esse humilis in sapientia (= εὐφ.) tua ne humiliatus in stultitiam seducaris ℒ* the addition being a grotesque attempt to conform the original rendering to *ℒ* αποπλανηθης] + τη διανοια V 70. 106. 248. 253 p: + σου 106. 253 p: מאד ¶ "be violent over much": "be given into his hands" ¶ תתיהב בידיו] ταπεινωθης εν] "be deceived in" ¶ = αποπλανηθης supr: "be like to" ¶ תדמה ב: *ℒ* = תרכה ב' ευφροσυνη σου] ευφ. καρδιας σου V 70. 248. 253 (? αφ.) p: 1 αφροσυνη

9 προσκαλεσαμενου σε
 δυν.] *advocatus a potentiore* 11: "doth a noble draw near" 11
 קרב נדיב (קרב=קר) 11 και τοσω μαλλον] *ex hoc enim* 11:
 "and at every time" 11 וְכָל וְכָל for כָּל וְכָל=ק προσ-
 καλεσεται σε] tr NA etc: +πλεοναζων 248. 253 p (joined with
 ἔμπιπτε (10) "sin"): "he will cause thee to approach" 11 10 ἐμ-
 πιπτε] *improbis sis* 11: "draw near" 11 11 απωσθης] *im-*
pingaris 11=תתרחק "thou be thrust": "thou be removed" 11
 תתרחק=11 ק (Prov. iv. 24 etc): +ακριτως 70. 106. 248 11 επεχε]
retineas 11: "be confident" 11 תבטח=11 εισηγορεισθαι] *ισηγο-*
ρεισθαι C 106. 254 11 (*ex aequo loqui*)=11 לחפש "to be free":
 11=ק πειρασει σε=ינסך: 11 נסיון "temptation"=11 om ws
 11=11 11 εξετασει σε=11 חקר ('Π=ἐξετασμός Jd. v. 16): "until
 he know thine end" 11 חקר חרת: εξετασει τα κρυπτα σου V 70.
 106. 248. 253 p 11 (*interrogabit te de absconditis tuis intimis ex*
inmitis (12)) 12 ανελεημων...λογους] *ανελεημονως δε συντηρησει*
λογους σου (משלך...) 253 p cf 11 (*inmitis*) *animus illius con-*
servabit verba tua: "he that is cruel will establish dominion" 11
 מושל יתן מושל (=ἀνελ. Prov. v. 9 etc): "and without pity exacts
 recompense (=שלם)" 11 περι κακωσεως και δεσμων=על רע וקשר
 cf 4 Ki. xii. 20 (21): "against the soul of many (על נפש רבים) he
 weaveth a plot (קשר קשר: om 11)" 11 13 συντηρησον] *caute*
tibi 11 l σε τηρ. προσεχε σφοδρως] "be watchful" 11 היה זהיר=11
 (σφ. secures an exact correspondence in the number of words): +
 του ακουειν 106. 248 11 (*auditui tuo*) σι...περιπατεις] "and walk
 not with men of violence" 11: "for with the ravishers thou walkest"
 11: +ακουων αυτα (ταυτα 248) εν υπνω (υπνοις 253) γρηγορησον
 (-σεις 253) παση ζωη σου αγαπα τον κυριον και επικαλου αυτον εις
 σωτηριαν σου 106. 248. 253 p (sub *) 11 *audiens vero illa quasi in*
somnis vide et vigilabis omni vita tua dilige deum et invoca illum
in salute tua; γρηγ. || πρόσεχε supr cf 11 11 connotes previous
 sleep—literal as that of Samuel 1 Ki. iii. 3 ff or metaphorical—;
 παση ζωη αγαπα is an adaptation of πᾶν ζῶον ἀγαπᾶ (15); cf
 Jb. xxxiii. 14 ff, Ec. ix. 17 15 το ομοιον αυτω] τ. ο. αυτου V 68.
 106 cf 11 11 "his kind" τον πλησιον αυτου] *proximum sibi* 11 cf
 11 "him that is like him" (הרומה play on אדם=ἄνθρωπος)=11
 16 πασα...συναγεται] "the kind (מין) of every flesh near him (אצלו)"

16: “from (מִן) every flesh towards him” 17: 18 = א' לְמִין 18: ad
 (cf Ez. xxxiv. 2 συνάγειν = נָצַל) κατα γένος] + αὐτῆς 55. 254: ad
 similem sibi 18 προσκολληθήσεται sociabitur 18 = 19 יְחִיבָר 18 = 19
 recalls Gen. ii. 24 and accordingly renders אָדָם by ἀνὴρ (|| homo 18)
 17 τι] si 18 αμυνω] + aliquanto 18 προς ευσεβη] iusto 18: + “and
 so the rich to the poor man” 18 18 ειρηνη 10] communicatio 18
 ναυη] sancto homini 18 emendation of unfamiliar word ἀγῶ ἀνω
 for γαῖνη prompted by use of “dog” as a term of reproach cf
 Mt. vii. 6 και τις] aut quae 18 = 19: “from lack of” 18 מֵאֵין
 ειρηνη 20] + bona 18 19 κυνηγια] και ως θηρα 106^b: “food” 18 19
 λεοντων] leonis 18 = 19 19 νομαι] νομη 253 = 19 מְרֵעִית 20 om 19
 βδελυγμα 10] pr et sicut 18 υπερηφανων 248. 253: “of pride” 18
 πλουσιου 155 18 = 19 21 σαλευομενος = 18 נִמוּט: “falls” 18
 στηριζεται υπο φιλων = 18 מְרַעַם נִסְמָךְ (for ב') “is cast into evil (לְרַע)” 18
 ταπεινος δε] πτωχος δε 18* 248: “and the poor man” 18: 18 prefers
 the synonym which more easily admits of a spiritual interpretation
 πεσων = 19 (contrast heightened): “totters” 18 as in (a) υπο
 φιλων] “by a friend into evil” 18 מְרַעַם אֶל רַע: “from evil into evil” 18
 22 πλουσιου σφαλεντος] “the rich man speaks” 18 18 ελαλησεν...
 αυτον] “and his hateful (מְכַוְעֵר cf xi. 2 probably secondary:
 ἀπόρρητα = סוֹר Prov. ix. 13 A: superba 18 suggests וִר) words are
 glozed over” 18 εσφαλε] pr ουκ 253 p (contrast heightened):
 ελαλησε 307 = 19: 18 = 18 και προσεπετιμησαν αυτον] insuper et
 arguitur 18: “tush tush they say” 18 וְשָׁא (יִשְׂא) נַע נַע = 19 (+ “to
 him”) 23 εσιγησαν = 18] “hearkened” 18 τον λογον] “his
 intelligence” 18 שְׂכָלוֹ: “his favourers” 18 מְכַוְעֵר εως
 των νεφ. ανυψωσαν 253 18 = 18 19 (+ “him”) προσανατρεψ.] pr
 “even they” 18 || προσ- 24 εστιν] προσεστιν 18^a 248. 253 p:
 παρεστιν 70 αμαρτια] + in conscientia 18 εν στομασιν ευσεβους]
 εν στοματι ασεβους 18A 55. 106. 155. 157. 248. 253. 296. 307 p 18 18 = 18
 “according to the measure (lit. “mouth”) of insolence” 18 עַל פִּי וְדֹן
 = 19 25 κατα] πονηρα 253: + και αγαθυνει προσωπον εν τερψει
 καρδια θαλλουσα 106. 248. 253 p a paraphrase of 26 a based upon
 its original Prov. xv. 13 “a joyous heart (שִׂמְחָה) = ἐν τέρψει καρδιά)
 makes cheerful the face (פָּנִים) = ἀγαθύνει πρόσωπον)” 26 εν
 αγαθοις] boni 18 = 18 19: 18 inserts ἐν from dittography לב בְּטוֹב
 προσωπον...κοπου] et faciem bonam difficile (μόλις ex ἱλαρόν) in-

venies (= *ευρεσεις* A) *et cum labore* 𐤀 𐤇𐤋𐤁𐤁𐤓 𐤇𐤋𐤁𐤁𐤓 248 cf Prov. xv. 13 *ευρεσις...κοπου* = 𐤇 "withdrawing and study (שׁוּב וְשִׁיחַ 3 Ki. xviii. 27 = ἀδολεσχία: 𐤇 connects שׁוּב with נִשְׁבַּח hi. "overtake" rendered by *εὕρισκειν* Dt. xxviii. 2 and regularly in the phrase "one's hand has reached" Lv. v. 11 etc) toilsome thoughts": "a multitude (=שׁוּב) of discourses thoughts of sinners (עוֹל for עוֹל "toil")" 𐤇

Chap. XIV. 1 *os...αυτου*] "whom his mouth pained (עֵצֵב: "disgraced" 𐤇 𐤇𐤋𐤁𐤓) not" 𐤇 𐤇𐤋𐤁𐤓 *ou...αμαρτίας*] לֹא אָבָה עָלָיו דִּין לָבוּ 𐤇 "his heart does not wish for him judgment": "judgment is not hid from his eyes" 𐤇 מַעֲיִנִּיו ד' לֹא חָבָא ד' 𐤇 = 𐤇 = 𐤇: לֹא אָנַח עַל דְּוִי עוֹן = 𐤇 of 𐤇 supports דְּוִי ("sick"—always of heart BDB) being supplied as its usual complement before the corruption of 𐤇 = 𐤇 2 *μακαριος*] + *ανηρ* A 𐤇 = 𐤇 𐤇 *οὐ...αυτου* 1°] *qui non habuit animi sui tristitiam* 𐤀 𐤇𐤋𐤁𐤓 *κατεγνων*] "deprived" 𐤇 𐤇𐤋𐤁𐤓 1 𐤇𐤋𐤁𐤓, with 𐤇, "reproached" = 𐤇𐤋𐤁𐤓 𐤇 (cf v. 14) as often in Targum e.g. Prov. xxvii. 11 *os...αυτου* 2°] "his hope ("all his doings" 𐤇) failed not" 𐤇 𐤇: + *της επι κυριον* V 106. 248. 253 p 3 *ανδρι μικρολογω*] *viro cupido et tenaci* 𐤀: "to the little heart" 𐤇 = 𐤇 = 𐤇: for 𐤇 cf Prov. xiv. 29 where *μικρόλογος* occurs as v 1 for *ὀλιγόψυχος* || *μακρόθυμος ou kalos*] *sine ratione* 𐤀 *ina ti* = 𐤇: 𐤇 𐤇 repeat *ου οὐ καλός χρηματα*] *aurum* 𐤀 = 𐤇 𐤇𐤋𐤁𐤓: "mammon" 𐤇 4 *ο συναγων...αυτου* 1°] "he that withholds" (+ "from" 𐤇) himself" 𐤇 𐤇𐤋𐤁𐤓 = 𐤇: for 𐤇 cf Jb. xx. 13 *συνάγειν* = 𐤇𐤋𐤁𐤓: + *iniuste* 𐤀 *αλλοις*] *αλλω* A* fort = 𐤇 *τρυφησουσιν*] *εντρυφ.* 𐤀^{c.a} 155: *ιηβεβε* 𐤇 "be puffed up" = 𐤇: "shall rejoice" 𐤇 *εταροι* *εταιροι* p: *alius* 𐤀 = 𐤇 𐤇 5 *τινι*] + *alii* 𐤀 *ευφρανθησεται*] *יקרה* 𐤇 "shall meet": "shall enjoy" 𐤇 𐤇𐤋𐤁𐤓 = 𐤇𐤋𐤁𐤓: 𐤇 = 𐤇𐤋𐤁𐤓 *χρημασιν*] *αγαθοις* V 253 p 𐤀 = 𐤇 𐤇 6 *του βασκ. εαυτον*] "he that is evil (רַע: 𐤇 = 𐤇 = 𐤇 "evil-eyed") to himself" 𐤇 𐤇 *τουτο*] "with him" 𐤇 7 "and if it happen and he do good he erreth greatly and at his end he shall look upon his evil" 𐤇: om 𐤇 *εν ληθη ποιει*] *ουχ εκων ποιει* 248: *ignoranter et non volens facit* 𐤀 (cf 𐤇 𐤇𐤋𐤁𐤓 𐤇𐤋𐤁𐤓) combining two versions of *בִּשְׁגָגָה* cf Lv. v. 15 𐤇𐤋𐤁𐤓 𐤇𐤋𐤁𐤓 *ακουσίως* A 𐤇 *έν αγνοία* 8 om 𐤇 𐤇 *ο βασκαινων οφθαλμω* = 𐤇 *oculus lividi* 𐤀 = 𐤇 *εין רע* *בασκαινων*] + *ιδειν* 70. 248 *ψυχας*] *animam suam* 𐤀 9 "in the eye of the tottering one

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ℵ* = ℵ ℵ υπ αυτης] εν τη σκεπη αυτης V 253 p ℵ (*sub tegmen illius*) = ℵ בצלה ℵ τη δοξη] 'במענות ℵ "habitations" = ℵ: ℵ = 'בכבוד cf. Is. iv. 5 f

Chap. XV. 1 κυριον] τον κυριον C 248. 253: *deum* ℵ = ℵ ' ℵ αυτο] αυτα V 106. 248. 253 p: *bona* ℵ = כן = ℵ "thus": ℵ = ℵ ο εγκρατης του νομου] ο ε. γνωσεως νομου 248: ο ειληφως γνωσιν ν. V 253 p: *qui continens erit iustitiae* ℵ: "he that lays hold on the law" ℵ תורה תופש = ℵ: "he that hath learned the law" ℵ καταλημψεται αυτην] ευρησει αυτην V 248. 253 p cf. Is. xlviii. 17: ℵ יריכנה = ℵ cf 7: "shall walk in her" ℵ 2 και υπαντησεται] απαντησεται γαρ V 253 p: ℵ interchanges the verbs of (a) (b) thinking it fitter that a man should be met by his wife and received by his mother μητηρ] + *honorificata* ℵ || παρθενίας 3 συνεσεως = ℵ שכל: "wisdom" ℵ: *vitae et intellectus* ℵ σοφίας] + *salutaris* ℵ: תבונה ℵ = ℵ cf. Pr. xviii. 2 but more commonly = σύνεσις as ℵ 4 επ αυτης εφεξει] *continebit illam* ℵ: "in her shall trust (יבטח)" ℵ ℵ = ℵ (always and only in Sir) 5 παρα τους πλησιον] "above his companion" ℵ 1 παρὰ τοῦ π.: "above all his companions" ℵ 6 ευφρ...αγαλλιαματος] + ευρησει ℵ* A 70. 106. 248: *iucunditatem et exultationem thesaurizabit* (= εύρησει cf. εύρεμα "treasure-trove") *super illum* ℵ: so ℵ ישון ושמחה ימצא "joy and gladness shall he find": "with joy and gladness shall she fill him" ℵ cf ℵ: in ℵ the interpolation of στέφανον (vi. 31) has been followed by the compensatory omission of εύρ. κατακληρονομησει] + αυτον ℵ^{c.a} 248 ℵ = ℵ ℵ "cause him to inherit" 7 ανθρωποι ασυνετοι] "men of falsehood" ℵ מתי שוא = *ἄνομος* Jo. xi. 11 ℵ: "sinners" ℵ: + *et homines sensati obviabunt illi* ℵ converse of (a) ℵ αμαρτωλοι] *stulti* ℵ || ασύν.: ℵ ℵ = ℵ 8 μακραν εστιν] *longe enim abest* ℵ taking 8 a as pendant to 7 b, since 7 a is reduplicated, and supporting 8 b by another interpolation υπερηφανιας] pr απο 70. 106 p ℵ: מלצים ℵ = από υπερηφάνων cf. Prov. iii. 34 so ℵ: + *et a dolo* ℵ αυτης] + (c) *et viri veraces invenientur in illa* (d) *et successum habebunt usque ad inspectionem dei* ℵ = ℵ: (c) the natural complement of (b) contains a variant יריכוה "shall find her" = ℵ cf 1, 7 for יזכרה "shall remember her"; for (d) cf εὐδοώσει 10 b 9 αινος = ℵ תהלה: "wisdom" ℵ cf ℵ infr οτι... απεσταλη] *quoniam a deo profecta est sapientia* ℵ correcting ℵ = ℵ:

+αὐτῷ 70. 106. 248 = 𐤁 𐤁 ἀπεσταλῆ “was apportioned” 𐤁
 נחלק: “was given” 𐤁: 1 διεστάλη cf 2 Chr. xxiii. 8 10 ἐν γὰρ
 σοφία] “in the mouth of the wise” 𐤁 𐤁 cf 𐤁 *sapientiae enim dei*
adstabit (σταθήσεται for ῥηθ.) *laus+et in ore fideli abundavit* cf
 xxxi. 8 καὶ...αὐτον] “and he that is master of her shall learn
 her” 𐤁 ילמדנה בה ומשל = 𐤁: *et dominator dabit eam illi* 𐤁 =
 κυριεῶν δώσει whence 𐤁 κυριῶν ἐγδώσει: δώσει is perhaps a
 corruption of δάσει = 𐤁 11 δια κυριον] “from God” 𐤁 𐤁
 ἀπεστην] ἀπεστιν 155 𐤁: “I did iniquity and sinned” 𐤁 = פשעתי of
 𐤁 (= ἀφιστάναι Je. xl (xxxiii) 8 etc) for פשעי “my transgression” 𐤁
 α...ποιήσεις] α γὰρ ἐποίησεν οὐ μισήσεις 307: “that which he hated
 he made not” 𐤁 𐤁 12 με ἐπλανήσεν] με ἐπλάσεν 55. 106. 157.
 248. 296. 307: “made me stumble” 𐤁 התקילני = 𐤁 οὐ...εχει]
 “he hath no pleasure” 𐤁 from 13 b 13 παν βδελυγμα] “wicked-
 ness and an abomination” 𐤁 והעבה רעה: +erroris 𐤁 = תועה Is.
 xxii. 36: “all evil and pride” 𐤁 κυριος] deus 𐤁: ’ 𐤁: om 𐤁
 ἐστιν αγαπητον] “he will cause to meet” 𐤁 יאנה cf Ex. xxi. 13 𐤁
 παρέδωκε: “he will give them” 𐤁: for 𐤁 cf Prov. xii. 21 𐤁
 “befalls” 𐤁 Σ Θ ἀρέσει = נאווה τοις φοβ. αυτον] “to them that
 love him” 𐤁 14 αυτος] deus 𐤁 = 𐤁 𐤁 και pr “and gave him
 into the hand of his spoiler” 𐤁 explaining (b) of the evil yezer
 διαβουλιου αυτον] “of his disposition” 𐤁 𐤁 (יצרו): +adiexit man-
 data et praecepta sua 𐤁 15 θελης] θελησης 𐤁* = 𐤁 volueris
 συντηρήσεις εντολας] συντηρησαι εντ. 𐤁^a 55. 157. 253. 254 p 𐤁:
 +conservabunt te 𐤁 και...ευδοκias] et in perpetuum fidem pla-
 citam facere 𐤁: “and understanding to do his will” 𐤁: om 𐤁:
 + “if thou trust in him even thou shalt live” 𐤁 𐤁: 𐤁 renders (b)
 of 𐤁 with the variant אמונה “faith” for תבונה “understanding”
 which underlies (c) “if thou trust...” 𐤁 תאמין cf Hab. ii. 4: 𐤁 as
 often prefers the doublet or rider to the original: 𐤁 renders אמונה
 twice in *perpetuum fidem* 16 παρεθηκεν σοι] “firmly established”
 𐤁 מוצק: “left before thee” 𐤁: 𐤁 = מוצק Ge. xxx. 38 πυρ και
 υδωρ] aquam et ignem 𐤁 in order of preference 17 a ου] ad
 quod 𐤁 = 𐤁 באשר 𐤁 εκτεινον 70. 248 𐤁 = 𐤁 𐤁 17 εναντι
 ανθρωπων] ante hominem 𐤁 = 𐤁 (אדם): “for there were given to
 men” 𐤁 θανατος] +bonum et malum 𐤁 om και 2° 𐤁 = 𐤁 𐤁
 ευδοκηση] ευδοκησει A 106. 307: placuerit ei 𐤁: “he shall wish” 𐤁
 יפה = θελης (16): 𐤁 avoids monotony: 𐤁 “that they should choose

life and forsake death" is no longer impartial cf Dt. xxx. 19 18 *οτι πολλη*] "sufficient" *ח* ספיקה : for *ע* cf Is. ii. 6 *ισχυρος*] *pr kai 70. 106. 248* *ל*=*פ* *τα παντα*] *omnes + sine intermissione* *ל* 19 *και 1° ...αυτον*] "the eyes of God behold his works" *ח* עיני אל יראו מעשיו : *ע*=*י* *יראו אל ועיניו* om *מעש* with *פ* "and everything his eyes behold" *αυτου*] *dei* *ל*=*ח* *ανθρωπων*] *ανθρωπων* *Ν**=*פ* : *αυτου* A 20 om *και 1°* *ΝACV* etc=*ח* *פ* *εδωκεν...αμαρτανειν*] *nemini dedit spatium peccandi + non enim concupiscit multitudinem filiorum infidelium et inutilium* (amplification of xvi. 1 a) *ל* : "he did not strengthen ("restore to health" *החלים* cf Is. xxxviii. 16) men of falsehood + (c) he hath not pity upon the workers of vanity (d) and upon the revealer of a secret" *ח* : "he said not to the sons of flesh that they should sin + (c) and hath not pity upon the workers of a lie" *פ* : (c) is a gloss on (b) explaining the difficult *ה* (*ע*=*י* *יסלח*) by *מרחם* (*spatium dedit* *ל*=*מרחב*)

Chap. XVI. 1 *pr tit de filiis impiis* *ל* *μη...αχρηστων*] om *ל* v xv. 20 fin *τεκνων*] *τεκνον* *Ν^{c.a}* *πληθος*] "beauty" *ח* תואר under influence of *תתאוה* supr "desire": *פ*=*ע* *αχρηστων*] "of vanity" *ח* : "sinful" *פ* : *αχρ.* is an inference from the context 2 *εαν πληθυνωσιν*] "and even if they are fruitful" *ח* ונם אם פרו : *ע* *פ*=*ו* *ואם רבו* *ευφραινου*] *oblecteris* *ל* discriminating between *תבע* (cf xiv. 4) and *תשמח* (1) *incunderis* : *פ*=*ע* 3 *τον τοπον*] *το* *πληθος* *NAV* 55. 155. 157. 248. 253. 254. 296 p *Σ* : *labores* *ל* (*πόνον* for *τόπον*) cf Sap. iii. 15 : "their end" *ח* עקבותם + "for they shall not have a good end (*אחרית*)" explanation of *ע* incorporated by *פ* in (b) "and trust not that there will be to them a good end": + *στεναξίς γαρ πενθει αωρω και εξεφνης αυτων συντελειαν γνωσεται* *Ν^{c.a}* preserving the reading of *ח* *פ* in a gloss derived from Prov. x. 6 cf Sap. xiv. 15, Prov. xi. 30, xiii. 2 *εις*] + *δικαιος* *Ν^{c.a}* 248 : + *ποιων θελημα κυριου* *Ν^{c.a}* = *ח* *פ* "doing the will": + *timens deum* *ל* *χιλιοι*=*ח* *פ*] + *αμαρτωλοι* 70 : + *filiis impiis* *ל* : *μυριοι παρανομοι* *Ν^{c.a}* exaggerating the contrast and adding *παρ.* to balance *δικαιος* *Ν^{c.a}* adds *στεναξίς...παρανομοι* after *αυτων* 2° as an alternative to *κρεισσων...χιλιοι* of *ע* (*signa adpinxit* *Ν^{c.a}*) and Chr supports the variants therein contained *και 2°*] *δικαιον* *Ν^{c.a}* : + *utile* *ל* *ασεβη*] + "and than a sinful posterity (*אחרית* cf supr)" *ח* 4 om *γαρ* *ל*=*ח* *συνετου*] "the childless fearer of God" *ח* *עירי ירא* *ח* *עירי ירא*

† Pe takes 'המ from 'רה and renders "lords of the world" comparing Jb. xxxvi. 22 *Ὁ δυνάστης*

ματα αυτου τη υπ ουρανων· παση τη κτισει το ελεος αυτου φανερον· και το φως αυτου και το σκοτος εμερισε τω αδαμαντι 106. 248=℣ ℔ (το σκοτος) “his darkness” ℣ (ל שכו for שכו after ℔): ℣ shrinks from speaking of the darkness as God’s τω αδαμαντι] “to the sons of Adam” ℣ ℔. 17 κυριου] *deo* ℣=℣ ℔ μη 2^o] και N^{AV} etc p ℣ ℤ=℣ ℔ εξ υψους=מרום: ℣ “in the height” מרום=℔ (“of heaven”) μνησθω] γνωσθω N^{AV} etc p ℣ ℤ=℣ ℔ εν αμετρητω κτισει] “in the sum of (“among” ℔) the spirits of all the sons of men” ℣ כל בני אדם=℔: ℣=רחב ידים (ἀμέτρητος Is. xxii. 18) בקנין (cf Ps. ciii (civ) 24 for κτίσις=κτησις): כל of ℣ is probably a gloss on ק adopted by ℔ (as such) but not recognised by ℣ 18 om του θεου N^A etc=℣ ℔ αβυσσος] pr “and” ℣ ℔ γη] pr *universa* ℣: +και τα εν αυτοις 70. 106. 248 ℣ familiar supplement here suggested by עליהם “upon them” ℣ ℣ infr σαλευθησονται...αυτου] pr “when he treads upon them they are established” ℣ עליהם עמודים=℔ “in his appearing upon them they stand”: εν τη επισκοπη αυτου σαλευθησονται (σαλευονται N^{c.a} V 253 p) N^{AV} etc ℣: “at his visitation they will be shaken” (“ירגשו ל וכו”) ℣: om ℔—℣ represents the original מועידים=σαλεύονται cf 19, ℔ the correction עמוד which supports the usual O.T. doctrine of the stability of the present universe, ℣ the third step which reinstates the original in an added paraphrase 19 αμα τα ορη] pr *apas o kosmos gegonws kai gnomenos en thelmati autou* 248 (cf Apoc. iv. 11 διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν): *montes simul et colles* ℣: “also the bottoms of the mountains” ℣ הרים קצבי אף from Jon. ii. 6 (℣ εἰς σχισμὰς ὁρέων): “the roots of the mountains” ℔ επιβλεψαι]+κυριον 70. 106. 248 20 και 1^o...καρδια] και αξιως ου διανοηθ. επ αυτοις καρδια 248: *et omnibus his insensatum est cor+et omne cor intelligitur* ℣: “also upon me he will not set heart” ℣ misrendered by ℔ “and also I did not consider (lit “set on my heart”)” τας οδους αυτου] “my ways” ℣ ℔ 21 “if I have sinned eye shall not see me or if I deceive in every secret place who will know” ℣ ℔ και...αυτος] pr και καθο ποιει ανος οψεται οφθαλμος αυτου N^{c.a}: *et procella quam nec oculus vidit hominis* ℣: clearly both ℣ (κάταιγος=טש) and ℣ (N^{c.a}) are derived from a text in which the first words אם הטאתי were almost illegible: N^{c.a} makes sense of ℣ after Is. xxxviii. 18 by

adding ἐπελεύσεται αὐτῷ τα θε (nam 𐤁) ... αποκρυφους 𐤀 rests
 on xliii. 32 22 om 𐤁 δικαιοσυνης]+αυτου 70. 106. 248 p 𐤁
 υπομενει] 1 υπομονη=תקות "hope" (Ps. ix. 19 etc) μακραν
 ...διαθηκη] חוק הצוק כי 𐤁 1 ח' ארחק ('אצ from צדק "righteous-
 ness" supr)=𐤀: +τισιν 70 𐤁: +και εξετασις παντων εν τελευτη 70.
 106. 248 𐤁 i.e. though some were far off from the covenant all shall
 be judged—an homiletical gloss suggested as often by a possible
 paronomasia (חוק "covenant" חקר "search out" אחרית "end")
 and designed to correct the apparent heresy of 23 (which is ex-
 pressly styled the thought of the witless) 23 διανοειται=𐤁:
 "shall say" 𐤁 ταυτα] ματαια 70: insania (inania) 𐤁 αφρων
 και πλανωμενος] α. κ. διστραμμενος 106: "the unrighteous" 𐤁:
 תה נבר 𐤁 vid cf 𐤀 with Jb. v. 2, Prov. vii. 7 מוּרָא] "this" 𐤁
 זאת "thus" 𐤁: 𐤀=א״ל for אלה=ταῦτα or merely a comment
 || μάταια 24 "Hearken ye..." 𐤁 𐤁 om τεκνον 𐤁 𐤁 μαθε]
 "receive" 𐤁 𐤁 ἐπιστημην] disciplinam+sensus (συνέσεως) 𐤁
 cf 𐤁 סכלי "my wisdom" 25 εκφαινω] εκφανω NA etc: dicam
 𐤁=𐤁: "I will seek out" 𐤁 אביעה סταθμω=𐤁 𐤁] aequitate 𐤁
 παιδειαν] "my spirit" 𐤁: "my words" 𐤁 εν 2^o...ἐπιστημην]
 scrutabor enarrare sapientiam: "in modesty (בהצנע cf Mi. vi. 8 𐤀
 ετοιμον εἶναι=𐤁 𐤁 ἀσφαλιζον, Pr. xi. 2 𐤀 ταπεινῶν=𐤁 𐤁 τοῖς ἐπιμε-
 λέσι cf ἀκρίβεια here: "in wisdom" 𐤁) I will declare my know-
 ledge" 𐤁: +et in verbis meis adtende in corde tuo (24 b) et dico
 in aequitate spiritus (=𐤁) et virtutis quae posuit deus in opera
 sua ab initio (25 a+26) et in veritate enuntio scientiam eius (25 b)
 𐤁 26 εν κρισει κυριου] 1 εν [τω] κτισαι κυριον=𐤁 𐤁 cf 𐤁 supi
 quae posuit deus (the redaction of 25 f contains two variants ap-
 proved by 𐤁 and is older than the consecutive and complete
 version which=𐤀) μεριδας] "laws" 𐤁 27 εκοσμησεν] "and
 gave" 𐤁 εις αιωνα] "up to the last" 𐤁 חַדְשֵׁי חַדְשֵׁי read-
 ער for ערה "he adorned" of 𐤀 αυτου] αυτων N 253=𐤁 τας
 αρχας ("authority" 𐤁 initia 𐤁)...αυτων 1^o] εν χειρι αυτου (om
 70) αι αρχαι αυτων (αι αρχ. αυ. ε. χ. α. 106) εις γενεας γενεων (cf 𐤁
 "generations of the world") 70. 106. 248 εκοπιασαν]+εν ποιη-
 μασιν αυτου 70. 106. 248: + "and toil not nor are weary" 𐤁
 των εργαων] "strength" 𐤁 28 εκαστος...εθλιψεν] "they hate not one
 another" 𐤁 עד לכל מלך om εως αιωνος V του ρημα-

τος] τω ρηματι V 157. 253 p τω λογω 106: τον λογον 248 29 om
 κυριος \mathfrak{A} ενεπλησεν...αυτου] "blessed it in all its fruits" \mathfrak{A}
 (Ge. i. 11 with iii. 17) 30 ψυχη N 106. 155. 157 \mathfrak{L} εκαλυψεν]
denuntiavit (1 *denudavit*) ante \mathfrak{L} (ἀπεκάλυψεν πρό): "he filled" \mathfrak{A}
 נָמַל for הָלַל of \mathfrak{L} εις...αυτων] "gathered within it (\mathfrak{m}
 $\mathfrak{m}\alpha\lambda\lambda\iota$) all his works" \mathfrak{A} v Ge. iii. 19

Chap. XVII. 1 κυριος] και 106 (ex κς): *deus* \mathfrak{L} = \mathfrak{A} γης]
 "dust" \mathfrak{A} = \mathfrak{B} = γῆ Ge. iii. 19 ανθρωπον] "Adam" \mathfrak{A} : +*et*
secundum imaginem suam fecit illum (3 b) \mathfrak{L} 2 ημερας αριθμου]
pr et secundum se vestivit illum virtute (3 a) \mathfrak{L} : *numerus*
dierum \mathfrak{L} = \mathfrak{A} om και καιρον \mathfrak{A} εδωκεν αυτοις] "he divided
 unto them that they might stand" \mathfrak{A} cf Ge. iii. 18 Targ-Jer, -Jon
 "let us not be reckoned as the beasts of the field to eat herbs let
 us stand"... "thou shalt return to the earth until thou stand (i.e.
 rise)," Ge. i. 28 Σ ἐν εἰκόνι διαφόρῳ ὄρθιον αυτοις 2^o] +*εν υπαρξει*
 70 των επ αυτης] *pr παντων* 70. 106 cf \mathfrak{A} "over everything":
 +*γενομενων* 70. 106 3 om \mathfrak{L} v supr καθ εαυτους] "in his
 wisdom" \mathfrak{A} cf Ge. i. 1 Targ-Jer "in wisdom God created" (cf Hier
 ad loc): for \mathfrak{E} cf Ge. i. 26, 28 και...αυτους 2^o] "and covered them
 with fear" \mathfrak{A} from 4 a 4 αυτου] "of them" \mathfrak{A} κατακυριευνει]
 "upon" \mathfrak{A} πετεινων] +*εν ομοιωματι* 70. 248 (Ge. ii. 20): +*ελαβον*
χρησιν των πεντε του κυριου ενεργηματων (summary of 6) 70 tr
 6, 7 \mathfrak{A} 6 διαβουλιον] *pr εκτον δε νουν εδωρησατο μεριζων και τον*
εβδομον λογον ερμηνεια (1 *ερμενεα*) των ενεργηματων αυτου 70. 248
 (supplement to 6): *pr creavit ex ipso adiutorium similem ipsi* \mathfrak{L}
 (cf ἐν ὁμοιώματι supr): "and created for them mouth" \mathfrak{A} καρ-
 διαν...αυτοις] *corde et dedit illis excogitandi* \mathfrak{L} : "a heart to under-
 stand he distributed to them (\mathfrak{A} =μερίζων supr sc ῥῆπ for
 which \mathfrak{E} uses κτίζειν)" \mathfrak{A} 7 επιστημην...αυτους] *et disciplinam*
intellectus replevit illos (= \mathfrak{E}) + *creavit illis scientiam spiritus sen-*
sus implevit cor illorum \mathfrak{L} cf \mathfrak{A} "with wisdom and understanding
 he filled their heart" υπεδειξεν] "he taught" \mathfrak{A} 8 om
 εθηκεν...αυτων \mathfrak{A} (cf 3 b) οφθαλμον] φοβον 55. 254 p (mg)
 αυτου 1^o] αυτων N \mathfrak{L} δειξαι...αυτου 2^o] (a) εδωκε δι αιωνων καυχασ-
 θαι επι τοις θαυμασιους αυτου (b) ινα διηγωνται τα εργα αυτου συνετως
 (-οι 70) 70. 248 (om 9)—traces of this alternative version of 8 b 9
 are to be found variously placed in N^{c.a} (8 αυτου 2^o] + και καυχ. εν τ.

θ. αυ] 55. 254 (αυτου 2°)+(a)] 106 (substitutes (b) for 9) 10 αυνε-
 σουσιν]+*et gloriari in mirabilibus illius*) tr 9, 10 55. 70. 106.
 248. 254=13 9 “that they might understand (cf συνέντως supr)
 his miracles and be telling in the world his fear” 13 10 αγιασ-
 μου]+αυτου 248=13 αυνεσουσιν]+εκλεκτοι 70. 248 11 επι-
 στημην] “covenant” 13 = בְּרִית for בִּינָה of 6 κληροδοτησεν
 αυτοις] “he taught them” 13: +εις το νοησαι οτι θνητοι οντες υπαρ-
 χουσι νυν 248 (cf xiv. 17) 12 αιωνος] αιωνιον A p 1: την απ-
 αιωνος 155 τα κριματα] *iustitia et iudicia* 13 μεγαλειον] *et*
magnalia 1 δοξης]+eius 1=13 om και...αυτων 3° 1
 αυτων 2°] αυτου 8CV 70. 155. 253. 254. 296. 307 p 14 προσεχετε
 ...αδικου] “take heed and lie not” 13 15 tr (a) (b) 248 δια
 παντος] “are revealed” 13 ου...αυτου 2°] “nor do they pass away
 from before his face” 13: +αι οδοι αυτων (πας δε ανθρωπος 248) εκ
 νεοτητος επι το πονηρον (15 a) και ουκ ισχυσαν τας καρδιας αυτων αντι
 λιθινων ποιησαι σαρκινας (Ez. xi. 19, xxxvi. 26) εν γαρ μερισμω πασης
 γης εκαστω εθνει κατεστησεν ηγουμενον προσελαβετο Ισραηλ εαυτω
 μεριδα (Dt. xxxii. 8) ον πρωτογονον οντα τιθηνει παιδεια (cf ἐπαίδευσεν
 Dt. l.c.) και μεριζων φως αγαπησεως ουκ ανησιν αυτον (spiritual inter-
 pretation of xvi. 14 add) 70. 106. 248 (om 17)—Ez. l.c. is speaking
 of the return from exile; with the promise of a new heart is
 coupled the repetition of the promise “I will be your God”
 19 απαντα] pr διο 70. 106. 248: pr *manifestata* 1 εναντιον] pr
 “stand” 13 αυτου] *dei* 1+εστιν V 70. 106. 248 και...αυτων 2°]
 “and plain to him are all their thoughts” 13 ενδελεχως] *sine*
intermissione insipientes 1 20 αι αδικiai...αυτου] *testamenta per*
iniquitatem (διαθήκαι δι’ ἀδικίαν dittography of α(Δ)ιδδ(θ) ι(Η)ιδι)
eorum 1 πασαι...αυτων 2°] “the sins of all men are inscribed”
 13 κυριου]+*kyrios* δε χρηστος ων και ειδως το πλασμα αυτου. ουτε
 ανηκεν αυτοις ουτε εγκατελιπε φειδομενος αυτων 70. 106. 248 con-
 tinuation of 15 add cf Sap. xi. 23 ff, Ps. cii (ciii) 14, Dt. xxxi. 6
 22 ανδρος] “of all men” 13 ως...αυτου] “is sealed and deposited
 with him” 13 cf Hg. ii. 23 συντηρησει] “is kept” 13: +μεριζων
 υιοις αυτου και θυγατρασι μετανοιαν 70. 106. 248 cf 24, Dt. xxxii. 10
 23 μετα] pr και N* 157 1 εξαναστησεται] “he will be revealed”
 13 το ανταποδομα] “debts” 13 αποδωσει]+*et convertet in*
inferiores partes terrae 1 a definition of “the retribution” || ἐπ-
 άνοδον (24) cf Ps. lxii (lxiii) 10 or a reference to the descent into

Hades suggested by ἐξανάσθησ. understood of the Resurrection cf xxiv. 32 **ℒ** or a prophecy of the Parousia cf Eph. iv. 9
24 επανοδον] *viam iustitiae* **ℒ**: “repentance” **℘** και...υπομονην] “and will destroy all that to the righteous are harmful” **℘** υπομονην] *sustinere + et destinavit illis sortem veritatis* (Dt. xxxiii. 8 και ἀλήθειαν αὐτοῦ τῷ ἀνδρὶ τῷ ὁσίῳ) **ℒ** **25** pr tit *de conversione* **ℒ** επιστρεφε] + ουν **248** κυριον] *deum* **ℒ** απολειπε...βδελυγμα (26)] “ye shall be turned from destruction turn from sin and anger not” **℘** **26** αδικίας] + αυτος γαρ οδηγησει εκ σκοτους εις φωτισμον υγιειας 70. 106. 248 cf Ps. cxxxviii (cxxxix) 11, Eph. v. 7—14 **27** *et cognosce iustitias et iudicia dei et sta in sorte propositionis et orationis altissimi dei* (Ac. xi. 23) *in partem vade saeculi sancti cum vivis et dantibus confessionem deo non denotoreis in errore impiorum* **ℒ** allegorising Hades and expounding the appeal implied by the rhetorical question with resolute optimism Υψιστω...αδου] “for what pleasure hath God in every one that perishes in the world” **℘** Ez. xviii. 23, 32, xxxiii. 11: for **ℒ** cf Is. xxxviii. 18 f etc **28** om **℘** νεκρου] *morte* **ℒ** cf Ps. vi. 6 εξομολογησις...υγιης] *confiteberis vivens vivus et sanus confiteberis* (ἐξομολογήσεις) **ℒ**: + τη καρδια 70. 248 αινεσει κυριον] *laudabis deum + et gloriaberis in miserationibus illius* (from 29 a) **ℒ** **29** του κυριου] + θεου ημων 106. 248: *dei* **ℒ** = **℘** εξιλασμος] + *illius* **ℒ**: “he forgives” **℘** αυτου] + οσιως 106. 248 **30** ου...ανθρωποις] “for it is not like this (= כאלה for כל “all” of **ℒ**: 1 כנאל כן “as in God so”) in a man” **℘** οτι...ανθρωπου] “also his thoughts are not like the thoughts of men” **℘** continuing the quotation Is. lv. 8: **ℒ** explains (a) **℘** man was made like God but sinned and the death penalty is the sign of his fall: + *et in vanitate malitiae placuerunt* **ℒ** **31** τι...εκλειπει] “when the sun passes away from the day also there is darkness” και...ενθυμησεται] και τι πονηροτερον ενθυμειται **ℒ**^{c.a} **ℒ** (? “and what is more evil than the yezer (ἐνθυμήματος) of flesh and blood”): και ανηρ os ενθυμηθησεται 70. 253 p cf **℘** “so is the man that does not tame his nature (מִיָּסֵף)” σαρκα (1 σαρχ) και αιμα] “for he is flesh and blood” **℘**: + και τουτο ελεχθησεται 157 **ℒ** **32** δυναμιν υψους ουρανου] “the hosts of heaven” **℘** παντες] “for” **℘** = כִּי for כל of **ℒ**

Chap. XVIII. 1 f follow 4 f in **℘** 1 “The whole world is

examined together" 𐤁𐤁 = . . . 𐤁𐤁 : 𐤄 . . . 𐤁𐤁 : 1 *εκρινεν* (?)
 κοινη] εν λογω και ταξει 55. 254 2 *κύριος*] *deus* 𐤁 δίκαιωθη-
 σεται] δίκαιος και ουκ εστιν αλλος πλην αυτου 70. 106. 248: +*et*
manet rex invictus in aeternum 𐤁 brings out the second sense of
 𐤁 𐤁 (1) innocent" (2) "conqueror" cf *infr* βασιλεὺς...ἐν κράτει
 4 ουθενι εξεποιησεν] *pr* οιακιζων τον κοσμον εν σπιθαμη χειρος αυτου
 και παντα υπακουει τω θεληματι αυτου· αυτος γαρ βασιλεὺς παντων εν
 κρατει αυτου (cf 5 a) διαστελλων εν αυτοις αγια απο βεβηλων 70. 106
 (after αυτου 1°) 248 cf Is. xl. 12, Lev. x. 11, xi. 47, xx. 25, Ez. xxii.
 26, xlv. 33: *τινι εξεποιησεν* (causative form of *ἔξεστι*) 248: *quis suf-*
ficit 𐤁 = 𐤁 ἐξιχνιασει] ἐξιχνευσει NAC 155 (-εν) 253. 307: "can
 count" 𐤁 5 om 𐤁 ἐξαριθμησεται] ἐξαριθμησει 106: *enuntiavit*
 𐤁 ελεη] εργα C: μεγαλεια 307 6 om 𐤁 ἐξιχνιασαι...κυριου]
invenire magnalia dei 𐤁 7 *οταν...αρχεται* "at the end of men
 they begin" (𐤁𐤁 𐤁𐤁 reading 𐤁𐤁 "this" for 𐤁𐤁 "then") 𐤁
αρχεται] *ερχεται* A^S *οταν πανοσηται*] "if they return" 𐤁 om *τοτε* 2°
 𐤁 = 𐤁 *απορηθησεται*] *operabitur* 𐤁 (1 *aporiabitur*): "they will
 wonder" 𐤁 𐤁𐤁𐤁𐤁: +*ποθεν* ηκει 70 8 *ανθρωπος...αυτου* 1°]
 "what are men and what their loss and what their gain" 𐤁 (cf x. 20
 add which answers the question) *χρησις*] *gratia* 𐤁 (χάρις) = 𐤁𐤁𐤁:
 𐤁 = 𐤁𐤁 *αυτου* 2° 3°] "their" 𐤁 9 *πολλα*] *ut multum* 𐤁:
 "when he increases to live" 𐤁 *εκατον*] +*αλογιστος* δε *εκαστου*
πασιν η κοιμησις 70. 106. 248 (*αλογιστω*) an ambiguous gloss
 (1) death is for ever—past all counting cf 10 (2) death comes to all
 alike without distinction cf Ec. ix. 2 (3) = Ec. ix. 10—suggested by
 ὀλίγα 10 *ως σταγων υδατος*] "like filling a bottle" 𐤁 *ψηφος*] *pr*
ως 70. 248 𐤁 = 𐤁: *ψαμμος* V 253: "grain" 𐤁 *ολιγα*] *χιλια*
 106. 248 = 𐤁 Ps. lxxxix (xc) 4 *εν ημερα* (*ημεραις* 248. 253 p)
αιωνος] "from this age are not as one day in the age of the
 righteous (cf xvii. 27 𐤁)" 𐤁 after the fashion of the Targum:
 +*δια τουτο εμακροθυμησεν ο υψιστος* p = 11 a 11 *εμακροθυμησεν*]
μακροθυμει 248: *patiens est* 𐤁 = 𐤁 om *κύριος* 𐤁 12 *pr* * N^{c.a}:
 𐤄 is preserved only in 𐤁: 𐤄 boasts at least Syriac authority and
 an Hebrew ring (refers to means of propitiation ordained in
 Priestly Code), 𐤄 is at least not specifically Jewish *ιδεν και*
επεγνω] "because he knew" 𐤁 *ιδεν*] +*praesumptionem cordis*
illorum quoniam mala 𐤁 (|| 12 a) *την καταστροφην* = 𐤁 "end"

ἐξίλασμον αὐτοῦ] "their forgiveness" ¶: + *in illis et ostendit illis viam aequitatis* 12 b) 13 κυρίου] *dei* 12=¶ πασαν σαρκα] "all his works" ¶ ἐλεγχων] *qui misericordiam habet* 12 (ἐλεῶν from ἔλεος supr): "making wise" ¶: 13=מחכּם: 12=מוכימ παιδευων και διδασκων] *docet et erudit* 12: + "them" ¶ om και επι-στρεφω] (Jewish technical term=restore exiles) 12=C1 ποιμην] "the good shepherd that shepherdeth" ¶ 14 τους...ελεα] *miseretur excipiens (excipientes) doctrinam miserationis* 12: "blessed are they that wait for his mercy" ¶ κατασπευδοντας επι] "receive" ¶ τα κριματα] κολλησιν C1 (ex κολασιν) 15 pr tit εγκρατεια ψυχης 12 εν 1^ο...μωμον] "him that benefits his comrade prevent not (=מנומם אל תניא "prevent not at all" for מנומם תתן א' =μη δῶς μῶμον)" ¶ μωμον] *querellam* 12 || λυπην λόγων infr και] μηδε 248 εν 2^ο...λογων] "on him that gives let not thine eye be evil" ¶ (λυπη=רע "evil" Ge. xlv. 29) δοσει] δεησει 248 λυπην] pr *ne des* 12 λογων] λογου πονηρου 106. 248 12 16 "for like rain that stoppeth heat so a word turneth back a gift" ¶ 17 ουκ...αγαθον] "for there is a good word that is better than a gift" ¶ ανδρι κεχαριτωμενω] *homine iustificato* 12 cf ¶ 12=צדיקים "righteous men": 12=נכר תמים Ps. xvii (xviii) 26 12 18 αχαριστως ουνειδιει] "revileth before he do a favour" ¶ assimilating to 19 ff αχαριστως] *acriter* 12: *achariter* Sp βασκανου] *indisciplinati* 12: "unrighteous" ¶: 12=רע for עין רע "evil of eye" of 12 19 πριν] pr *ante iudicium para iustitiam tibi et* 12 from 20 a λαλησαι] "fight" ¶ μανθανε] "seek thee an helper" ¶ θεραπευον] *adhibe medicinam* 12: "seek thee a physician" ¶ 20 προ...σεαυτον] "and before there come upon thee sorrow, pray" ¶ εξεταζε σεαυτον] *ετοιμασον σεαυτον καλλιεργειν* 248 cf 19 12 εν ωρα επισκοπης] *in conspectu dei* 12: "in the time of grief" ¶ ευρησεις εξίλασμον] "thou shalt find it and it shall help thee" ¶ 21 αρρωστησαι] "stumble" ¶ ταπεινωθητι]+εγκρατεια 70. 106. 248: "pray and beseech" ¶ εν καιρω] "before" ¶ αμαρτηματων] *infirmittatis* 12 || (a) δειξον επιστροφην] *ostende conversationem (ἀναστροφήν) tuam* 12 cf 24: "give alms" ¶ 22 αποδουναι ευχην ευκαιρως] *orare semper* 12 taking a Christian (cf Origen περι εὐχῆς pass.) advantage of the ambiguous εὐχὴν: "to make pass away thy sins" ¶ μη 2^ο...δικαιωθηναι] "be not neglectful until it pain thee: delay not to turn from thy sins (v. 7) remember that

death tarrieth not (xiv. 12)" \P *μεινης* \mathfrak{L} || *ἐμποδισθῆς*
 supr *δικαιωθῆναι*] + *quoniam merces dei manet in aeternum* \mathfrak{L}
 23 *σεαυτον*] *την ευχην σου* \aleph^c = \P : *animam tuam* \mathfrak{L} (*τὴν ψυχὴν σου*)
κυριον] *deum* \mathfrak{L} : "his master" + "do not add to sin sins for that in the former ones thou art not justified (from vii. 8)" \P
 24 *ημεραις τελευτης*] "the end of all sins" \P *καιρον εκδικησεως*] "in the time of grief" \P
εν αποστροφη προσωπου] "he will not turn away his face" \P : \mathfrak{C} = "when he hides (\aleph Dt. xxxi. 18) his face" i.e. "is not observant of sin" Ps. x. 11, li. 11: \P prefers the more usual sense "withdraws his favour" and resorts to paraphrase
 25 *καιρον λιμου*] *paupertatis* \mathfrak{L} from (b): "famine" \P *καιρω*] *ημεραις* A 55. 254 = \P *πτωχειαν και ενδειαν*] *et necessitatem paupertatis* \mathfrak{L}
 26 *παντα*] + *παντα* 70. 248 \mathfrak{L} *ταχινα*] *citata* \mathfrak{L} : "beautiful" \P ~~*יָפִי*~~ = \aleph \mathfrak{C} = \aleph *εναντι κυριου*] *in oculis dei* \mathfrak{L} : "before God" \P
 27 *om ανθρωπος...ευλαβηθησεται* 248 *προσεξει απο πλημμελειας*] *adtenet ab inertia* \mathfrak{L} paraphrasing an original *neglegentia*: "will not fear the evil one" \P : + *και αφρων ου* (*om ου* 248) *συντηρησει καιρον* 70. 106. 248 28 *πας...σοφιαν*] "to every one that is wise <it appertains> to know wisdom" \P : + *και παιδειαν* 70. 106^b. 248 *εγνω σοφιαν*] *εξει συνεσιν* 307 *δωσει*] "to give" \P
 29 *λογοις*] "doctrine" \P *και ανωμβρησαν...ακριβεις*] *et intellexerunt veritatem et iustitiam et imploraverunt proverbialia et iudicia* \mathfrak{L} : "and shall know up to the last the words of the parables and words of wisdom and doctrine of the soul (=title *ἐγκράτεια ψυχῆς*)" \P *ακριβεις* (1 *και κριματα* cf \mathfrak{L}) + *εις ζων* 70. 248: + *κρεισσων παρρησια εν δεσποτη μονω ειπερ* (1 *ηπερ*) *νεκρα καρδια νεκρω* (1 *νεκρων*) *αντεχεσθαι* 248 "better is confidence in the only Master than with dead heart to cling to dead <gods>" based on conception of idols as "dead" Ps. cv (cvi) 28 \aleph *νεκρῶν*, developed by Euhemerism Sap xiii. 10—17 cf especially *ἐν νεκροῖς αἱ ἐλπίδες αὐτῶν* (10) || *παρρησία ἐν δ. μ.* here 30 *om εγκρατεια ψυχης* C^v 106. 157. 253 p *οπισω*] pr "my son" \P *των επιθυμιων σου*] "the demand of thy soul" \P cf Chr (*κατα την επιθυμιαν της ψυχης σου* *των ορεξεων σου*) *voluntate* \mathfrak{L} : "its desire" \P
 31 *εαν*] + *γαρ* 55. 254 = \P *χορηγησεις...επιθυμιας*] χ . τ . ψ . σ . *επιθυμιαν ευδοκias* 248. 253 (*ευ. επ.*) p: *praestes animae tuae concupiscentias eius* (=248 + *αυτης*) \mathfrak{L} : "if thou do the good pleasure of thy soul" \P *ποιησει...σου*] "like him it is that doeth

the good pleasure of his enemy" פ : om σου $\text{L}=\text{H}$: +οι βασκαίνουσι σε 248 cf 33 add 32 ἐπι πολλή τρυφή] ἐπι μικρά τ. Cl= L *in turbis* (corrupted transliteration) *nec in modicis* L : H אֵל שְׂמִיךְ תַּעֲנוּג "in an abundance of good cheer": 'שׁ occurs only Jb. iv. 12 G ἐξαισία=great (Hesych. ἐξ. ὑπέρμετρα) H "little," xxvi. 14, Sir. x. 10 where the difference of rendering again occurs: here the context favours H G , C exaggerates the precept treating it separately—"not even over a little luxury" $\mu\eta$ 2^o...αυτῆς] *ad duas est* (προς δυο ἐστι) *enim commissio illorum* L : so H "whose poverty is double" רִישׁוֹ פִּי שְׁנַיִם אִשָּׁר: "lest (as G) doubly thou become poor" H : συμβολή="portion"— G reserves "poverty" for 33 a 33 πτωχος...δανεισμου] *mediocris in contentione ex fœnore* L : "lavish (gluttonous) and drunken" H וְזוֹלָה וְסוֹבָה Prov. xxiii. 21 G μέθυσος καὶ πορνοκόπος (ΑΣΘ συμβολοκόπος)=ו'ו'ד: G regards σ. as sufficiently comprehensive and deduces ἐκ δαν. from (b): "poor and drunken and gluttonous and a talker" H cf λαλητος 248 infr μαρσιππιω]=εση γαρ επιβουλος της (+ιδias 248) ζωης 70. 106 (+σου) 248 (+λαλητος) L (*eris enim invidus tue vite*) cf x. 9 add, Ps. Sol. ix. 9

Chap. XIX. 1 εργατης μεθυσος] "he that doeth this" H פועל זאת: H G =וְהָיָה P cf xviii. 33 ο εξουθενων τα ολιγα] pr και $\text{N}^{\text{c.a}}$ 248 $\text{L}=\text{H}$: "he that loveth the flesh" H κατα μικρον πεσειται] "shall be utterly laid bare" H תִּהְיֶה עָרֵךְ cf Je. li. 58: G gives general sense adding doublet of τὰ ὀλίγα with or without reference to H : "shall inherit poverty" H cf xviii. 32 H 2 αποστησουσιν συνετους] *apostatatare faciunt sapientes et arguent sensatos* L : "make lustful the heart" H H om και...εσται H τολμηρος εσται N^{C} 55. 106. 157. 248. 253 p L (*erit nequam*—πονηρός): "shall perish" H 3 om σηπη...αυτον (cf x. 11) H H και 2^o...εξαρθησεται] και (+ψυχη πονηρα 55. 106) εξαρθησεται εν παραδειγματισμω μειζονι 70. 106. 248 L : +*et extolletur de numero anima eius* (ἐξαρθήσεται ἐξ ἀριθμοῦ): "a fierce soul shall destroy its lord" H H cf vi. 4: $\text{C}=\text{Cl}$ suggests a reference to excommunication by the greater ban (חרם v Schürer GJV ii. 434 ff), 2 a being understood literally (1 Co. v. 2) or of idolatry (Ezr. ix. 1 ff), and an original חרם || ἐξαρθ. G and תשחית "shall destroy" H 4 κουφος καρδια] "is wanting in understanding" H : +*minorabitur* $\text{L}=\text{H}$ חסר of H πλημμελησει]

insuper habebitur 𐤀 5 καρδια] πονηρα 𐤍*: πονηρια V 106. 253 p 𐤀: επι κακοεξια 248=𐤁𐤁 “at wickedness”: λαλια 55. 254 καταγνωσθησεται] “it shall be his destruction” 𐤁𐤁: 𐤅=corruption of some form of κατάγνυναι “shatter”: +ο δε αυτοφθαλμων ηδοναι στεφανοι την ζωνν αντου 70. 248=C1: +ο δε (om 248) εγκρατενομενος γλωσση (γλωσσης 106) αμαχως βιωσεται (αμαχω συμβιωσεται 248) 70. 106. 248 “he that resists pleasure crowns his life (i.e. conquers in the fight 4 Macc. xvii. 15) but he that is continent in speech lives without a struggle (“in peace” cf Prov. i. 33 b)” complement of 5 f 6 ο μισων λαλιαν] “he that repeateth a word” 𐤁𐤁=𐤇𐤍 for 𐤍𐤍 of 𐤅 λαλιαν...κακια] *correptionem* (Prov. xii. 1) *comminuitur vita+et qui odit loquacitatem extinguit malitiam* (6) *qui peccat in animam suam poenitebitur* (4 b) *et qui iucundat in malitia denotabitur* (5) 𐤀 κακια] καρδια A=𐤁𐤁 “understanding”: *vita* 𐤀 7 λογον]+εν ευχη 𐤍^{c.a}: +εν προσευχη σου 253 cf vii. 14: +*nequam et durum* 𐤀 και...ελαττωνωθη] “and no one shall reproach thee” 𐤁𐤁 reading 𐤇𐤇 for 𐤇𐤇 of 𐤅 ου μη ελαττωνωθη] *εσται εν ελαττωσει* 70. 248 8 διηγου] “deceive” 𐤁𐤁=𐤍𐤁: 𐤅 𐤇𐤍: +βιους αλλοτριους 70. 248 i.e. don’t gossip (1 Pe. iv. 15): +*sensum tuum* 𐤀 om μη 2° 𐤀=𐤁𐤁 αμαρτια] χρεια 106. 157 μη αποκαλυπτε] “pray concerning them and never calumniate any one” 𐤁𐤁 9 “lest he that heareth hate thee and as an evildoer (𐤀𐤍𐤍𐤍) reckon thee” 𐤁𐤁 εν καιρω] *quasi defendens peccatum* 𐤀 (cf Lev. xix. 17)=εφυλαξατο 𐤅+“sin” 𐤁𐤁: 𐤅=𐤇𐤍: 𐤁𐤁 (𐤀) 𐤁𐤍: 1 בעול “by reason of his sin” σε 2°]+*et sic aderit tibi semper* 𐤀 ||εν καιρω 𐤅 10 λογον]+*adversus proximum* 𐤀 cf 8 fin 𐤁𐤁 συναποθανετω σοι] *εναποθανετω σοι* 253 p cf 𐤁𐤁 “let it die in thine heart” θαρσει...ρηξει] *confidens quoniam non te dirumpit* 𐤀: “it is not an arrow (from 12 a: 𐤅=𐤍𐤍 𐤀𐤍 “fear not”) that it should pierce thee and burst forth” 𐤁𐤁 θαρσει] ευθαρσης γινου 248 ου]+γαρ 248 11 ωδινησει] ωδινησεν V: ονειδισει 248 ως...η τικτουσα] *tanquam gemitus partus infantis* 𐤀: cf 𐤁𐤁 “as travailleth a mother from before her babe” 12 βελος] pr “as” 𐤁𐤁 σαρκος] “of a man” 𐤁𐤁 κοιλια] καρδια 155 𐤀 (ore l corde) 13 φιλον] “thy friend” 𐤁𐤁 μη...εποιησεν 1°] “lest he do evil” 𐤁𐤁 ουκ εποιησεν] *non intellexerit et dicat non feci* 𐤀 14 τον φιλον] τον πλησιον σου 106^b. 253 p=𐤁𐤁 om ουκ 𐤁𐤁 15 φιλον] “thy friend” 𐤁𐤁 διαβολη] *commissio* 𐤀 (=συμβολή): +ματαia 248=𐤁𐤁 πιστευε] πιστευ-

est iustus qui inclinat faciem et fingit se non videre quod ignoratum est (i.e. winks at the sin of ignorance) **L** double rendering of συνκύφων cf 26 **L** ετεροκωφών] εθελοκωφών V 248. 253 p: "planning evil" **β** οπου ουκ] ου εαν 248: οπερ ουκ(?) **L** προφθασει σε] +κακοποιησαι 70. 248 p: "they call him righteous" **β** (cf **L** *iustus* supr) reading **ΝΓ** for **ΔΓ** "anticipate" of **Ε** 28 ευρη καιρον] "is able to do evil" **β**: cf **L** +*maleficiendi* **ΝΥ** admits of both **β** and **Ε** "find": for the variation "time" for "evil" cf 9 29 "there is one whom from the appearance of his face a man recogniseth and from afar a wise man knoweth" **β**: ἀπὸ ἀπαντήσεως is an invention of **Ε** intended to express the opposite of εἰς ἀπάντησιν="face to face" but understood as ||ἀπὸ ὀράσεως 30 στολισμος ανδρος] *vestitus corporis* **L**: "the appearance of a man showeth his deeds" **β** (om και γελωσ οδοντων) βηματα ανθρωπου] βημα ποδος **Ν^{c-a}** 106. 307 Chr

Chap. XX. 1 εστιν...ωραιος] *est correptio mendax in ira contumeliosi+et est indicium quod non probatur esse bonum* (=a) of **Ε** **L**: *in ira contumeliosi* = **Γ** **ΗΑ** punning addition to οὐκ...ῶρ. (represented by *mendax*) **Ε** = **ΗΒ** **Ν**, cf θυμούσθαι (2) 2 "there is no gratitude for him that reproveth the unrighteous and is glorified where it is not fitting for him to be glorified" **β** θυμονοσθαι] +κρυπτως 70. 106. 248 και...κωλυθησεται] *et confitentem in oratione non prohibere* **L** emending a literal rendering of **Ε** a *minoratione* 4 αποπαρθενωσεν CV 155 **L** εν βια (βιω 248) κριματα] *indiciū iniquū* **L** taking ἐν βία as adjective on analogy of ἔνδοξος etc: +*quam bonum est correptum manifestare poenitentiam sic enim effugies voluntarium peccatum* **L** pendant of 2=8 add 5 ευρισκομενος] "reckoned" **Η** **β** απο πολλης λαλιας] *qui procax est ad loquendum* **L**: +αυτον 70. 248=**β** 6 "there is one that speaketh where it doth not befit him to speak" **β** || 7 ου...αποκρισιν] *non habens sensum loquellae* **L** from 12 λόγος+v.l. σύνεσις ειδως] pr ουκ A* 307: 1 ιδων=**Η** **ΗΑ** καιρον] *tempus apti temporis* 7 σιγησει εως καιρον] "will observe the fit time" **β**: **Η**=**Ε** ο δε λαπιστης και αφρων] *lascivus autem et impudens*: "the headstrong and unrighteous" **β**: "the fool" **Η**: λαπ. **Ε** **β**=**Υ** perhaps lost after **ΝΥ** **Υ**=εως καιρου supr in **Η** υπερβησεται] *non servabunt* **L**=**Η** **β** 8 ο...βδελυθησεται] "there is that in the multitude of his conversations is hated" **β** βδελυθησεται] *ledit*

animam suam 1L=Cl cf 13 infr "his life" ο ενεξουσιαζομενος]
qui potestatem sibi assumit iniuste 1L: ~~ⲕⲁⲕⲁ~~ ⲁⲛⲁ ⲛⲁ ⲛⲁ "he that
bears himself proudly." 1L comments on ἐξουσία=usurped autho-
rity μισηθησεται] "his life shall be hated" 13 + ως καλον ελεγ-
χθεντα φανερωσαι μετανοιαν ουτως γαρ φευξη εκουσιον αμαρτημα 70.
248=4 add 1L—conviction connotes a sin of ignorance which if
persisted in becomes wilful cf Jb. xxxi. 33, Heb. x. 26 9 εστιν
ευodia...ανδρι] "there is something that is to the evil of a man" 13:
1 εις κακα π ευodia] ευωδια A 307: ευδοκια 248 ανδρι]+αμαρτωλω
70. 106. 248: + *indisciplinato* 1L (ἀπαιδεύτω) ευρεμα] "conversa-
tions" 13 ~~ⲕⲁⲕⲁ~~ 1 ~~ⲕⲁⲕⲁ~~ = Ⲅ ελαττωσιν] *detrimentum*
1L cf 13 "his loss" 10 εστιν 1°...κεφαλην (11)] "for as thou
throwest a stone at a bird and makest it fly so shalt thou destroy
the friendship of thy true friend and shalt not find it" 13=xxii. 20
+ xxvii. 25 suggested by κεφαλὴν om σοι 1L 12 αγοραζων]
"that lendeth" 13 ολιγου] *modico pretio* 1L: "like little" 13=ⲕ
for ⲕ expressing price 13 follows xxxvii. 26 in 13^c: om 13 εν
λογω] "with a small word" 13 εκχυθησονται] "shall pour forth
wisdom" 13 ⲕⲁⲕⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ: Ⲅ=ⲛⲁⲛⲁ 14 σοι]+λαβοντι ομοιως δε
και βασκανου δι αναγκην αυτου 70 (om αυτου) 106. 248 "so also the
forced gift of the niggard" suggesting βασκ. as variant for ἄφρονος
cf (b) ανθ ενος πολλοι] "seven times as much (Ⲅ=ⲛⲁⲛⲁ ⲛⲁⲛⲁ
"instead of one seven": 13=1L *septumplices sunt* omits ⲛⲁ and
renders in accordance with Syriac idiom ~~ⲕⲁⲕⲁ~~ ⲛⲁ) are
directed towards repayment (cf εις το λαβειν π. 70. 106. 248)" 13:
for πολλοί of Ⲅ cf Je. xv. 9 Σ 15 και 2°...κηρυξ] *et apertio oris*
illius inflammatio est 1L reading 13ⲛⲁ "fever" for ⲛⲁⲛⲁ of Ⲅ (He)
ως κηρυξ] "and speaketh evil and lieth" 13 from 16 c απαιτησει]
αποτισει A=13: + "and his choice (~~ⲕⲁⲕⲁ~~) is the choice of
repayment" 13 ανθρωπος] ανθρωποις 307: κυριω (θεω 106)
και ανθρωποις 106. 248=13 16 μωρος...φιλος] *fatuo non erit*
amicus 1L om μοι A 1L μου 1°] αυτου N* 1L μου 2°] *illius* 1L
φauλοι γλωσση] φauλοι γλωσσης N* 1L: φauλη γλωσση 106: φauλοι
τη γλωσση 248: "like a rock of stone" 13 ~~ⲕⲁⲕⲁ~~ ~~ⲕⲁⲕⲁ~~ for
~~ⲕⲁⲕⲁ~~ ~~ⲕⲁⲕⲁ~~ = Ⲅ 17 ποσακισ και οσοι] "but like him" 13
αυτου]+ ουτε γαρ το εχειν εν ορθη αισθησει ειληφε (διειληφε 70 1L) και
το μη εχειν ομοιως αδιαφορον αυτω 70. 106 (om ειληφε...εχειν 2°) 248

1 (*neque enim quod habendum erat directo sensu distribuit similiter quod non erat habendum*) the fool did not receive wealth with right understanding and the want of it is equally indifferent to him—whereas rightly used—in almsgiving—it is a great blessing cf Epictetus Enchir. 32 “discerning (διεγνωκώς) that every event is indifferent...but whatever it be it will be possible to use it rightly”
18 “like waters that are poured out upon a rock of stone so is the tongue of the wicked among the righteous” **18** ολισθημα... γλωσσης] *lapsus falsae linguae quasi qui pavimento cadens* **1** cf **18**
19 “as the tail of a sheep (= לִיָּהּ סְעָרָה Ex. xxix. 22) that cannot be eaten without salt so is the word that is not spoken in its season” **19**: **19** cuts the obscure allusion, compresses and adds 24 b to make the couplet **19** μῦθος ακαιρος] pr *quasi* **1**: θυμος ακαιρος 254: θυμος αδικος 307 **21** κωλυμενος αμαρτανειν] “escaping from sins” **19** και...κατανυγησεται] “who is this that is righteous (= תָּמִים) and upon his wealth reposeth (= רָמַם)” **19**: om ου **1** (interpolation due to interpretation of κατ.=repose, be silent cf Ps. iv. 5 as=*stimulabitur* **1**) **22** απο αφρονος προσωπου] απο ληψεως προσωπου 248 **1** infr: “from the hiding of his face” **19**= אִפְיוֹ מַכְסוֹת supported by αἰσχύνης supr: **19** (?1 απο αποστροφης)= מַכְסִּיל: **19** מִשְׁאָת **19** “partiality” απολει αυτην] “perisheth” **19**: + *personae autem acceptione perdet se* **1** **24** μωμος] *opprobrium* **1**: “thing” **19** חַבֵּר for חַבֵּר=**19** εν 2^o) pr *et* **1**=**19**
25 αιρετον...ψευδεις] “he desireth to steal also to lie” **19** ενδελεχιζων ψευδεις] *assiduitas viri mendacis* **1** αμφοτεροι] “both his ways” **19** having transformed (a) απωλιαν] “shame” **19**
26 ηθος] “for the end” **19**=תַּחַת: **19**=תַּחַת “way” ατιμια] “to a curse” **19** ενδελεχως] “shall perish” **19** **27** λογοι...εαυτον] “he that is full of parables of wisdom as little will show himself” **19** incorporating title in text (חֵלֶם “full” for חֵלֶם “words” of **19**): for εν λόγοις l ως ὀλίγον after **19** keeping title λογοι παραβολων] om V 106. 157. 253 p: λογος παρ. 254 **1**: λογοι ετεροι του αυτου παραβολων 307 αρεσει] “shall rule” **19** **28** om **19** γην] + αυτου 248 **1** θιμωνιαν αυτου] *acervum fructuum* **1**: + *et qui operatur iustitiam ipse exaltabitur* **1**, alternative to 28 b deduced from (a) cf 27 a εξιλασεται] *effugiet* **1** αδικιαν]+ αυτου 55. 248. 254 **29** ξενια] *senia* **1** σοφων] *iudicium* **1**: om **19** φιμος] *mutus* **1** ελεγμους] *ελεγχους* V. 248. 253. 307: *correctio-*

nem eorum ㄩ 31 αποκρυπτων 2°] αποκαλυπτων ㄩ αυτου 2°]
 + κρεισσων υπομονη απαραιτητος εν ζητησει κυριου η αδεσποτος τρο-
 χηλατης της ιδιας ζωης 248—30 recalls the parable of the Hid
 Treasure and suggests the concluding reflexion “better unflinch-
 ing persistence in the search after God than a masterless man,
 charioteer of his own life (opposed to the devout Jew who ac-
 knowledges God as “master of my life” xxiii. 1, cf xviii. 29 add)”

Chap. XXI. 1 om ㄩ om σου 248 ㄩ δεηθητι] pr ολο-
 σχερως επιστρεψας 70: + *ut tibi dimittantur* ㄩ 2 ως...οφεως]
 “my son” ㄩ om γαρ V 55. 253. 254 ㄩ ㄩ=ㄩ (“and if”)
 προσελθης]+αυτη 106. 248: + *ad illam* ㄩ Chr=ㄩ δηξεται]
 δεξεται 70. 106^b. 248. 296. 307. 308 ㄩ οδοντες 1°] pr “like” ㄩ
 οι οδοντες αυτης] “is falsehood” ㄩ 3 διστομος] *bis acuta* ㄩ
 etymological rendering (δῖς+τέμνειν) πασα ανομια] “an harlot”
 ㄩ 4 “from morning to evening she layeth waste habitations
 and rooteth up many palaces” ㄩ καταπληγμος και υβρις] *cata-*
plectatio et iniuriæ obiurgatio (gloss on *cat.*) ㄩ ερημωσουσιν]
adnullabunt ㄩ ουτως...ερημωθ.] *sic substantia superbiæ eradi-*
cabitur ㄩ cf ㄩ (reads 𐤒𐤓 “many” for 𐤒𐤗𐤓 “pride” of ㄩ ㄩ cf Ps.
 lxxxviii (lxxxix) 11) 5 αυτου 1°]+ *veniet* ㄩ και...ερχεται] “and
 before the judge of the ages it ascends” ㄩ 6 εν ιχνει αμαρτωλου]
vestigium est peccatoris ㄩ: “a man unrighteous” ㄩ κυριον] τον
 θεον A ㄩ=ㄩ εν καρδια]+αυτου 248: *ad cor suum* ㄩ=C1: “from
 his heart” ㄩ (i.e. heartily cf ολοσχερως 1) 7 “the wise from
 before (𐤇𐤁𐤁𐤁 𐤇) his eyes knoweth and quickly examineth the
 wicked” ㄩ γλωσση]+ *audaci* ㄩ οιδεν...αυτον] *scit labi se ab*
ipso ㄩ 8 εν χρημασιν αλλοτριois] *inpendiis alienis* ㄩ om
 αυτου 2° ㄩ=ㄩ εις χειμωνα] εις χωμα ταφης αυτου 106. 248=ㄩ
 𐤒𐤓 9 “as the going up of dust at the feet of an old man so
 the strength of the ungodly to the fire” ㄩ=xxv. 20 suggested by
 10 a ανομων] *peccantium* ㄩ πυρος]+εις απωλειαν 106. 248
 10 ωμαλισμενη εκ λιθων] ωμ. υπο λ. 248: *complantata lapidibus* ㄩ:
 “is a stumbling-block to him” ㄩ cf Ps. xlviii (xlix) 13 και...
 αδου] “for its end is a deep ditch” ㄩ βοθρος αδου] *inferi* (=αδου)
et tenebrae et poenae ㄩ 11 νομον] *iustitiam* ㄩ: + κυριου 106. 248
 om του εννοηματος αυτου (= ㄩ 𐤒𐤓) ㄩ* και...σοφια] “and he
 that feareth the Lord shall lack nothing” ㄩ κυριου] *dei* ㄩ

σοφία] σοφίας προσληψις 248: +*et sensus* 12 om 12 παν-
 ουργος] *sapiens in bono* 1 incorporating comment="in the good
 sense of the word" cf *in malis* infr πανουργια...πικριαν] *in-*
sipientia quae abundat in malis et non est sensus ubi abundat
amaritudo 1 doublet due to ambiguity of παν. 13 κατακλυσμος]
 "a spring of water" 12 reading מבוֹע for מְבוֹל of 12 πηγη] "water"
 12: +αγνη 248 ζωης]+*permanet* 14 εγκατα] *cor* 1=12 πασαν
 γνωσιν (*sapientiam* 1=12) ου κρατησει]+εν ζωη αυτου 70. 106. 248=12
 "all the days of his life he will not learn wisdom" 15 ο σπατα-
 λων] αυτον ασυνετος 106. 248=12 απηρεσεν] "he mocked" 12: 1
 επηρεασεν 16 μωρον] "the ungodly" 12 φορτιων εν οδω p 1=12
 (pr "heavy") επι...συνετου] "and all speech of the righteous" 12
 (om ευρεθ.) χαρις] παραβολη N^{c.a}: om A 17 στομα]+δε N^{*}
 διανοηθησεται εν καρδια] διανοηθησονται εν κ. NACV etc p 1 (...*cor-*
dibus suis) S so 12 "they will set their heart to" tr 17 b, 18 a 248
 18 οικος ηφανισμενος] "a prison" 12 𐤏𐤍𐤁𐤏𐤃𐤁: 𐤏𐤍𐤁𐤏𐤃𐤁 = בית משמר
 for מִשְׁמָר ב' Ge. xlii. 19 etc "prison-house" cf Ex. xxi. 29 συν-
 ετου N^{*} αδιεξέταστοι λογῶν] "like coals of fire" 12 from Prov. xxv. 22
 20 πανουργος] *sapiens* 1=12 μολις] μογισ 106 (κακοπαθεις ταλε-
 πορος mg): om 12 22 ταχυσ] *facilis* 1 οικιαν]+*proximi* 1
 αισχυνθησεται απο προσωπου] αισχ. απ αυτου 248: "turneth away his
 face" 12: +*potentis* 1 23 θυρας] *fenestra* 1 (θυρίδος) ανηρ...
 στησεται] "and the glory of a man <is> that he stand outside and
 speak" 12 || 24 a 24 απαιδευσια] *stultitia* 1=12 25 αλλοτριων]
 αλλοτρια N^{c.a} (=τα ουκ αυτων 248 infr cf Prov. xxvi. 17): πολυλαλων
 248: *inprudentium* 1: "of the ungodly" 12 (αλλ.=עַשׂ of 12 cf Ps.
 i. 1 Quinta, Sexta αλλ.) εν τουτοις] τα ουκ αυτων 248 𐤏𐤍𐤁𐤏𐤃𐤁:
 stulta 1 𐤏𐤍𐤁𐤏𐤃𐤁: 𐤏𐤍𐤁𐤏𐤃𐤁 = בְּאֵלָהּ: "in his own body" 12 𐤏𐤍𐤁𐤏𐤃𐤁
 𐤏𐤍𐤁𐤏𐤃𐤁 deduction from 26 a 12 βαρυνθησεται] διηγῃσονται NV etc
 p 1=12 26 εν στοματι] pr et 1: "the mouth" 12 καρδια δε]
 εν δε καρδια 248 1 so 12 (tr καρδια 2°, στομα) 27 ασεβη] "the
 fool" 12 τον σαταναν] *diabolum* 1: "him who did not sin
 against him" 12 inference from (b)—not Satan but the man himself
 is responsible for his sin 28 "grieved is the soul of the wise
 over the fool for he knows not what he shall say to him" 12 εν
 παροικησει] ου εαν παροικησει C 155. 253. 296 p: ου εαν παροι-
 κηση V 55. 106. 248. 254: *in omnibus* 1: *qui manserit* 1 v infr

μισηθησεται]+*et qui manserit odiosus erit tacitus et sensatus honorabitur* (complement of 28) 1

Chap. XXII. 1 "like a dirty stone cast in the street, and every man flees from its smell, so is the fool and every man departs from him" 13 text+comment (17 perhaps incorporates title) λιθω] *pr in* 1 ηρδαλωμενω] μεμελισμενω (=1 luteo μεμελ.) μεμασμενω B mg: 13=17 συνεβληθη] ελιθοβοληθη N^{c.a} 1: εβληθη V 253 reading with 13 17 for 17 "liken" of 17 πας εκσυρρει] *omnes loquentur* 1: 17=17 Jb. xxvii. 23 Σ: 13=177 ατιμία] *aspirationem* 1 2 βολβιτω...οκνηρος] "when a man goes out into the street and disgraces himself" 13 cf ατιμία (1) βολβιτω κοπριων] *de stercore* 1 συνεβληθη] εβληθη N^{c.a} V 253: *lapidatus est* 1 ο αναιρουμενος] *qui tetigerit* 1: "who seeth" 13 χείρα] *manus* 1: "his hands" 13 3 εν γεννησει απαιδευτου] *de filio indisciplinato* 1=13 "a foolish son" θυγατηρ] *in filia* 1 4 om 13—perhaps gloss on 3 b added at a time when the Jewish prejudice against daughters as such was forgotten κληρονομησει ανδρα] 1 κληρονομια ανδρι=1: no woman could be her husband's heir according to Jewish law λυπην] *contumeliam* 1 5 ανδρα] "her mother" 13 θρασεια] θρησκια A και...ατιμασθησεται] *et ab impiis non minorabitur* (from 3 b) *ab utrisque autem inhonorabitur* 1 6 μουσικα] *pr* "as" 13 μαστιγες] "instruction" 13 om παντι 248 σοφιας] σοφια N* 1=13 17 <הבנה> "is (are) wisdom": +τεκνα εν αγαθη ζωη την τροφην εχοντα των ιδιων γεννητορων κρυψουσι δυσγενειαν (cf Prov. xiii. 18) τεκνα εν καταφρονησει και απαιδευσια γεγαυριωμενα συγγενειας εαυτων μολυνουσι την ευγενειαν (cf Prov. xxix. 15) 70. 106. 248—for this gloss cf Dt. xxiv. 16, Is. xxxi (xxxviii) 29, Ez. xviii. 20 quoted in *m* sub tit *non imputari peccatum parentum filiis neque filiorum parentibus*: the end of a § affords a convenient opportunity for the insertion 7 συγκολληων...νυσταζοντι (8)] *qui docet fatuum quasi* (=13) *qui conglutinat testam qui narrat verbum non audienti (adtententi Sp) quasi* (=13) *qui excitat dormientem de gravi somno* 1 8 διηγουμενος 1^o... μωρω] "and like one that eateth bread when he is not hungry so is he that teacheth a fool" 13 διηγουμενος 1^o διηγεται 106. 248 τι εστιν] *tis estin* 253. 296 p 1 11 φως]+*eius* 1 om κλαυσον 2^o 13 ηδιον] *modicum* 1=17 so 13 "it is not <right> to weep" cf

V=ⲓⲑ: +“towards thy friend be not changed and if thou art changed do not expect that thou shalt have friendship with him” ⲓⲑ 21 om *ἐπι φίλον...ρομφαίαν* 296. 308 *σπάσης*] *pr kai* V 253 p Ⲙ *ρομφαίαν*] *μαχαιραν* 248 *ανοίξη* A Ⲙ *στομα*] +*triste* Ⲙ (*ἐπὶ φίλον* being joined to *ἐπάνοδος*): “thy mouth” ⲓⲑ *ἐστι γὰρ διαλλαγή*] +*ad amicum* Ⲙ || *ἐπὶ φίλον* supr: ⲓⲑ *ⲓⲁ...ⲓⲛ* “because... for (*γάρ*)” shows trace of Greek revision *πλην...φίλος*] “son of reproaches is he that revealeth secrets, an hidden blow transfers friendship” ⲓⲑ—Syriac corruption *ⲓⲁ* “son of” for *ⲓⲛ* “except” *ονειδισμού*] *convicio et improperio* Ⲙ *μυστηριων* 106 Ⲙ=ⲓⲑ *τουτοις*] +*omnibus* Ⲙ (om *πᾶς*) 23 *πιστιν...πλησιον*] “support thy friend in his poverty” ⲓⲑ (from 25) supporting the order of Ⲙ *πιστον* N* *εν 2^ο*] *pr et* Ⲙ=ⲓⲑ *ομου πλησθης*] *ευφρανθης* N A (+*συ*) V 55. 106. 157. 248. 253. 254. 296 p Ⲙ cf xxiv. 19: “thou mayst share” ⲓⲑ=Ⲙ *θλιψεως*] +*illius* Ⲙ *αυτω*] +*fidelis* Ⲙ *εν 4^ο*] *pr* “also” ⲓⲑ *συνκληρονομησης*] +*ου καταφρονητεον γὰρ αἰ της περιγραφης ουδε θαυμαστος πλουσιος νουν ουκ εχων* 106. 248 “straitened circumstances(?) are not always to be despised nor an unintelligent rich man to be respected” 24 om *και καπνος* ⲓⲑ *λοιδορια*] *maledicta et contumeliae et minae* Ⲙ 25 *φίλον...αισχυνθησομαι*] “if thy friend become poor be not ashamed of him” ⲓⲑ *σκεπασαι*] *salutare* Ⲙ (*ἀσπάσαι*) *αισχυνθησομαι*] *confunderis* Ⲙ=ⲓⲑ om *και...κρυβω* Ⲙ *κρυβω*] “hide thyself” ⲓⲑ 26 “if thy companion reveal secrets to thee do not give it out lest everyone that heareth thee beware of thee and think of thee as a disturber” ⲓⲑ *αυτον*] +*sustineo* Ⲙ 27 *τις*] *pr τις επιστησει επι του διανοηματος μου μαστιγας* 55. 254 from xxiii. 2 *δωσει*] “shall place” ⲓⲑ om *μοι* N A 55. 106. 155. 157. 296. 308 Ⲙ=ⲓⲑ *πανουργον*] *πανουργων* N A 155. 296. 308: *certum* Ⲙ: “heavy” ⲓⲑ *πεσω απ αυτης*] “I speak with them deceit” ⲓⲑ *πεσω*] +*αιφνιδως* 106. 248 *αυτης*] *αυτων* V Ⲙ=ⲓⲑ *απολεση με*] *pr μη* V 106. 248. 253 p: +*εν ασχημοσυνη* 106

Chap. XXIII. 1 *δεσποτα*] *dominator* Ⲙ *μου*] *απασης* 248 om *μη 1^ο...αυτων* ⲓⲑ—the clause properly belongs to 4 q.v. om *εν βουλη αυτων* Ⲙ *εν αυτοις*] “because of them” ⲓⲑ: +*εν παραδειγματισμω* 70. 106: +*in illa exprobratione* Ⲙ 2 *παιδειαν σοφιας*] “the rod of instruction” ⲓⲑ *μου 3^ο*] *eorum* Ⲙ || (d) *μη φεισων-*



ται] μη φειση συ κε 248 cf ꝥ “the Lord may forgive”: *non parcat*
 + *mihi* 𐌹 (φεισηται = φεισητε = φειση κε) και ου μη...αυτων] pr *
 𐌺^{c.a.}: om 248, supplying the alternative version *τας δε υβρεις των εν*
επαγγελια (cf *Israel promissionis* xxiv. 23 𐌹) *αμαρτωλων μη παρης*
 which in 106 is combined with 𐌺 cf ꝥ “that in their congregation
 they may not inherit nor love to destroy.” 𐌺 develops the anti-
 thesis to “sins of ignorance” (2 c) and to “those afar off” (3 add):
 (c) (d) are either misplaced or have been affected by liturgical use
 cf 4 f 𐌺 3 και 1^o...πλεονασωσιν] *et multiplicentur delicta mea*
et peccata mea abundant 𐌹 πλεονασουσι 106. 155. 248: +εις συν-
 τριβην 248 πεισουμαι] “they reveal me” ꝥ (𐌒𐌒 for 𐌒𐌒 of 𐌺)
 μου 3^o) + ων μακραν εστιν η ελπις του ελεους σου 70. 106. 248
 4 κυριε...μου] *κυριε παντοκρατορ της αιεγενους κτισεως σου* 106 (cf
ζωης απασης (1) 248) “Almighty Lord of thine eternal creation”
 liturgical amplification of 𐌺: “God my father and lord of my life”
 ꝥ: +μη καταλιπης εν τοις επελπιζουσι την αδιαλειπτον επισκοπην
 106 “forsake not them that hope for the unceasing visitation”
 (εν = 𐌺 sign of Accusative or 𐌺 has neglected the pronominal suffix
 and substituted 𐌺𐌺 for 𐌒𐌒 of ꝥ from dittography of 𐌒) redac-
 tion of 1 b added here by 𐌹 ꝥ “do not cast me in their error”
 5 και] pr και γιγαντωδη ψυχην (om 106) αποστησον (+ταυτα 106)
διαπαντος απο δουλων (του δουλου 106) σου· ελπιδας κενας 106. 248
 cf Cl: γγ. ψ. explains μετ. ὀφθ. (4) επιθυμια] *επιθυμιας*
 106. 248 Cl (+απρεπεις): *omne desiderium* 𐌹: “a lustful heart”
 ꝥ εμου] +και κρατησεις τον θελοντα σοι δουλευειν διαπαντος
 106 (om και...σοι) 248: +“and let not that which is pleasing
 escape me” ꝥ 6 κοιλιας ορεξεις] *κ. ορεξεις* 106. 253 𐌹 *aufer*
a me ventris concupiscentias: “lust of the flesh” ꝥ και
 συνουσιασμος] και συνουσιασμου 106: *et concubitos concupiscentiae*
 𐌹: om ꝥ (gloss on κοιλ. ὀρ. supr) καταλαβετωσαν] “make lust-
 ful” ꝥ ψυχη...με 2^o] “let not a shameless soul have dominion
 over me” ꝥ αναιδει] *inreverenti et infrunitae* 𐌹 με 2^o) +τον
 οικητην σου 106. 248 7 om παιδεια στοματος 𐌺AV 106. 157. 253
 p = ꝥ ακουσατε τεκνα παιδειαν στοματος +αληθινου 248 εν] pr
 ουτε 𐌺^{c.a.}: pr “for” ꝥ αυτου] +*nec scandalizabitur in operibus*
nequissimis 𐌹 || 8 c 8 καταλειφθησεται] pr εν τη αφροσυνη αυτου
 157 (after *ἀμαρτωλός*) 248 𐌹 (*in vanitate sua*) joining εν τ. χ. α. (7)
 —bis scr p—with ἀλφ: καταληφ. 157 𐌹 = ꝥ λoidopos...αυτοις]

159

σκοπη εσται] *respicietur* ℒ: "her sins shall be remembered" ℔ anticipating 26 25 εἰς ριζαν] ριζαν 248 p ℒ (*radices*)=℔ (+ "in the earth") οὐ δώσουσι] οὐκ οἰσουσι NA etc: οὐ ποιήσουσι V 27 καὶ 1^ο...καταλειφθέντες] "and all the inhabitants of the earth shall know and all they that are left in the earth shall perceive" ℔ κυρίου 1^ο] θεου 55. 106. 157. 254. 296 ℒ=℔ κυρίου 2^ο] θεου 55. 248. 253. 254: +δοξα μεγαλη ακολουθειν θεω (*dominum* ℒ) μακροτης δε (*enim* ℒ) ημερων το προσληφθηναι σε (*assumetur* ℒ 1 *assumi te*) υπ αυτου 70. 248 ℒ converse of 24 ff (προσλ. || ἐξαχθήσεται (24) cf I Ki. xii. 22) and doublet of 27 b, c

Chap. XXIV. 1 αἰνεσις σοφίας] tr NA 55. 155. 254. 296. 308: σοφία αἰνεσεως 248 transformation aided by ἡ σ. αἰνέσει: om V 106. 157. 253 p=℔ αὐτης 1^ο] +*et in deo honorabitur* ℒ=(b) ℔ "among the people of God (= 'עם for עמ) she shall be honoured" 2 Υψιστου] "of God" ℔ δυναμεως] "armies" ℔ καυχησεται] +*in medio populi exaltabitur et in plenitudine sancta ammirabitur: in multitudine electorum habebit laudem et inter benedictos benedicetur dicens* ℒ, redaction of 1 f cf Dt. xxxiii. 1, Is. lxi. 9 3 ἐξηλθον] +*primogenita ante omnem creaturam* (Col. i. 15, Prov. viii. 22 ff) *ego feci in caelis ut oriretur lumen indeficiens* ℒ cf Is. lx. 1. 19 f—Wisdom is the Creative Word cf 9 infr γην] pr *omnem* ℒ 5 γυρον...μονη] "in heaven with him together I dwelt" ℔ reading 71 "together" for 71 "alone" περιεπατησα...θαλασσης (6)] *penetravi et in fluctibus maris ambulavi* ℒ 6 παση τη γη] "the foundations of the world" ℔: +*steti* ℒ εκτησαμην] ηγησαμην N^{c.a} ℒ (*primatum habui*)=℔ "I held sway"=לעל "rule over" cf Is. xxvi. 13 ἔκτισαι, or 77 "rule" for 77 "inherit" of 77: +*et omnium excellentium et humilium corda virtute calcavi* ℒ gloss on 5 b (περιεπάτησα)—καρδιαν suggested by ἀβύσσων as i. 3 etc 7 μετα] pr καὶ 70: *et in* ℒ=℔ τινος] eius ℒ 8 μοι] pr *et dixit* ℒ ο κτιστης] "the master" ℔ κατεπαυσεν...μου] *requievit in tabernaculo meo* ℒ dittography of -εν ειπεν]+μοι 55. 254 ℒ=℔ Ισραηλ] Ιλημ 248 κατακληρονομηθητι] "be established" ℔=77 for 77 of 77: +*et in electis meis aede (l ede) radices* (77) ℒ from 12 a 9 προ...αρχης] *ab initio ante saeculum* ℒ: "before the ages" ℔ εκτισεν με] *creata sum* ℒ αιωνος] pr *futurum* ℒ (cf Ec. Targ. pass.): αιωνων 253: "age of ages" ℔ 11 ηγαπημενη] ηγιασμενη 248 ℒ

ομοιος με] “like me” ¶: om με ΝV L κατεπαυσε] *requievi* L=¶
 12 ερριζωσα] “I grew great” ¶ ~~δεδωκα~~ δεδοξασμενω] δεδο-
 κισαμενω N^{c,a} εν 2° pr et L κυριου] *dei mei* L κληρονομιας
 αυτου] “and in the midst of his inheritance Israel” ¶: *hereditas*
illius+et in plenitudine sanctorum detentio mea L 13 εν ορεισιν
 Αερμων] εν ορει Αερ. A: in monte Sion L: “on Sonir mountain of
 snow” ¶ cf Dt. iv. 48 Γ Σηων ὁ ἐστίν ‘Αερμών, iii. 9 Η Γ “Senir
 Targ. Onk. “mountain of snow” 14 εν αιγιαλοις] εν εναγδοις N^{c,a}
 253*. 296. 308 p=¶ “in Engadi”: εν γαλγαλοις 106: εν γαδδι 248:
 και εν κλαδοις V: in Cades L cf Jo. xv. 61 Ἀνκάδης om ευπρε-
 πης ¶ πεδιω]+ωραιω 70. 248 ανψωθην ως πλατανος]+εφ
 υδατος 70. 157=¶: ω. π. α.+αφ υδατος 248 L (*iuxta aquam*): +in
 plateis L play upon πλατάνος 15 αρωματων] *aromatizans* L
 om δεδωκα οσμην V 248. 253 p=¶ χαλβανη] pr storax et L=¶
 pr “incense and” ωs...σκηνη] *quasi libanus non incisus* (ἀτομος)
vaporavi (ἄτμισα?) *habitationem meam+et quasi balsamum non*
mistum (ἄμικτος) *odor* (ἀτμίς) *meus* L cf ¶ “like good oil I gave
 my scent” 16 εξετεйна κλαδους μου] “I fixed my roots” ¶
 om κλαδοι 2° V 248. 253 p L δοξης] *odoris* L 17 βλαστησαας
 (εβλαστησα SAV etc) χαριν] εβλαστησα ευωδιαν 248 L (*fructificandi*
in suavitate odoris): “fair of beauty” ¶ ~~κλαδου~~ κλαδου
 του]+(a) εγω μητηρ της αγαπησεως της καλης (αγαθης 70) και φοβου
 και γνωσεως (*magnitudinis* l *agnitionis*) και της οσιας ελπιδος 70.
 248 L: +(b) διδωμι δε συν (διδομαι ουν 70) πασι τοις τεκνοις μου
 αειγενεις τοις λεγομενοις υπ αυτου 70. 248: +in me gratia omnis
viae et veritatis in me omnis spes vitae et virtutis L: identifies
 Wisdom with the Spirit, L with Christ the Way the Truth and the
 Life—both explain her fruits cf Ga. v. 22 f: (b) is perhaps taken
 from an Hebrew source “and I give all my eternal fruits (σύν=
 TN mark of acc.) to God’s elect” 19 οι] pr παντες N=¶
 γενηματων μου] “my good fruits” ¶ 20 μνημοσυνον] *spiritus*
 L: “instruction” ¶ η κληρονομια μου] “to those who inherit
 me” om μελιτος ¶ κηρου] και κηριον A L: +et memoria
mea in generatione saeculorum L, correction of *spiritus* supr sup-
 plemented from *generationibus* (19) 21 πεινασουσιν]+“for me”
 ¶ διψ.] +“for me” ¶ 22 ουκ αισχυνθ.] “shall not fall” ¶:
 +δια παντος 248 οι εργ....αμαρτησουσιν] “all his works shall not
 be destroyed” ¶: +qui elucidant me vitam aeternam habebunt L

cf Dt. xxxii. 47 23 βιβλος] "in the book...are written" ¶ διαθηκης] *vitae et testamentum* ℒ om θεου ℒ Υψιστου] + *et agnitio veritatis* ℒ: + εκ του δευτερονομιου 248 supplies the reference to Dt. xxxiii. 4 here quoted νομος 70. 248. 253 p = ¶ om ου ℒ ενετειλατο] + ημιν ΝΑ 55. 70. 155. 248. 253. 254 = ¶: + υμιν V 106. 157. 296 Μωυσης] + *in praeceptis iustitiarum* ℒ συναγωγαις] pr εν 248: *domui* ℒ Ιακωβ] + μη εκλυεσθε ισχυειν (ισχυν 70) εν κυριω (+ κολλασθε δε προς αυτον 70) ινα κραταιωση υμας αυτος· κολλασθε προς αυτον (om κ. π. αυ. 70) κυριος παντοκρατωρ ο θεος μονος εστι και ουκ εστιν επι πλην αυτου σωτηρ 70. 248, exhortation based on Dt. xxxiii. pass: + *et Israel promissionis* (cf xxiii. 2 Ɔ) *posuit David puero suo excitare regem ex ipso fortissimum in throno honoris sedentem in sempiternum* ℒ cf xlvii. 11 25 Φισων] pr "the river" ¶ νεων] "of its fruits" ¶ 26 και] *qui multiplicat* ℒ ημεραις] *tempore* ℒ θερισμού] θερους 55. 254: "Nisan" ¶ 27 ο εκφανων] *qui mittit* ℒ: "and poureth forth" ¶ φως] "the river" ¶ = 70A "Nile": Ɔ = 70A ως 2°] pr και 70. 248. 254: pr *et adsistens* ℒ 28 ου] *qui* ℒ (ὅς) ουτως ο εσχατος] *infirmior* ℒ l *infirmior* 29 απο] *in* ℒ θαλασσης] "the great sea" ¶ || μεγάλης infr διανοημα αυτης] "wisdom" ¶ 30 καγω] εγω η σοφια 248 ℒ ως 1°...ποταμου] *effudi* (l *effodi* = διωρυξα 106) *flumina + ego quasi tramis* (= διωρυξ as in 31) *aquae immensae de fluvio + ego quasi fluviu dorix* ℒ cf ¶ "like an irrigating stream" εις παραδεισον] *a paradiso* ℒ taking π. = Eden (Ge. ii. 15 Ɔ): "into the gardens" ¶  cf Ge. ii. 10 31 κηπον] + τον αριστον 248: + *plantationum* ℒ την πρασιαν] λυβαδηα 106 mg: *partus* (l *prati*) *mei fructus* ℒ: + την δικαιαν 248 om η διωρυξ εις ¶ εις ποταμον] *abundans* ℒ εγενετο 2°] *prospinquavit* ℒ =  of ¶ 32 επι] οτι 55. 248 ℒ ως ορθρον] *quasi antelucanum* ℒ: "in the morning" ¶ (Ɔ for Ɔ Ɔ) φωτιω] "I will speak" ¶: + *omnibus* ℒ εκφανω...μακραν] "leave it to many generations" ¶ = 33 b Ɔ: + *penetrabo inferiores partes terrae et inspiciam omnes dormientes et inluminabo sperantes in deo* ℒ cf 5 —Wisdom = Christ and therefore descends into Hades cf Eph. iv. 9, v. 14 αυτα] αυτην 106. 248 ℒ 33 καταλειψω...αιωνων] "will show it afar off" ¶ = 32 b Ɔ εις γενεας αιωνων] *quaerentibus sapientiam* (34 b) *et non desinam in progenies illorum usque in*

aevum sanctum (εἰς γενεὰς αὐτῶν ἕως αἰῶνος ἁγίου cf 32 𐤁) 𐤁
34 om 𐤁 αὐτην] *veritatem* 𐤁































Chap. XXV. 1 τρισυ] "three things" 𐤁 ωραισθην]+εκοι-
μηθην 𐤁* suggested by ἀνέστην infr (reference to death and resur-
rection of Christ cf xxiv. 32): *placitum est spiritui meo* 𐤁=𐤁 "my
soul desired" 1 ἡράσθην ανεστην ωραια] 1 εστιν ωραια 253 = 𐤁:
quae sunt probata 𐤁 ανηρ και γυνη 248. 253 p 𐤁 𐤁 = 𐤁 2 om
δε 𐤁 = 𐤁 τη ζωη] *anima* 𐤁 μοιχον] μωρον V p: μωρον και
μοιχον και 𐤁^{c.a}: *saluum et* 𐤁 = 𐤁 ελαττουμενον συνεσει] *insen-*
satum 𐤁 3 εν 1°] pr a A 55. 70. 106. 155. 157. 254. 296 𐤁
νεοτητι]+σου 248 p 𐤁 = 𐤁 συναγιοχας] συνηγαγες 248: + "wisdom"
𐤁 om και 𐤁 4 πολιαις] "to the old men" 𐤁 πρεσβυ-
τεροις] "to the old of days" 𐤁 επιγνωναι (γνωναι 248 𐤁) βουλην]
"understanding" 𐤁 5 γεροντων] *veteranis* 𐤁 cf 𐤁 "for the
great ones": 𐤁 connects γ. with γερουσία 6 στεφανος] "honour"
𐤁 κυριον] *dei* 𐤁 = 𐤁 7 υπονοηματα] adscr. ανυπονοητα 𐤁^{c.a}:
insuspicabilia 𐤁 = 𐤁 "that have not entered into my heart" (om εν
καρδια) εμακαρισα εν καρδια] *cordis magnificavi* 𐤁 cf 𐤁 supr:
+μου A 55. 70. 106. 157. 248. 253. 254 ερω επι γλωσσης] "which
I have not spoken" 𐤁 γλωσσης]+*hominibus* 𐤁 dittography of
ανθρωπος infr 253 p mark off the ten blessings 𐤁 (𐤁) κτλ
τεκνοις] "his latter end" 𐤁 = 𐤁𐤁𐤁𐤁 "posterity" επι πτωσει]
subversionem 𐤁 8 ο συνοικων] "the lord of" 𐤁 συνετη]
"good+that does not bear the yoke with ox and ass together" 𐤁 𐤁
Dt. xxii. 10, 2 Cor. vi. 14 και 1°] "blessed" 𐤁 (fourth beatitude
according to 253 p) γλωσση]+αυτου 70 𐤁 om os 2° 𐤁
αναξιω] *indignis* 𐤁: "to a lesser man" 𐤁 9 os] pr ανηρ 𐤁*
= 𐤁 φρονησιν] *amicum* (𐤁) *verum* 𐤁: 𐤁 = 𐤁𐤁: "mercy" 𐤁
𐤁𐤁 1 𐤁𐤁 "friend" διηγουμενος]+*iustitiam* 𐤁 εις
ωτα ακουοντων] *auri audienti* 𐤁 = 𐤁 10 "blessed is the man
whom poverty hath not broken and a low estate (𐤁𐤁𐤁𐤁) hath
not broken" 𐤁 σοφιαν]+*et scientiam* 𐤁 τον κυριον] *deum* 𐤁
11 φοβος] αγαπησις δε 248 anticipating 11 add κυριον] *dei* 𐤁 = 𐤁
παν] παντα 248 𐤁: "all these" 𐤁 υπερεβαλεν] *superposuit*
+*beatus cui donatum est habere timorem dei* 𐤁: +εις φωτισμον 248
ο κρατων] *qui timet* 𐤁 ομοιωθησεται]+φοβος κυριου αρχη αγαπη-
σεως αυτου πιστις (*fidei* 𐤁) δε αρχη κολλησεως αυτου (*adglutinandum*

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ἐξοδου 248: *veniam prodeundi* L: “face (↖↗) and authority +for as the breaking away of water goes and grows so an evil woman goes and sins” P 26 σου 1°] +*et confundet te in conspectu inimicorum* L απο...αυτην] “cut off thy flesh (cf Mt. v. 29 f) give to her and dismiss her from thy house” P—so 248 +διδου και απολυσον: +*ne semper te abutatur* L

Chap. XXVI. 1 των ημερων αυτου] *annorum illorum* L from 2 cf 27: “of the days of his life” P: H=Γ tr 2, 3 P 2 ευφραινει] “shall make fat” H cf 13: P=Γ cf xliii. 22 ετη]+ζως 248 L=P ειρηνη] “joy” P 3 “a good woman shall be given to a man that feareth the Lord, for his good works” P μεριδι] +*bona* L from (a) δοθησεται]+*viro pro factis bonis* L=P supr 4 αγαθη]+*pros kyrios* 248 προσωπον] “and his face” P cf L +*illorum*: +εχοντες 248 ιλαρον]+*γαυριασουσιν* 248 5 προσωπω εδεθηην] π. εδοθην N* p: π. εφοβηθην N^cA 55. 106. 155. 157. 248. 253. 296: *facies mea metuit* L cf P “and four I feared greatly” διαβολην...οχλου] “the murmuring of the congregation in a multitude of people” P διαβολην] *delaturam* L εκκλησιαν] *collectionem* L om και καταψευσμον...γυναικι (6) P καταψευσμον] *calumniam mendacem* L 6 αλγος] *achos* 248 αντιζηλος] *zelotyra* L γυναικι]+*infideli* L om και 2° L πασιν επικοινωνουσα] “all together” P 7 βοοζυγιον σαλευομενον] *pr sicut* L: “an hard yoke” P γυνη] *pr ita et* L κρατων] “that endureth” H om ως P 8 μεθυσος]+και ρεμβας 248=P + “and wandering” cf Prov. vii. 12 και...συγκαλυψει] *et contumelia et turpitude illius non contegetur* L 9 μετεωρισμω p L Cl 10 om θυγατρι P αδιατρεπτως] *adiastrepτω* N: *adiastrepτω* A etc: *non avertente se* L: “a wanton” P cf xlii. 11 στερεωσον] “multiply” P ινα...χρησθαι] “for there is no rest for her unless she steals” P ευρουσα ανεσιν (αναπανσιν 55. 254)] *inventia occasione* L 11 αναιδους οφθαλμου] *a. ophthalmon* N*: *a. ophthalmois* 253 p: (ab) *omni inreverentia oculis* L: “her that is shameless of eyes” P φυλαξαι] “run” P και...πλημμεληση] “and tarry not lest she deceive thee” P εαν...πλημμεληση] *si te neglexerit* L 12 οδοιπορος] “that goes from the path” P ανοιγει]+ευρων πηγην 248: +*ad fontem* L: + “to the cool water” P om και 1°...πιεται L om του συνεγγυς P βελους] *pr omnem* L=P φαρετραν]+*donec deficiat* L: + “so is the harlot who to every man

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a woman is in humility and like an abiding fever so shall she be seen" 13). (κ) γυνη μεγαλοφωνος και γλωσσωδης (+ως σαλπιγξ 70 13) πολεμίων εις τροπην ("as the stirring trumpet of war" 13                              

iustos tentatio tribulationis ℥ cf ii. 5 6 γεωργιον ξυλου] *rusticatio de ligno* ℥ ο καρπος] *fructum* ℥ = ™ (om αυτου) λογος] *logismos* V 248. 253 = ™ ενθυμηματος] *ex cogitatu* ℥ || *de ligno* 7 om ™ λογισμου] *sermonem* ℥ 8 το δικαιον] “truth” ™ anticipating 9 καταληψη] + αυτο 248 ℥ = ™ ποδηρη] *rudorem*: + *et inhabitabis cum ea* (9 a) *et proteget te in sempiternum et in die agnitionis* (γνώσεως for πτώσεως) *invenies firmamentum* (iii. 31) ℥ 9 καταλυει 70. 106. 157. 296. 308 ℥ (*conveniunt*) = ™ 10 ενεδρευει] + *semper* ℥ αμαρτια] “unrighteousness” ™ αδικα] *adikia* N* cf ™ supr: αδικιαν N^{c.a} 253 p: κακιαν 248: “sins” ™ 11 διηγησις (ΠΨ)...σοφια] *homo* (ΨΑ) *sanctus in sapientia* (ΠΜΚΒ) *manet sicut sol* (ΚΗΚ) ℥ approved by (b): ™ (tr II, 12) ⚭ have suffered homoeoteleuton omission ευσεβους] σοφου A = ™ εν σοφια 248 ℥ = ™ 12 ασυνετων] *sensatorum* ℥ καιρον] *verbum tempori* ℥ διανοουμενου ενδελεχιζε] “of the wise speak continually” ™ 13 μωρων] *peccantium* ℥ προσοχθισμα] *odiosa* ℥ = ™ εν σπαταλη αμαρτίας] *ex delictis* ℥ (1 *deliciis peccati*): “is audacity” ™ ⚭ ⚭ cf 77 Dt. xxviii. 54 Σ σπάταλος 14 λαλια πολυρκοκ] “the gift (⚭ ⚭ 1 ⚭ ⚭ “the oath”) of the unrighteous” ™ ορθωσει τριχας] *obripilationem* (*horripilationem*) *capiti statuet* ℥ ανορθωσει A 55. 106. 155. 157. 254. 296. 307. 308 μαχη...μοχθηρα (15)] “and he who sheds blood heareth the words of the unrighteous: among the godless sit not and when they laugh stop thine ears” ™ placing 14 b after 15 μαχη] *inreverentia* ℥ ενφραγμος] στεναγμος N* 15 μαχη] *in rixa* ℥ διαλοιδορησις] *maledictio* ℥ μοχθηρα] *ponhira* N^{c.a} V 16 μυστηρια] *arcana* + *amici* ℥ cf (b), 17 b απωλεσεν] *perdet* 17 στερεξον] στερεωσον p: “test” ™ φιλον] *proximum* ℥ = ™ πιστωθητι μετ αυτου] *coniungere fide cum ipso* ℥: “put thy trust in him” ™ αυτου 20] “of the faith” ™ 18 τον εχθρον (ΒΒ) αυτου] *amicum* (ΒΠΔ) *suum* ℥: “his portion” ™ ⚭ ⚭ (⚭ cf Ps. lv. 23, xi. 6 He) απωλεσας] απωλεσεν N* V 248. 253. 296. 308 p: “thou shalt destroy” ™ φιλιαν του πλησιον] τον πλησιον αυτου 248: + αυτου p ℥: + “thy” ™ 19 σου] *sua* ℥ απελυσας...πλησιον] “thou shalt let it fly” ™ απελυσας] απολυσας 248. 307 ℥: ελυσας 308: απωλεσας 157 πλησιον] + σου 296 p ℥ ου θηρευσεις] ουχ ευρησις C 155 (ευρισης) 20 ου...παγιδος] “for he hath fled like a gazelle from the net and like a sparrow from the snare” ™ cf 19 a, Prov.

vi. 5 απεστη] απεστι 253 \mathfrak{L} και...δορκας] *effugit enim quasi caprea* \mathfrak{L} παγιδος] βροχων $\mathfrak{N}^{c,a}$ 21 τραυμα...καταδησαι] *vulnerata est* (τραυματίας ἐστίν dittographical corruption of τραύματι ἐστίν καταδήσις= \mathfrak{P}) *anima eius ultra eum non poteris conligare* \mathfrak{L} assimilating (a) to (c) ο δε αποκαλυψας] *denudare autem* \mathfrak{L} = \mathfrak{P} αφηλπισεν] απωλεσε πιστιν 248: *desperatio est animae infelicitis* \mathfrak{L} 22 οφθαλμω...σκανδαλον (23)] “his eye it shall be his ruin” \mathfrak{P} τεκταινει] adnot κατασκευαζει \mathfrak{B}^{mg} : τεκταινεται $\mathfrak{N}^{c,a}$ 55. 254 κακα] πονηρα 248. 253: *iniqua* \mathfrak{L} (ἄδικα cf 10) ουδεις αυτον] 1 ο ειδως αυτον 70. 248 αποστησεται 70. 248 om απ αυτου \mathfrak{L} 23 σου 2^o] αυτου \mathfrak{NAC} etc p \mathfrak{L} 24 ομοιωσι] 1 ὁμοίως \mathfrak{P} αυτον]+“and shall curse him” \mathfrak{P} 25 om εις υψος \mathfrak{P} επι...βαλλει] “upon him it returneth” \mathfrak{P} cf \mathfrak{L} ...cadit και...τραυματα] “and he who strikes in secret to destruction shall be given” \mathfrak{P} δολια]+*dolosi* \mathfrak{L} 26 εις αυτον εμπεσειται] “shall fill it with his body” \mathfrak{P} ~~καταληψεται~~ = κυλισθησεται (27) παγίδα] *lapidem + proximo* \mathfrak{L} cf Prov. xxvi. 27 εν...αλωσεται] *offendit in eo + et qui laqueum alio ponit peribit in ipso* (=G) \mathfrak{L} 27 ο ποιων] ποιουντι 248 \mathfrak{L} : “he that fashions” \mathfrak{P} πονηρα] *nequissimum consilium* \mathfrak{L} : 1 πονηρόν= \mathfrak{P} αυτον] αυτα $\mathfrak{N}^{c,a}$ A etc p κυλισθησεται] “shall fall” \mathfrak{P} =εμπεσειται (26) αυτω]+“evil” \mathfrak{P} 28 om \mathfrak{P} ονειδισμος] ονιδος \mathfrak{N} \mathfrak{L} (*improperium*) αυτον] αυτους V 248: αυτω 307 \mathfrak{L} : αυτων 157 29 om \mathfrak{L} : “snares and nets—these are for those who know them and they will accompany them until the day of their death” \mathfrak{P} πτωσει] pr εν 248: pr επι 296. 308 30 και 2^o...βδελυγματα] *utraque execrabilia* \mathfrak{L} (“impure” \mathfrak{P}) ανηρ...αυτων] “a deceitful man shall destroy his way” \mathfrak{P}

Chap. XXVIII. 1 pr tit *de remissione peccatorum* \mathfrak{L} ο εκδικων] pr και 106= \mathfrak{P} : om \mathfrak{P} κυριου] *deo* \mathfrak{L} = \mathfrak{P} και...διαστηρισει] “and all his sins are surely reserved (כִּלְכֵּל יִלְכֵּךְ) for him” \mathfrak{P} (1 διατηρῶν διατηρήσει) 2 αδικημα...σου 1^o] *proximo tuo nocenti te* \mathfrak{L} : “what is in thine heart” \mathfrak{P} δεηθεντος σου] *deprecanti tibi* \mathfrak{L} : “pray” \mathfrak{P} αι] pr “and all” \mathfrak{P} λυθησονται] “shall be forgiven thee” \mathfrak{P} 3 κυριου] *deo* \mathfrak{L} = \mathfrak{P} ζητει] pr “why” \mathfrak{P} 4 om \mathfrak{P} —gloss on 3 5 “he who is a man refuses to forgive: who shall forgive him his sins” \mathfrak{P} μηνιν]+*et propitiationem petit a deo* \mathfrak{L} , cf 3 b, answers the question of (b)

ἐξίλασεται...αυτου] *exorabit pro delictis eius* **ℒ** 6 τα εσχατα]
 "death" **ⲓⲑ** εχθραυνων]+και μη μηνισης τω πλησιον 70. 248
 καταφθοραν...εντολαις] *tabitudo enim et mors imminet in mandatis*
ℒ, palpable corruption of *mane* but preserved and therefore re-
 garded as significant, cf Ro. vii.: "Hades and destruction and stay
 thyself from sinning" **ⲓⲑ** 7 εντολων] *timorem dei* **ℒ** cf ii. 10
 και 2º] *memorare* **ℒ** διαθηκην Υψιστου] "before (ⲓⲛⲟⲩ 1 ⲓⲛⲟⲩ
 'the covenant of') God" **ⲓⲑ** παριδε αγνοιαν] "give him what he
 lacks" **ⲓⲑ** cf **ℒ** +*proximi* 8 μαχης] μεθης **ℒ**^{c.a.}: *lite* **ℒ** ελαττω-
 σεις αμαρτίας] "sins shall depart from thee" **ⲓⲑ** (om ανθρωπος...
 μαχην) 9 "for the unrighteous man who loveth lawsuits casts
 enmity between brothers" **ⲓⲑ** διαβολην] *inimicitiam* **ℒ**=**ⲓⲑ**
 10 "all that thou throwest into the fire shall burn and all that thou
 increasest in a lawsuit increaseth more and more..." **ⲓⲑ** approving
 the order (a) (d) (b) (c) of **ℒ**ACV etc υλην] *ligna silvae* **ℒ**
 double rendering πυρος ουτως] *sic ignis* **ℒ** κατα 2º] *pr et* **ℒ**
 πλουτον]+αυτου **ℒ**: +του ανθρωπου 248 cf **ⲓⲑ** "the glory of a
 man's hands" και 2º...εκκαυθησεται 2º] om 296 **ℒ**: "and accord-
 ing to the multitude of his riches so is his spirit high" **ⲓⲑ**=(b) of
 Ⲭ 11 εις κατασπευδομενη] "balsam and cedar oil" **ⲓⲑ** ⲕⲟⲩⲥ
 ⲕⲟⲩⲥⲁ: Ⲭ=ⲓⲛⲟⲩ for ⲓⲛⲟⲩ μαχη κατασπευδουσα] "many law-
 suits" **ⲓⲑ** αιμα]+*et lingua testificans (ex his festinans) adducet*
mortem **ℒ** 12 σπιωθηρα] *pr eis AC etc* **ℒ**: "on (ⲕ) the fire" **ⲓⲑ**:
 +*quasi* (ⲕ) *ignis* **ℒ** om και 1º...σβεσθησεται 248 εκ...
 εκπορευεται] "are from thee" **ⲓⲑ**: *proficiscuntur de malo linguae*
ℒ incorporating title 13 ψιθυρον...καταρασθε (1 -σθαι **ℒ**^{c.a.}:
 -σασθαι **ℒ**^{*CV} 155. 253. 254. 296)] *susurrio et bilinguis maledictus*
ℒ: "and also a triple tongue shall be accursed" **ⲓⲑ** anticipating
 14 ειρηνευοντας απωλεσαν] 1 ε. απωλεσε A 55. 106. 155. 157.
 307 **ℒ** (*turbavit pacem habentes* from 14) cf **ⲓⲑ** "for it has wrought
 many murders" 14 τριτη] διση 248: adnot. τετρυπημενη
 γλωσσα τρητη B mg εσαλευσεν] *commovit* **ℒ**: "has sent into
 captivity" **ⲓⲑ** om και 2º 55. 254 **ℒ** πολεις οχυρας] *civitates*
muratas + divitum **ℒ** cf **ⲓⲑ** "honoured men of the cities from their
 houses" κατεστρεψεν] *effodit* **ℒ** (κατέσκαψεν): +*virtutes popu-*
lorum concidit et gentes fortes dissolvit **ℒ** (cf οχυράς supr, ανδρείας
 infr=*viritas*) 15 τριτη] διση 157. 248 γυναικας ανδρειας]
 "many" **ⲓⲑ** πονων] "wealth" **ⲓⲑ** 16 om **ⲓⲑ** ευρη] *habebit* **ℒ**

ουδε...ησυχίας] *nec habebit amicum in quo requiescat* Vg ex *habitabit cum requie* 17 πληγη] *plaga* 17 μωλωπα SAC etc p 17 = 17 συγκλασει] *συνθλασει* 70 (-αττει) 248 18 πολλοι...μαχαιρας] “many are the killed of the sword” 17 cf διά μαχαίρας Chr γλωσσαν]+suam 17 19 σκεπασθεις] *liberatus* 17 cf 17 “preserved” 17 20 σιδηρους] “did not mingle with” 17 21 λυσιτελης...αυτης 2°] “hard” 17 χαλκιοι] “of iron” 17 22 ου... ευσεβων] *perseverantia* (ἐμμονή from xxx. 17) *illius non permanebit sed optinebit* (=κρατήσει) *vias iniustorum* (ἀσεβῶν) 17: “it shall not burn (17 17 17) the righteous” 17 εν...καησονται] “and the flames of the fire shall not burn thee” 17 καησονται] *comburet+istos* 17 23 οι] pr “all” 17 κυριον] *θεον* C 17: “the fear of God” 17 εκκαησεται] pr “the fire” 17 εξαποσταλησεται] pr et 17 = 17: *immittetur* 17: “shall have dominion” 17 24 ιδε περιφραξον] “for as thou encloseth” 17: om ιδε 17 το κτημα σου] το στομα σου SAC: *aves tuas* 17: “thy vineyard” 17 25 30 ακανθαις]+και τω στοματι σου ποιησον θυρωματα και μοχλους (25 b) 70. 248 = 17 (pr “so”): +et noli audire linguam nequam et ori tuo facito ostia et seras auribus tuis 17 το 2°...χρυσιον] *aurum tuum et argentum* 17 καταδησον] *confle* 17 (κατάτηξον) 25 ζυγον και σταθμον] *ζυγοσταθμον* 248: *stateram* 17 = 17 και 3°...μοχλον] *et frenos ori tuo rectos* 17: om 17 26 εν αυτη] *in lingua tua* 17: om 17 μη 2°] et 17 ενεδρευοντος] *inimicorum* (= 17 “thine enemy”)+*insidiantium tibi* (= 17)+et sit casus tuus insanibilis in mortem (from Prov. vi. 15) 17: 17 = אִיב for אִיב (17) cf I Ki. xxii. 8

Chap. XXIX. 1 pr tit περι δανους 307 17 ο ποιων...πλησιον] “he gets good interest (17 17 17) who lends to his neighbour” 17 ο επισχυων...αυτου] “he that taketh by the hand” 17: om αυτου V 17 = 17 2 τω πλησιον 1°]+σου p = 17 παλω αποδος] “promise” 17 3 λογον]+σου 248 = 17 πιστωθητι] pr “establish thy word and” 17 αυτου] “thy neighbour” 17 την χρεια σου] *quod tibi necessarium est* 17: “thy pleasure”+“from him” 17

4 πολλοι...δανος] “for there are many borrowers who sought a loan” אַפּ פּונען] 1 κοπον NACV etc p ז 5 καταφιλησει] καταφιλει 248. 307 ז (osculantur)=אפּ אונטן] σου N^{ca}: dantis ז=אפּ “of the lender” עפּי...פּלחשיון] in promissionibus ז טאפּענאָוועי] humiliant ז: “he uplifts” אפּ פּאָוהנ] +אונטן p ז=אפּ παρελκυσει χρονον] postulavit tempus ז: “he is puffed up” אפּ אַפּאַפּאַפּ אפּאָדאָוועי...אייאסעטא] “after much time he gives it him” אפּ לאָגאָן אַקחדיא] verba tedii et murmurationem ז 6 ισχυση]+ο δους 248: +reddere adversus solide ז (“refusing to repay the whole”?) om μολις אפּ קאָמיסעטא טאָ ημις] reddet dimidium ז: “the half will be repaid” אפּ אַפּאַפּאַפּאַפּ עי...אונטן] “his hands go up from his wealth empty” אפּ אונ דאָרעאן] “and would that it were in vain” אפּ reading לו for נל: om ου N^{ca} A etc דאָקס] +et beneficio ז om אפּאָדאָוועי אונטא 2^o אפּ 7 πολλοι]+ουν N^{*A} etc: +ου N^V 253. 307 p ז=אפּ אפּעסטρεψαν]+χειρα 55. 106. 157. 254: +τον ανθρωπον 248=τον אָנוֹן for τὸ δάνος cf אפּ “have been prevented from lending” so ז non foenerati sunt אפּאָסטערηθηνא] +δε V 55. 248. 253 p ז=אפּ “but because they feared an empty quarrel” 8 pr tit περι ελεημοσυνης 307 μακροθυμησον] animo fortior esto ז om και...אונטן אפּ παρελκυσεις] μη παρελκυσης N^{AV} etc p (σεαυτον) ז 9 pr tit de dato in proximo ז χαριν εντολης] “so as to keep the commandment” אפּ פענהאָט] “him” אפּ קאטא...קענון] “if misfortune come do not take it to heart” אפּ: om קענון V 248 10 ιωθητω] σωθητω V: κατακρυβε αυτο 248 ז cf אפּ “place it”: אַ is perhaps influenced by Mt. vi. 19 ff עיס אפּאָוואַן] “and a wall” אפּ=אָוואַ for אָוואַ of אַ 11 τον...σου] “for thee treasure” אפּ קאטענאָלאַס אָפּישאָטא] κατεναντι v. p: “in righteousness and love” אפּ טאָ אַרשיון] “all that thou hast” אפּ 12 pr tit de misericordia ז εν τοις ταμείοις σου] in corde pauperis ז explaining אַ “store up in thy treasury not money but alms” עזעלעיאטא] pro te exorabit ז (עזילאַסעטא) 13 υπερ 1^o...αλκης] “a shield of strength and spear (om αλκης ז) and wall (אָוואַ 1 אָוואַ=א) for battle” אפּ קאטענאָנא] και εναντι V=אפּ עאַרונ] +tuum ז: “many” אפּ=אָו for אָו פּאָלעמשהי...אונטן] “it shall give thee rest” אפּ: om υπερ σου ז 14 εγγυησεται] fidem facit ז קאטאַלעפּיע אונטן (sibi ז)] “shall run away from his surety” אפּ cf 248 אַ

infr 15 om ⲡ $\epsilon\gamma\gamma\upsilon\nu$] *fideiussoris* Ⲛ 16 $\alpha\gamma\alpha\theta\alpha$] *pr repro-*
missorem fugit peccator et immundus cf 14 ⲡ , 248 infr $\alpha\upsilon\alpha$ -
 $\tau\text{ⲣ}\epsilon\psi\epsilon\iota$] *sibi adscribit* Ⲛ $\alpha\mu\alpha\rho\tau\omega\lambda\omicron\varsigma$] + $\epsilon\gamma\gamma\upsilon\omega\mu\epsilon\nu\omicron\nu$ $\phi\epsilon\upsilon\zeta\epsilon\tau\alpha\iota$ $\alpha\mu\alpha\rho$ -
 $\tau\omega\lambda\omicron\varsigma$ 248 cf 14 ⲡ , Ⲛ supr 17 “and he who forsakes his Creator
forsakes his surety” ⲡ $\alpha\chi\alpha\rho\iota\sigma\tau\omicron\varsigma$] $\alpha\chi\rho\eta\sigma\tau\omicron\varsigma$ 248: + $\epsilon\nu$ $\delta\iota\alpha\nu\omicron\iota\alpha$ 248
 Ⲛ $\rho\upsilon\varsigma\alpha\mu\epsilon\nu\omicron\nu$] + $\alpha\upsilon\tau\omicron\nu$ 248 p Ⲛ : + *vir repromittit de proximo*
suo et cum perdiderit reverentiam relinquetur ab eo Ⲛ doublet of
14 distinguished by different rendering of $\epsilon\gamma\gamma\upsilon\eta$ 18 $\epsilon\gamma\gamma\upsilon\eta$] *repromissio nequissima* Ⲛ
om $\kappa\alpha\tau\epsilon\upsilon\theta\nu\nu\omicron\nu\tau\alpha\varsigma$ ⲡ $\epsilon\varsigma\alpha$ -
 $\lambda\epsilon\upsilon\sigma\epsilon\nu$ $\alpha\upsilon\tau\omicron\upsilon\varsigma$] “they forsook their wealth” ⲡ $\alpha\nu\delta\rho\alpha\varsigma$ $\delta\upsilon\nu\alpha$ -
 $\tau\omicron\upsilon\varsigma$] “lords of wealth” ⲡ $\alpha\pi\omega\kappa\iota\sigma\epsilon\nu$] *gyrans migrare fecit* Ⲛ
from dittography of *migrare* 19 $\alpha\mu\alpha\rho\tau\omega\lambda\omicron\varsigma$] + $\pi\alpha\rho\alpha\beta\alpha\iota\nu\omega\nu$ $\epsilon\nu\tau\omicron$ -
 $\lambda\alpha\varsigma$ $\kappa\upsilon\rho\iota\omicron\nu$ 70. 248 Ⲛ = ⲡ $\epsilon\mu\pi\epsilon\sigma\omega\nu$] 1 $\epsilon\mu\pi\epsilon\sigma\epsilon\iota\tau\alpha\iota$ $\text{N}^{\text{c.a}}$ A etc Ⲛ = ⲡ
 $\epsilon\gamma\gamma\upsilon\eta\nu$] + *nequam* Ⲛ $\delta\iota\omega\kappa\omega\nu$ $\epsilon\rho\gamma\omicron\lambda\alpha\beta\iota\alpha\varsigma$] *qui conatur multa agere*
 Ⲛ : “who pursueth to take upon himself sins” ⲡ $\kappa\rho\iota\sigma\epsilon\iota\varsigma$] $\kappa\rho\iota\sigma\iota\nu$
V 155: + “suretyship bringeth many sins and he that is oppressed
for nought and findeth judgment (i.e. lawsuit)” ⲡ gloss omitted by
the Arabic version 20 $\alpha\nu\tau\iota\lambda\alpha\beta\omicron\nu$] “go surety for” ⲡ $\mu\eta$ $\epsilon\mu\pi\epsilon\sigma\eta\varsigma$] *“from double”* ⲡ = ⲗⲃⲥ for ⲗⲃⲗ 21 *pr tit de frugalitate honesta*
et hospitalitate Ⲛ $\zeta\omega\eta\varsigma$] + $\alpha\nu\theta\rho\omega\pi\omicron\upsilon$ A^a 55. 106. 155. 157. 248. 254.
296 p Ⲛ = ⲡ $\alpha\rho\tau\omicron\varsigma$ $\kappa\alpha\iota$ $\upsilon\delta\omega\rho$ A^a V 106. 157. 296. 307. 308 = ⲡ
 $\alpha\sigma\chi\eta\mu\omicron\sigma\upsilon\nu\eta\nu$] + $\alpha\nu\delta\rho\omicron\varsigma$ $\text{N}^{\text{c.a}}$ 22 $\epsilon\delta\epsilon\sigma\mu\alpha\tau\alpha$... $\alpha\lambda\lambda\omicron\tau\rho\iota\omicron\iota\varsigma$] *epulae*
splendidae in peregre sine domicilio Ⲛ cf ⲡ “much wealth in exile”
 $\lambda\alpha\pi\rho\alpha$] $\pi\omicron\lambda\lambda\alpha$ 106. 157 cf ⲡ 23 $\epsilon\upsilon\delta\omicron\kappa\iota\alpha\nu$ $\epsilon\chi\epsilon$] “none knoweth
and what he does within his house none seeth” ⲡ : *placeant tibi* Ⲛ :
+ $\kappa\alpha\iota$ $\omicron\nu\epsilon\iota\delta\iota\sigma\mu\omicron\nu$ $\omicron\kappa\iota\alpha\varsigma$ (*peregrinationis* Ⲛ = $\pi\alpha\rho\omicron\iota\kappa\iota\alpha\varsigma$) $\sigma\omicron\upsilon$ $\mu\eta$ $\alpha\kappa\omicron\upsilon\sigma\eta\varsigma$
 $\text{N}^{\text{c.a}}$ 248 Ⲛ : + $\epsilon\varsigma\tau\iota$ $\gamma\alpha\rho$ $\tau\alpha\pi\epsilon\iota\nu\omega\nu$ $\kappa\alpha\iota$ $\upsilon\psi\omega\nu$ 253 p 24 $\pi\omicron\nu\eta\rho\alpha$] *+ hospitandi* Ⲛ cf tit
 $\omicron\upsilon$... $\sigma\tau\omicron\mu\alpha$] “at the greatest judgments he
will not be able to open his mouth” ⲡ $\omicron\upsilon$ $\pi\alpha\rho\omicron\iota\kappa\eta\sigma\epsilon\iota$] + *non*
fiducialiter aget Ⲛ ($\omicron\upsilon$ $\pi\alpha\r\rho\eta\sigma\iota\alpha\varsigma\epsilon\tau\alpha\iota$ from dittography) 25 $\xi\epsilon\nu$ -
 $\epsilon\iota\varsigma$... $\alpha\chi\alpha\rho\iota\sigma\tau\alpha$] “a stranger art thou and drinkest contempt” ⲡ
 $\xi\epsilon\nu\epsilon\iota\varsigma$ $\kappa\alpha\iota$ $\pi\omicron\tau\iota\epsilon\iota\varsigma$] *hospitabit et pascet* ($\psi\omega\mu\iota\epsilon\iota$ || $\pi\omicron\tau\iota\epsilon\iota$) *et potabit* Ⲛ
 $\epsilon\iota\varsigma$ $\alpha\chi\alpha\rho\iota\sigma\tau\alpha$] om $\epsilon\iota\varsigma$ N^* A 55. 155. 157. 254. 307. 308: $\alpha\chi\alpha\rho\iota\sigma\tau\omicron\upsilon\varsigma$
106 Ⲛ 26 $\psi\omega\mu\iota\sigma\omicron\nu$ $\mu\epsilon$] “eat” ⲡ $\mu\epsilon$] *ceteros* Ⲛ 27 om
 $\pi\alpha\rho\omicron\iota\kappa\epsilon$ Ⲛ = ⲡ $\delta\omicron\zeta\eta\varsigma$] + *amicorum meorum* Ⲛ $\chi\rho\epsilon\iota\alpha$ $\tau\eta\varsigma$ $\omicron\kappa\iota\alpha\varsigma$
(+ *meae* Ⲛ) $\epsilon\pi\iota\xi\epsilon\nu\omega\tau\alpha\iota$ $\mu\omicron\iota$ \omicron $\alpha\delta\epsilon\lambda\phi\omicron\varsigma$ 248 Ⲛ $\epsilon\pi\epsilon\xi\epsilon\nu\omega\tau\alpha\iota$... $\alpha\delta\epsilon\lambda\phi\omicron\varsigma$] *“for a guest* (ⲡⲚ for ⲡⲛ) *has come upon me”* ⲡ om $\chi\rho\epsilon\iota\alpha$ $\tau\eta\varsigma$
 $\xi\epsilon\nu\iota\alpha\varsigma$ ⲡ 28 $\omicron\kappa\iota\alpha\varsigma$] “and usury” ⲡ ⲗⲃⲗⲓⲟ 1 ⲗⲃⲗⲁ = ⲗⲃ

ονειδισμος] “loan” ¶: 1 δανεισμός corrupted by \mathfrak{E} under influence of ἐπιτίμησις: \mathfrak{L} infr goes a step further δανειστων] *hospitalitatis* \mathfrak{L} : + “freely freely give to the poor and from that which is in thine hand give him to eat (=26 b \mathfrak{E}) and if he is naked clothe him for it is thy flesh thou coverest and to God thou lendest and he repayeth thee sevenfold” ¶ from Mt. xxv. 35 f

Chap. XXX. 1 περι τεκνων] pr λογος ετερος του αυτου 307: *de disciplina filiorum* \mathfrak{L} : om V 106. 157. 253 p=¶ ενδελεχησει] “will renew” ¶ μαστιγας αυτω] tr 155 (αυτου) 307 \mathfrak{L} : “his stripes” ¶ αυτου]+*et non palpet proximorum ostia* \mathfrak{L} =xxxiv. 24 a ¶ 2 ο παιδευων] *qui docet* \mathfrak{L} ονησεται] αινεθησεται \mathfrak{N}^{ca} \mathfrak{L} : ησθησεται 106: ευφρανθησεται 248=¶ γνωριμων] “his neighbours” ¶ 3 τον εχθρον]+αυτου \mathfrak{N}^* 106=¶ 4 ως ουκ απεθανεν] “as it were died not” ¶ וְכִי־לֹא־מָתָהוּ v Thes-Syr s.v. cf 4 Esd. vii. 10 5 ειδεν]+“him” ¶ ευφρανθη]+επ αυτω 248 \mathfrak{L} ελυπηθη]+*nec confusus est (coram inimicis (6))* \mathfrak{L} 6 tr (a) and (b) ¶ κατελιπεν]+*enim* \mathfrak{L} : om ¶ εκδικον] *defensorem domus* \mathfrak{L} 7 περι ψυχων (“he that loveth” p) υιον (1 υιον \mathfrak{N}^{ca} A etc)] περιψηχων υιον 248: “he that maketh his son rejoice” ¶ $\text{וְהַיִּתְּגַדֵּל־הַכֶּחָסֶד}$ cf Prov. iv. 3 מִפְּנֵי “petted” καταδεσμευσει] “shall be increased” ¶ (sc. “his wounds”) =רבה: \mathfrak{E} =רפ “heal” παραχθησεται...αυτου 2°] “his heart shall be empty (וַאֲנִי־עָרֵב)” ¶ 8 ιππος] “a young horse” ¶ om αποβαινει σκληρος ¶ και] “so” ¶ ανειμενος] adnot αναπτομενος B mg: “rebellious” ¶ εκβαινει προαλης] “that heareth not his father” ¶ 9 τιθνησων] *lacta* \mathfrak{L} : “chasten” ¶ cf τιθνηει παιδεία xvii. 17 add και...σε 1°] “lest thou be mocked” ¶ 10 μη 1°...συνοδονηθης] “do not go with (συνοδείσης) him according to his pleasure lest he anger thee” ¶ οδουνηθης 248. 253 \mathfrak{L} γομφιασεις...σου] *obstupescant dentes tui* \mathfrak{L} : “he dull (וַיִּבְּסוּ) thy teeth” ¶ 11 νεοτητι]+αυτου p=¶ ¶: + και μη παριδης τας αγνοιας αυτου 70. 248 \mathfrak{L} (...*cogitatus*=διανοίας)=¶ לשחיתותיו אל תשא “do not forgive his wickednesses” (mg מִשׁ perhaps for מחשבתיו= \mathfrak{L}) ¶ 12 ¶ prefixes a doublet (a) “as a cobra shall fall upon an animal” ($\text{כִּפְתָן עַל־חַי חֲפֹנֶנָּה}$ ex כִּי עָרְפוּ... “bend his neck...” (b) “bruise his loins while he is yet a youth (Ta) θλασων] pr καμψον τον τραχηλον αυτου εν νεοτητι

70. 248 $\aleph = \text{פ} \text{פ}$ (τραχ. = ראש "head" Is. lviii. 5) $\sigma\iota\iota + \kappa\alpha\iota \epsilon\sigma\tau\alpha\iota$
 $\sigma\iota\iota$ (+ $\epsilon\chi$ αυτου 106) οδυνη ψυχης 70. 106. 248 $\aleph = \text{פ}$ "and there will
 be born from him a breathing out of soul (נפש מפה cf Jb. xi. 20)":
 $\aleph = \text{פ}$ מרת cf $\text{פ} +$ "vexation of spirit" 13 παιδευσον = פ] *doce*
 $\aleph = \text{פ}$ εργασαι εν αυτω] "make heavy his yoke" פ הכבד עולו:
 $\aleph = \text{פ}$ עבר עליו cf פ "be hard towards him" εν τη ασχημοσυνη
 σου (l αυτου \aleph ACV etc p \aleph) "in his folly" $\text{פ} \text{פ}$ προσκοψη]
 προσκοψης \aleph ACV etc \aleph : "he rise against thee" פ יתעל: "he
 make thee stumble" $\text{פ} = \aleph$ יתקל 14 υγις...ξει] *sanus et*
fortis viribus \aleph : "and living in his might" פ וחי בעצמו: $\aleph =$
 חי וחיל cf 2 Ki. xxiii. 20 חי = "lively" (?) Qeri חיל so פ "living
 and firm in his body" (|| $\epsilon\chi\epsilon\iota$ cf Ps. cxxxix. 15 עצמי "my bones" i.e.
 "my frame": for *viribus* cf Is. xlvii. 9 etc \aleph $\epsilon\chi\varsigma$) $\mu\epsilon\mu\alpha\sigma\tau.$] *pr imbecillus et*
 $\aleph || (a) \aleph \text{פ}$ σωμα] "flesh" $\text{פ} \text{פ}$: *malitia* \aleph (om
 αυτου) = שבר for בשר פ (He) or interpretation cf 15 15 υγεια
 και ευξια] *salus animae* (|| *s. corporis* 16) *in sanctitate iustitiae* \aleph
 expressing the soul or spirit of the text by aid of quasi-dittography
 or Gematria, $\gamma\epsilon$. suggests ψυχης and $\epsilon\upsilon$. $\epsilon\upsilon\sigma\epsilon\beta\epsilon\iota\alpha$: "a firm life" פ
 שר $\text{פ} = \text{פ}$: $\aleph = \text{פ}$ חיים ושר σωμα.. αμετρητος] "a good spirit than
 corals" (פנינים cf. Ps. iii. 15, La. iv. 7: "pearls" $\text{פ} = \text{פ}$ Jb. xxviii.
 18 פ) 16 βελτιων] *super censum* $\aleph = \text{פ}$ על עושר $\epsilon\upsilon\phi\text{ρο}\sigma\upsilon\text{ν}\eta$
 = פ] "good" פ טובה: \aleph anticipates לב of (b) cf Is. lxv. 14 $\epsilon\upsilon\phi.$ =
 טוב ל $\chi\alpha\rho\alpha\nu \kappa\alpha\rho\delta\iota\alpha\varsigma$] "goodness of heart" פ : for \aleph cf $\epsilon\upsilon\phi.$
 (or l $\chi\acute{\alpha}\rho\iota\nu$ cf. Prov. xviii. 22) 17 "better death than a life of
 vanity and eternal rest than lasting pain + better death than evil
 life and to go down to Sheol than continual pain" (פ_1) פ $\zeta\omega\eta\nu$
 $\pi\iota\kappa\rho\alpha\nu$ = מרה for חיים רעים $\text{פ}_1 \text{פ}$ or ראש ח' for שוא ח' פ cf
 Je. xxiii. 15 η pr $\kappa\alpha\iota \alpha\nu\alpha\pi\alpha\upsilon\sigma\iota\varsigma \alpha\iota\omega\nu\iota\omicron\varsigma$ \aleph^a 70 $\aleph = \text{פ}$: $\text{פ} = \text{פ}_1$
 supr 18 εκκεχυμενα] *κεκλεισμενα* 248 (סתם): *abscondita*
 $\aleph = \text{פ}$ (סתר): פ שפוכה = \aleph $\kappa\epsilon\kappa\lambda\epsilon\iota\sigma\mu\epsilon\nu\omega = \text{פ}$] "hidden" פ
 $\theta\epsilon\mu\alpha . . \tau\alpha\phi\omega$] pr *quasi* $\aleph = \text{פ}$: \aleph (double rendering of מצנת
 "placed") = פ : "an offering placed before an idol" (גלול) $\text{פ} \aleph =$
 גולל "gravestone" cf Jos. xxii. 10 Geliloth Vg. *tumuli*) פ om
 $\epsilon\pi\iota$ 248 = פ mg 19 καρπωσης] *libatio* \aleph : om $\text{פ} \text{פ}$ $\epsilon\iota\delta\omega\lambda\omega$] "to the idols of the nations"
 $\text{פ} \text{פ}$ $\epsilon\delta\epsilon\tau\alpha\iota$] + "and drink" פ
 $\omicron\upsilon\tau\omega\varsigma . . \kappa\upsilon\rho\iota\omicron\upsilon$] *sic qui effugatur a domino et portans mercedem*
iniquitatis \aleph (thinking of Judas cf Jn. xiii. 27—30: the original

reference is probably to Cain): "so is he that hath wealth and does not enjoy it" 𐤁 𐤁: for 𐤁 cf 20 𐤁 20 οφθαλμοις]+αυτου C 106 p=𐤁: "his eye" 𐤁 ωσπερ...στεναζων]+ουτως ο ποιων εν βια κριματα B^b V 68. 70. 106. 253. 254 p from xx. 4 cf 𐤁 "like as an eunuch (סרים | סירים) embraceth a maiden and groaneth so is he that doeth with violence judgment (=𐤁)+so is an eunuch (נאמן) that lieth with a virgin and God requireth it from his hand (=𐤁)" cf 19 c 𐤁 (1 εκδικουμενος p) 21 μη...σου 1^o] μη δωσης λυπην τη ψυχη σου 155 𐤁 θλιψης σεαυτον] "thou stumble" 𐤁 𐤁 εν βουλη σου] "in thine iniquity" 𐤁 בעינך: "in thy counsel" 𐤁 mg כעצתך=𐤁 𐤁 22 ζωη] pr αυτη 248 𐤁 (haec est)=𐤁 𐤁 ανθρωπου]+et thesaurus sine defectione (ανεκλιπής) sanctitatis (ευσεβείας) 𐤁 redaction of xxvii. 11 a αγαλλιαμα ανδρος=𐤁 𐤁 גיל cf Is. vi. 10 (ανθρώπου=אִישׁ): "the mind of a man" 𐤁 cf Prov. xix. 8 (11) μακροημερευσις] "defers his anger" 𐤁 𐤁 האריך cf Prov. l.c.: "lengthens his days" 𐤁=𐤁 ימיו ה' 23 αγαπα] απατα A^ca CV 155. 253. 254. 307. 308 p=𐤁 𐤁: miserere 𐤁 cf xiv. 16 σου 1^o]+placens deo 𐤁 παρακαλει] contine et congrega 𐤁: 𐤁 פינ 𐤁=𐤁 פ "refresh" cf Prov. xiv. 30 𐤁 𐤁 מרפא "heal" (𐤁 פלג "divide" ? פינ) σου 2^o]+in sanctitate eius 𐤁 απεκτεινεν] απωλεσεν A^cAC 70. 106. 155. 157. 295: pr απωλεσε και 248 cf 𐤁 infr και 3^o...αυτη] "and there is no profit in anxiety" 𐤁 "and anxiety destroyed them" 𐤁: om 248 24 θυμος=𐤁] "grief" 𐤁 vid γηρας αγει] "groweth old" 𐤁 תזקין. Prov. xxii. 6, Jb. xiv. 8 (𐤁 γηράση): 𐤁=causative form of γηράσκειν: "brings grey hairs" 𐤁

Chap. XXXIII. 13 b (XXX. 27) λαμπρα...εδεσμασιν] om και 𐤁=𐤁 𐤁: "the sleep (שנות) of a good heart is instead of food" 𐤁: "a good heart many (=שנות) are its meats" 𐤁: λαπρα is a second rendering of טוב "good" cf xxxiv. 23 των...επιμελησεται] aepulae enim eius diligenter fiunt 𐤁: "and his food ("all that he eats" 𐤁) shall go up upon him ("upon his body" 𐤁: i.e. "agree with him")" 𐤁: so ἐπιμελ. 𐤁 cf Prov. iii. 8, xiii. 4, xxviii. 25: 𐤁 suggests τὰ βρώματα αὐτοῦ ἐπιμελῶς ἔσται (? ἐπὶ μέλη ἔ.)

Chap. XXXIV. (XXXI.) 1 πλουτου] honestatis 𐤁: "of the rich" 𐤁 𐤁 2 αγγρυνias] praesentiae 𐤁=𐤁 מוחיה "sustenance": so 𐤁: αγγρ. from 1 απαιτησει] avertit 𐤁 (ἀποστήσει)=𐤁 מפריג

νυσταγμον = 𐤅𐤓 (נומה cf Prov. xxiii. 21 A v. 𐤅𐤓 νύκτωρ) 𐤅𐤓: *sensum*
 𐤅𐤓 = תבונה *εκυψει υπνον*] *sobriam facit animam* 𐤅𐤓: + "a faithful
 friend reproach shall put to flight and he that hideth a secret is a
 friend like his soul" 𐤅𐤓 converse of xxvii. 16 3 *εν συναγωγη* =
 𐤅𐤓 "to gather" = 𐤅𐤓: 𐤅𐤓 לקבל "to receive" from (b) *και...αυτου*]
 "and if (om 𐤅𐤓) he rests to partake of delight ("banquets" 𐤅𐤓)"
 𐤅𐤓 𐤅𐤓 *αναπαυσει*] + *αυτου* 248 𐤅𐤓 *των τρυφηματων*] *bonis* 𐤅𐤓
 4 𐤅𐤓 gives two recensions *βιου* = 𐤅𐤓₁ ("strength") 𐤅𐤓: "house" 𐤅𐤓
επιδης γιν. = 𐤅𐤓 𐤅𐤓 "he hath no rest" 𐤅𐤓₁ לא נחה לו 5 𐤅𐤓
 transposes *ο αγ. χ.* and *ο διω. δ.* *διαφθοραν*] *consumtionem* 𐤅𐤓:
 1 *διαφορον* = 𐤅𐤓 כחיר "wealth" 𐤅𐤓 "mammon" (in (a): 𐤅𐤓 "ac-
 quisition" of (b) || *חרין* "gold" cf *חרין* "acquire"), corrupted under
 influence of parallel Prov. xxviii. 9 f *αυτος πλησθησεται*] *ουτος π.*
 𐤅𐤓 248: + *αυτης* 296. 308: *replebitur ex ea* 𐤅𐤓: 1 *απ' αυτης πληνηθη-*
σεται = 𐤅𐤓 𐤅𐤓 6 *εδοθησαν...χρυσιου*] *εδεθησαν χαριν χρυσιου* 248 = 𐤅𐤓
 "bond-slaves of gold" 𐤅𐤓 חבולי זהב: "rich" 𐤅𐤓 = 𐤅𐤓 בעלי "lords of
 gold": + "and trusted in corals ("wealth" 𐤅𐤓)" 𐤅𐤓 𐤅𐤓 *και...αυτων*]
 "and they could not deliver themselves from evil and save them-
 selves in the time of wrath ("their end" 𐤅𐤓)" 𐤅𐤓 𐤅𐤓 *κατα προσωπον*
αυτων = 𐤅𐤓 על פניהם || על פנינים "in corals" 𐤅𐤓 *supr* 7 *ξυλον προσ-*
κομματος] *ουδε προσταγματος* 𐤅𐤓* = 𐤅𐤓 חקה for 𐤅𐤓 כי תקלה 𐤅𐤓 "for a
 stumbling-block" = 𐤅𐤓 *εστι...αυτω* 1°] *ε. τοις ενθουσιαζουσιν αυ.* 𐤅𐤓*
 106*. 157. 308 𐤅𐤓₁: *ε. τοις θυσιαζουσιν αυ.* V 248. 253 p 𐤅𐤓: "it is to the
 fool" 𐤅𐤓 לאויל הוא: "is mammon to fools" 𐤅𐤓: *est aurum* (= 𐤅𐤓)
sacrificantium (om *αυτω* = 𐤅𐤓 𐤅𐤓) + *vae* (𐤅𐤓 for הוא) *illis qui sectantur*
illud (*ενθουσ.*) 𐤅𐤓: 𐤅𐤓 confused 𐤅𐤓 אויל with 𐤅𐤓 ארה "desire," "long for"
 cf 𐤅𐤓 *sectantur* *πας...αυτω* 2°] "every one that erreth therein
 stumbleth" 𐤅𐤓 8 *πλουσιος* = 𐤅𐤓] "the man" 𐤅𐤓 *χρυσιου*]
 "mammon" 𐤅𐤓 𐤅𐤓 *επορευθη*] "went astray" 𐤅𐤓 𐤅𐤓: + *nec speravit*
in pecunia et thesauris 𐤅𐤓 cf 6 𐤅𐤓 𐤅𐤓 9 *εστιν*] + *ουτος* 70. 106. 248
 𐤅𐤓 = 𐤅𐤓 *λαω αυτου*] *vita sua* 𐤅𐤓: + *και εστω εις καυχησιν* 253 from 10
 10 *εδοκιμασθη*] "is he that clave" 𐤅𐤓 𐤅𐤓 דבק: 𐤅𐤓 = 𐤅𐤓 בקר (Aramaic)
ετελειωθη] "he shall have peace" 𐤅𐤓 𐤅𐤓: 𐤅𐤓 = 𐤅𐤓 שלם for 𐤅𐤓 לו שלום
 𐤅𐤓 *εστω*] *εσται αυτω* 𐤅𐤓^{c.a} V p = 𐤅𐤓 𐤅𐤓 *καυχησιν*] *gloria aeterna*
 𐤅𐤓: + "for in abundance of peace is his life—I will be to thee a
 glory—who blessed him and he perfected his life it shall be to thee for
 glory" 𐤅𐤓 addition composed of cominent and variants of *ετελειωθη*

Et vita 11 (9) ποιησαι κακα (κακιαν 248) = 11 לְהַרְעָה רָעָה: "to evil
 entreat his comrade" 11 = 11 רָעָה 11 11 στερεωθησεται] pr δια τουτο
 70. 248 11 = 11 11 αυτου 1^o] + in deo 11 ελεημοσυνας] "praises"
 11 11 εκκλησια] σοφια A: + sanctorum 11 12 pr tit περι βρωματων
 254: de continentia 11: "instruction concerning bread and wine
 together" 11 επι] pr "my son if" 11 11 μεγαλης misrendering
 of 11 "of a great man" = 11 καθιστας 248 cf 11 supr τ. φαρ. σ.
 επ αυτης 248. 307 (εν αυτη) = 11 σου] + prior 11 from 18 om
 και 11 = 11 πολλα...αυτης = 11 11 עַל־יְדֵי cf Is. ii. 6 עַל־יְדֵי
 πολλα ἐγένεθη: "I have not enough" 11 = 11 לֹא־לִי 13 11 μνησθητι...
 πονηρος] om 11: + "an evil eye God hateth" 11 11 τι εκτισται]
 "he created not" 11 11 απο παντος προσωπου] "from before (כִּפְנֵי)
 everything (כָּל־דָּבָר)" 11 11: 1 ἀπὸ προσώπου παντός δακρυει lacri-
 mabitur + cum viderit (from 14) 11: "the eye is troubled and from
 the face (כִּפְנֵי) weepeth tears" 11 11 (homoeoteleuton omission
 in 11): + "more evil than the eye Gōd fashioned not therefore from
 before everything its freshness is abated (נֹכַח לִפְנֵי from Dt. xxxiv. 7:
 i.e. the eye fails before any other part of the body)" 11 second
 recension of 13 = 11 14 επιβλεψης 11* 155 p = 11 11 χεира] + σου
 248 = 11: + prior et invidia contaminatus erubescas 11 om αυτω
 11 εν τρυβλιω] convivio 11 generalization 15 νοει...σεαυτου]
 "know that thy neighbour is like thyself" 11 11 και...διανοου] "and
 everything that thou hatest consider" 11: πράγματι = מַעֲשֵׂה for 11
 11 שִׁנְאָתָּה (ρηματι 248 = דָּבָר): om 11 = 11 11 (after 16) 16 φαγε = 11
 mg 11: "sit" 11: utere 11 ανθρωπος] homo frugi 11 = 11 mg נָכַח
 "honest" which suggests for 11 כִּי־אִשֶּׁר נִבְחַר "like a chosen man"
 of 11 נִבְחַר כִּי־אִשֶּׁר "like a man that which is before thee" || 11 11
 infr διαμασω] cum manducas multum 11 μισηθης] + "know
 that thy neighbour is like thyself and eat like a man what is placed
 before thee and be not gluttonous lest thou be despised" 11 doublet
 of 15 a 16 17 pr tit περι εγκρατειας 55 πανσαι πρωτος] "be
 watchful" 11 om και...προσκοψης 11 18 "and if thou sit
 among many to eat stretch not thine hand before them" 11 changing
 order of 11 11 προτερος αυτων] "before a friend" 11 σου] om 11:
 + nec prior poscas bibere 11 19 ως] "lo" 11 הֲלֵא: "for" 11 πεπαι-
 δειμενω] "honest" 11 נָכֹח, mg 'נָב = 11: "righteous" 11 το ολιγον =
 11 11 vinum (= Cl) + exiguum 11 επι...ασθμαινει] et in dormiendo
 non laborabis in illo et non senties (αισθάνει) dolorem 11 ασθμαινει]

ασθenei C 296 (ασθαινη) 308 (ασθενη): 𐤁𐤓𐤕 "overflow" 20 𐤁𐤓𐤕
 preserve order of 𐤁𐤓 (c) (a) (b) cf *senties dolorem* supr ἀγρυπνίας]
vigilia 𐤁𐤓=𐤁𐤓: 𐤁𐤓 ישינה נדר "sleeplessness" cf Ge. xxxi. 40 καὶ
 χολερας] "and pain (צער) and anguish" 𐤁𐤓: 𐤂𐤓=צרא cf Nu. xi. 20
 ἀπληστον=𐤁𐤓] "foolish" 𐤁𐤓 εντερω μετριω=𐤁𐤓 קרב זולל: *homine*
parco=𐤁𐤓 "a man in good health" cf 𐤁𐤓₁ infr ανεστη πρωι=𐤁𐤓:
dormiet usque in mane 𐤁𐤓=𐤁𐤓 𐤁𐤓₁ infr μετ αυτου]+*delectabitur*
 𐤁𐤓: +doublet of 20 a b (with variants "honest man" in (a), "remains
 until the morning" in (b)), a lost couplet (? 21) 22 c, d, 19 a, 21 𐤁
 21 αναστα...αναπαυση] αναστα επεσον και υγιης εση V: αναστα μεσο-
 πορων (N^{c,a} 68. 106. 248. 254. 307) εμεσον και αναπαυση 248: *surge*
e medio et vome et refrigerabit te+et non adduces corpori tuo in-
firmitates (from 22 d) 𐤁 conflation of 𐤂 ἄ. ἔμεσον καὶ ἀναπαύσει σε
 =𐤁𐤓 לך קוה וינוח קוה (1 קום) and 𐤂 ἄ. μεσοπορῶν (*e medio* 𐤁 p) καὶ
 ἀναπαύση=𐤁𐤓 "withdraw thyself from the midst of the company
 and thou shalt be refreshed" 22 om μου 1^o 𐤁𐤓 τεκνον]+ "and
 receive my instruction ("words" 𐤁𐤓)" 𐤁𐤓₁ 𐤁𐤓 εργοις] λογοις A 55. 307
 εντρεχης] *velox* 𐤁𐤓: "modest" 𐤁𐤓 צנוע (cf Prov. xi. 2 Σ ἐπιμελέσει)
 =𐤁𐤓 αρρωστημα] "mischief" 𐤁𐤓 אסון: "evil" 𐤁𐤓 23 λαμπρον
 =𐤁𐤓 טוב "the generous": "a good eye" 𐤁𐤓+עין from על χείλη]
 +*multorum* 𐤁: om 𐤁𐤓 της καλλονης] *veritatis* 𐤁 24 om 𐤁𐤓
 (homoeoteleuton) πονηρω...διαγ. πολις] 𐤁𐤓 רע...ירנו בשער "the evil
 ...shall knock at the gate"=*palpet proximorum* (ר) ostia 𐤁 xxxi. 1:
 𐤂𐤓=שער ירנו...ברע (ש' pl.=πόλις in LXX) || 23 μαρτυρια] "know-
 ledge" 𐤁𐤓 רעת, mg עדות "testimony" =𐤂𐤓 ακριβης] *verum est*
 𐤁=𐤁𐤓 נאמנה=πιστή (23) 25 εν...ανδριζου] pr "and (om 𐤁𐤓) also"
 𐤁𐤓: *diligentes* (ἐνδελεχίζοντας from נאמנה (24)) *in vino noli pro-*
vocare (παρόργιζε from רנו (24)?) 𐤁 practical warning based on 𐤁
 but hardly agreeable to the context απωλεσεν=𐤁𐤓] "made to
 stumble" 𐤁𐤓 הכשיל cf Je. vi. 15 𐤂 ἀπολουνται ο οινος] "new
 wine" 𐤁𐤓: "old wine" 𐤁𐤓 26 στομωμα εν βαφη] "the work of the
 hammerer" 𐤁𐤓=στ. (*ferrum durum* 𐤁): ἐν βαφῇ, insertion || ἐν
 μάχη infr, completes correspondence with 𐤁𐤓 in number of words
 καρδιας...υπερηφανων] εν καρδια υπ. εν μεθη 70. 248=𐤁 *corda super-*
borum arguet in ebrietate potatum: "the quarrels of the un-
 righteous" 𐤁𐤓 מצות לצים: "is instigator..." 𐤁𐤓 cf *provocare* 𐤁 (25):
 + "the wise man (נבון) proveth the work of the worker (or "every
 work") so strong drink (שכר)=μέθη 𐤂 the hearts (לבות 1 לריב) of

the unrighteous" 𐤁 27 *εφισον...ανθρωπω*] "to whom is wine life to a man" 𐤁 ...למי היין חיים 1' ה' מלו "fulness of life" = 𐤁 cf Ez. xli. 8 מלו = *ισον*: so 𐤁 reading ...כמי "like water of life..." *μετρω αυτου*] pr *εν* 𐤁^{c.a} V etc p = 𐤁 𐤁: *moderate + sobrius eris* 𐤁 *ουω*] + *quid defraudat vitam? mors* 𐤁 και αυτος] pr tit *de ebrietate* 𐤁: "which" 𐤁 שׁהוא = 𐤁: 1 והוא 𐤁₁ (after 28) 𐤁 *εκτισται ...ανθρωποις*] *vinum in iucunditatem creatum est* [*non in ebrietatem*] *ab initio* 𐤁 = 𐤁₁ 𐤁 "for joy was created from the beginning": 𐤁 = 𐤁 but 1 ἀπ' ἀρχῆς for ἀνθ. 28 *καρδιας...ψυχης*] *animae et cordis* 𐤁 = Cl *ευφροσυνη ψυχης*] "joy and delight" 𐤁 שׁשון ועריו 1 עריו whence 𐤁 חבא "time" (om *εν καιρω* infr) *πινόμενος... αυταρκης*] *moderate potatum* 𐤁 cf 𐤁: + *sanitas est corpori et animae sobrius potus* 𐤁 cf 𐤁 (adds doublet of 27 c, d) 29 *vinum multum potatum irritationem iram (= 𐤁) et ruinas multas facit* [*amaritudo animae vinum multum potatum*] 𐤁 incorporating *πληθύνει* (30) *πικρια ψυχης*] "headache, wormwood (whence 𐤁 *πικρία* cf Prov. v. 4) and shame" 𐤁: "pain, poverty and headache (double rendering of ראי' כסב)" 𐤁: om 𐤁 om *πολυς* 𐤁 𐤁 *εν...αντιπτωματι* (*αντιπτωμα* 𐤁^{*} 𐤁 sc *πληθύνει*)] "in strife and anger" 𐤁 בתורה וכעס "in strife" 𐤁: *ἐρεθισμῶ = הרחור* Dt. xxviii. 22 30 *πληθύνει...προσκομμα*] *ebrietatis animositas imprudentis offensio* 𐤁: "much wine is for the fool a snare ("stumbling-block" 𐤁)" 𐤁 𐤁: *θυμόν* perhaps marginal correction of *ἀντίπτωμα* (29) *προσποιων*] 𐤁 כספק (cf 12) "increasing" = 𐤁 31 *μη 4^o...απαιτησει*] "do not dispute with him before men" 𐤁 = 𐤁 vid: ἀπ. 𐤁 (*repetendo* 𐤁) recalls xxix. 6 but is probably corruption of *απαντησει αυτου* 248 (*εις ἀπάντησιν* = לפני) = απ. *ἄνω* (or *ἐναντι ἄνω*)

Chap. XXXV. (XXXII.) 1 *επαιρου*] + "and at the head of the rich do not sit down" 𐤁 om *εν* 𐤁 248 = 𐤁 𐤁 *ουτω*] "after" 𐤁 𐤁 2 και 1^o...*αναπese*] *et omni cura tua explicata recumbe* 𐤁: "prepare their need and after (𐤁^ר, mg ובכין "and in preparing, having prepared," whence 248 *ποιησον και ευδοκιμησας* cf 𐤁) recline" 𐤁: "for all their need (= 𐤁 כל for הכין "prepare") prepare and recline" 𐤁 די αυτους] "in their honour" 𐤁 בכבודם 𐤁: בעבורם "even at their end" 𐤁 *ευκοσμias χαριν* = 𐤁 מוכר על "for discipline (i.e. good-breeding)": "at table" 𐤁 = על מסבה (Sch): *ornamentum gratiae* 𐤁 (*ευκοσμίαν χάριτος*) *στεφανον*] pr *δι αυτων* 𐤁^{c.a}: "intelligence" 𐤁

שכל: 𐤔=ליל: "honour" 𐤁: + *et dignationem consequaris con-rogationis* "obtain the chief place at the banquet" 𐤌 from 𐤁 3 om 𐤁 *εν ακριβει επιστημη] εν ακριβεια δε επιστημης* 248: *primum verbum dirigenti scientiam* 𐤌 (supplying *p. v.* as subject of *πρέπει*) || 𐤌 "and preserve intelligence" 𐤌 וְהִצַּנְע שְׁכָל (mg לַכַּת 'ו from Mi. vi. 6 "shewing an humble walk") 𐤌 *μη εμποδισης] εμποδισεις* 248 4 *οπου ακροαμα]* "in the place of wine" 𐤌 𐤁: *οπου ουκ εστιν a. 106^b* 𐤌 (om *non* Sp)=𐤌₁ "where there is no song" 𐤌 *μη σοφιζου]* *noli extolli in sapientia tua* 𐤌 from 1 5 *σφραγισ ανθρακος]* *gemma carbunculi* 𐤌=𐤌₁ כּוֹמֵז אֹרֶם "necklace of ruby": "like a seal" 𐤌 𐤁 *κοσμων]* "purse" 𐤌 𐤁: "fruit" 𐤌₁ (יֵב, mg וִיר "circlet") *συγκριμα μουσικων]=𐤌₁ מִשְׁפַּט שִׁיר*: "the praise of God" 𐤌 𐤁 6 *εν]* *pr sicut* 𐤌: "like" 𐤌 𐤁=כ: 𐤔=ב: om 𐤌₁ *κατασκευασματι* (Ex. xxviii. 27 *Σ η' σ' β* "ingenious work") "collar" 𐤌 𐤁: "settings" 𐤌₁ *σφραγισ σμαραγδου]=𐤌₁*: "and in it emerald and sapphire" 𐤌 𐤁 *μελος μουσικων]* *pr sic* 𐤌=𐤌 𐤁: "beautiful words" 𐤌 𐤁: "voice of music" 𐤌₁ *ηδαι οινω]* "banquet of wine" 𐤌 𐤁: "delightfulness of wine" 𐤌₁=𐤔: + *moderato* 𐤌 7 *audi tacens et pro reverentia accidit tibi bona gratia* (from 10 b) *adolescens loquere in tua causa* (*εν χρεια σου*) *vix si bis* (*εαν δις=Cl*) *interrogatus sis habeat caput responsum tuum* 𐤌 incorporating *κεφ. λ. (8):* 𐤌=𐤔: om 𐤁 8 om 𐤁 *κεφαλαιωσον λογον* =𐤌 כָּלֵל אִמֵּר "complete speech": om *λογον* 𐤌=Or *εν ολιγοις]* "and diminish" 𐤌 וּמַעַט (𐤔 בִּמְ): om 𐤌 *πολλα...σιωπων]* *in multis esto quasi inscius et audi tacens simul* (=𐤌 מַחֲרִישׁ יְהוּ) *et quaerens* 𐤌 9 *εξισαζου]* *εξουσιαζου* 𐤌 𐤌 (*praesumas*): "raise thyself" 𐤌 𐤁 *ετερον λεγοντος]* *ου* (*οπου* 248) *λεγοντες* V 248 p: *ubi sunt senes* 𐤌 (*οὐ γέροντες*)=𐤌 "princes," 𐤁 "elders" 𐤌... *αδολεσχει]* "do not increase to pursue" 𐤌 לְרַד לְרַב אֵל: "do not love (תֵּאבֶה Pe) to insult" 𐤁 10 om 𐤁 *βροντης]* *grandinem* 𐤌=𐤌 בָּרַד *κατασπενδει]* *praeibit* 𐤌: "shall shine" 𐤌 יִנְצַח: for 𐤔 cf xliii. 5, 15 *αισχυντηρου]=𐤌₁ בּוֹשִׁי*: 𐤌 רָכָא "contrite" *προ-ελευσεται* different rendering of יִנְצַח 𐤌 adopted by 𐤌 in (a): om 𐤌₁ *χαρις]* + *et pro reverentia accidit* (*προσελ.*) *tibi bona gratia* 𐤌 cf 7 11 *εξεγειρου και surgendi* 𐤌 (*αναστάσεως* Cl)=מָקוֹם for 𐤌 מִפְקָד "appointed": "of table" 𐤌₁ 𐤁 שְׁלַח *συραγει]=𐤌 תַּתְּאָחַר* "delay" (*te trices* 𐤌: *βραδυνης* 𐤔): "multiply words" 𐤌₁ 𐤁 *αποτρεχε...* *ραθυμει]* "and if there come into thine heart speak" 𐤌₁: "and so

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supr μεταμελόν] **ח** תתקצר **ח** “be grieved” = **ח** cf Is. viii. 21
20 αντιπτωματος] “of snares” **ח**: “of steepness” **ח** λιθωδειςιν]
 l λιθω δεις = **ח**: so **ח** “a stumbling-block (**ח** cf Is. viii. 14, Prov.
 iii. 23) twice” **21** πιστευσης εν = **ח** **ח** credas te **ח** απροσκο-
 πω] laboriosae **ח** (om **א** = **ח**) **ח**: “of the spoiler” **ח** מחתת: “of
 the unrighteous” **ח** **ח**: + ne ponas animae tuae scandalum **ח**
22 απο (l επι) των τεκνων σου = **ח** באחריתך “on thy future” i.e.
 posterity (cf Je. xxxviii (xxxi) 17, Ps. cviii (cix) 13): “on thy
 paths” **ח** באחרתך = **ח** φυλαξαι = **ח** “take heed” **ח** **ח** cf **ח**
 + et a domesticis tuis adtende **23** εργω] “thy ways” **ח**: “thy
 works” **ח** **ח**: + αγαθω 248. 308 πιστευε] + ex fide **ח** etymological
 note: “keep thy soul” **ח** **ח** **24** ο πιστευων νομω] ο π. κυριω 248
ח (deo): “he that observeth the law (“his way” **ח**)” **ח** **ח** προσ-
 χει εντολαις] “keepeth his soul (“the commandments of God” **ח**)”
ח **ח**: π. εντολη **ח** 248. 253. 307 κυριω] επ αυτω 248 **ח**: “God”
ח **ח** ελαττωθησεται] “be ashamed” **ח**: “perish for ever” **ח**

Chap. XXXVI. (XXXIII.) 1 παλιν ἐξέλκεται] + αυτον N^{c.a} 248 *deus illum conservat et liberabit a malis* cf *ἔ* *ἔ* “he will return and escape” = *ἔ* om 2—4 *ἔ* 2 *ανηρ...νομον*] *sapiens non odit* (μυσει 307) *mandata et iustitias* *ἔ*: “he shall not be wise that hateth the law” *ἔ* ο δε...πλοιον] *et non inlidetur quasi in procella navis* *ἔ*: “and is shaken in a tempest...” *ἔ*: *ἔ* renders *ἔ* *ἔ* inserting *non* since “the wise man” is still subject: *ἔ* would seem to explain after Jas. i. 6 3 *ενπιστευσει νομω*] + *dei* *ἔ* cf *ἔ* “shall understand the word of ’” *δικαιων*] 1 *δηλων* N^{AV} etc p *ἔ* (joins *ὡς κτλ* with 4 *qui interrogatione manifestat* (δηλὼν) *paravit verbum...*) 4 *οὕτως*] + *deprecatus* *ἔ* *συνδησον*] *et conservabit* *ἔ* (συντηρήσει) *και 2^o*] + *οὕτως* N 70. 106. 307: + *τοτε* 55. 157. 248. 253. 254 p *ἔ* 5 *τροχος*] pr “as” *ἔ* *αμαξης*] “swift” *ἔ* *σπλαγχνα μωρου*] “the heart of the unrighteous” *ἔ* *ως...* *αυτου*] “like a pig are all his thoughts” *ἔ*: om *αυτου* 55. 254 6 *εις οχειαν*] *εις οχειον* N^{*AV} 55. 106. 155. 157. 296. 308: *ισοχιων* 307: *ισοχειος* 253 p: *admissarius* *ἔ*: “equipped” *ἔ* *ἔ* *φιλος μωκος*] *φ. μωρος* N^{c.a} cf *ἔ* *ἔ* “the friends of the unrighteous”: *φιλομοιχος* 55. 254 7 *ημερα*] + “in the year” *ἔ* *παν*] *iterum* *ἔ* (πάλιν) *φως*] *lux+ lucem* *ἔ* (om *ημερας 2^o* = p) *ενιαντου*] *et annus+annum* *ἔ* *αφ ηλιου*] “serve” *ἔ* *ἔ* 1 *ἔ* *ἔ*

=**Ⲅ** 8 *εν...κυριου*] “but in the wisdom of God” **ⲓⲓ** *διεχωρισθησαν*] + *facto sole* (= *ἀφ’ ἡλίου*) *et praeceptum custodientem* **Ⲛ** (cf Ex. xx. 8) *ηλλοιωσεν*] “he made from them” **ⲓⲓ** *εορτας*] “times” **ⲓⲓ**: + *ipsorum et in illis dies festos celebraverant ad horam* **Ⲛ** 9 *απ*] *ἐξ* 253 **Ⲛ** *ανυψωσεν*] *ηυλογησεν* V 253 **ⲡ**=**ⲓⲓ** *ηγιασεν*] *ανυψωσε* V 253 **ⲡ** **Ⲛ**: + *deus* **Ⲛ** *ημερων*] + *et annos* **Ⲛ** cf *ἡμ. ἐνιαυτοῦ* (7) 10 *εκ γης*] + *unde* (*ἐξ ἧς*) **Ⲛ** 11 *εν...κυριος*] “but in the wisdom of God” **ⲓⲓ** cf **Ⲛ** ...*domini* *ηλλοιωσεν...αυτων*] “made them inhabitants (**ⲕⲁⲓⲁⲓⲁ**) of the earth” **ⲓⲓ** (Ge. xi. 9) 12 *ηγγισεν*] “they came near” **ⲓⲓ** *εταπεινωσεν*] “destroyed” **ⲓⲓ** *στασεως*] *αποστασεως* A **Ⲛ** (*separatione*): *στασεων* 248. 296: “habitations” **ⲓⲓ** 13 *πηλος*] + “moulded” **ⲓⲓ** cf **Ⲛ** *infr* *αυτου* 1^o] + *plasmare illud et disponere* **Ⲛ** preserving the original of *πᾶσαι... αὐτοῦ* 3^o (*πλασαι αυτο κ. τ. εν. αυτου* 70: om **ⲓⲓ**) which contained a paronomasia **ⲓⲓ** (= **ⲕⲁⲓⲁⲓⲁ** **ⲓⲓ** *supr*) **ⲓⲓ**, corrupted in **Ⲅ** under the influence of Rom. ix. 18 ff *ευδοκίαν*] *dispositionem* **Ⲛ** *ανθρωπος* 248 **Ⲛ**=**ⲓⲓ** *αποδουναι...αυτου* 4^o] “to set him over his works” **ⲓⲓ** missing the sense of an original **ⲓⲓ** for the context deals with distinctions among days and men and the general hegemony of man is out of place 14 *του θανατου η ζωη*] *vitam mors* **Ⲛ** *ευσεβους αμαρτωλος*] *pr virum* **Ⲛ** cf 248 *του αμαρτωλου ο ευσεβης* (= V 253 **ⲡ** | (a) (b)) *και ουτως απεναντι ανδρος ευσεβους ο αμαρτωλος* (= **Ⲛ**)—conflation: “light was created darkness” **ⲓⲓ** 15 *δυο* 2^o] + *de duobus* **Ⲛ** 16 *ηγρυπνησα*] “came” **ⲓⲓ**

Chap. XXX. 25 (XXXIII. 17) *ως καλαμωμενος*] *et quasi qui colligit acinos* **Ⲛ** *κυριου*] *dei* **Ⲛ**=**ⲓⲓ** *εφθασα*] *et ipse speravi* **Ⲛ** (**ⲡⲓⲓ**): “I stood” **ⲓⲓ** (**ⲡⲓⲓ**): **Ⲅ**=**ⲡⲓⲓ** 26 om **ⲓⲓ** *αλλα*] + *και* **Ⲛ**^{c.a} 155. 296. 308 *εκζητουσιν* **Ⲛ**^{c.a} **Ⲛ** *παιδειαν*] *σοφίαν* C 155. 296 27 om *μου* 248 *λαου*] *λαων* 55. 254=**ⲓⲓ**: *et omnes populi* **Ⲛ**: om 248 *tr* 28 c, d, 29 **ⲓⲓ** 28 *ετεροις* **ⲡ** **Ⲛ**=**ⲓⲓ** *ινα...αυτων*] “to return and beg from them” **ⲓⲓ** 29 *ζης...σοι*] *superesset aspirans* **Ⲛ** *και*] + *ετι* 55. 254: + *εστι* 248 *μη...σαρκι*] *non immutabit te omnis caro* **Ⲛ**: “do not give power over thyself...” **ⲓⲓ** *παση*] *pr* *εν* **Ⲛ**^{c.a} AC etc **ⲡ** 30 *εμβλεπειν...σου*] “to beg from them” **ⲓⲓ** 31 *υπεραγων*] *υπερανω* C=**ⲓⲓ** **ⲕⲁⲓⲁⲓⲁ**: *sublimis* **Ⲛ** *μη*] *pr* *και* **Ⲛ**^{c.a} 248 **ⲡ**=**ⲓⲓ** 32 *τελευτης*] + *σου* **ⲡ**=**ⲓⲓ** *κληρονομίαν*] + *tuam* **Ⲛ**=**ⲓⲓ** 33 *pr* *tit* *περι δουλων* C mg B mg (before *ἄρτος*) **Ⲛ** (*de disciplina*

servorum) χορτασμα A 254=ⲓⲑ φορτια] *onus* 𐌚=ⲓⲑ tr
 aptos, παιδεια ⲓⲑ 34 εργασαι...αναπαυσιν] "do not give him rest"
 ⲓⲑ reading ἔργ. ἐν παιδί for ἔμβαλε...ἔργ. 36 infr παιδι] παιδεια V
 248 𐌚 ευρησεις αναπαυσιν] ζητησει av. (*requiescere* 𐌚) 248 𐌚 || (b)
 ανες...και 2°] "if thou raise his head" ⲓⲑ 35 om ⲓⲑ τραχηλον]
 +*durum et servum inclinant* (*curvant* supr) *operationes assiduae*
 𐌚 (cf 36) κακουργω] *multivolo* 𐌚 στρεβλαι και βασανוי] *tortura*
et compedes 𐌚 36 αργη] *vacet* 𐌚: "he rebel" ⲓⲑ 37 εδιδαξεν
 "hath made" ⲓⲑ η αργια] *otiositas* 𐌚 38 εις...καταστησον]
 "give him power in thine house" ⲓⲑ: +*eum* 𐌚 βαρυνον...αυτον]
 βαρυνον ταις πεδαις 307: *curva illum compedibus* 𐌚: om αυτου 𐌚*
 AC etc μη περισσευσης] "not so" ⲓⲑ ανευ κρισεως] "that
 which is not in the law" ⲓⲑ μηδεν]+*grave* 𐌚 (sc *grava* correc-
 tion of *curva* supr) 39 ει...οικετης] "if one (𐌚) is thy servant"
 ⲓⲑ: +*fidelis* 𐌚 συ] η ψυχη σου 248 𐌚: +*et quasi fratrem*
tracta illum 𐌚 tr (b) (d) ⲓⲑ αιματι]+*animae* 𐌚 cf ⲓⲑ (tr (b)
 (d)) "do not fight in the blood of thy soul" reading 𐌚𐌚𐌚 for 𐌚𐌚𐌚 of
 𐌚 om ει 2°...αυτω 𐌚 σεαυτον] αδελφον 𐌚ACV etc p 𐌚
 (supr)=ⲓⲑ οτι...αυτω] "since like thee so is thy loss" ⲓⲑ
 40 αυτον 1°]+αδικως 70. 248 𐌚 απapas αποδρα] *in fuga conver-*
titur (cf ⲓⲑ "he will turn and perish")+*et extollens discesserit*
quem quaeris (=𐌚) 𐌚 οδω] "spirit" ⲓⲑ 𐌚𐌚𐌚 1 𐌚𐌚𐌚𐌚
 =𐌚 αυτον 2°]+*nescis* 𐌚

Chap. XXXI. (XXXIV.) 1 pr tit περι ενυπνιων 296 𐌚: "he that
 seeketh vanity findeth a lie and a dream is vain delight" ⲓⲑ cf
 2 a 𐌚 2 διωκων ανεμων] "startling a bird" ⲓⲑ cf 1 b 𐌚 ενυπνιοις]
ad visa mendacia 𐌚: "to the vision of the night" ⲓⲑ 3 τουτο...
 ενυπνιων] "thus is the vision and dream of the night" ⲓⲑ τουτου]
 1 τουτο 𐌚 etc p 𐌚 𐌚 cf ⲓⲑ: τουτου is due to (b) προσωπου 1°]
 +*hominis* 𐌚: 𐌚𐌚𐌚𐌚 ⲓⲑ "person" προσωπου 2°] *alterius*
hominis 𐌚: 𐌚𐌚𐌚𐌚 ⲓⲑ "face" 4 "and from the head of his
 people (𐌚𐌚𐌚𐌚 for 𐌚𐌚𐌚𐌚 of 𐌚) it (the dream) expels inno-
 cency or who is the liar who will be innocent" ⲓⲑ αληθευσει]
verum dicitur 𐌚 5 μαντειαι] μαντεια 55. 248. 254 𐌚: +*erroris* 𐌚
 reserving the rights of legitimate divination in accordance with
 6 𐌚, so οιων.]+*mendacia*, ενυπν.]+*maleficentium* ματαια] *vanitas*
 𐌚: "deception" ⲓⲑ ως...καρδια] "he that trusts in them his

heart is there" פ φανταζεται σου η καρδια 248 L (*cor tuum phantasiam patitur*) 6 om μη I° פ αποσταλη εν επισκοπη] "it was ordained to err in thoughts of the night" פ : om εν 106 L 7 πολλους]+γαρ AV etc p L S = פ "for there are many who in a dream have missed their way and have stumbled in their paths" 8 "in the place where there are no sins God is well pleased and the wisdom of the ungodly at night (בלילה for כליל of G cf Je. ii. 2 ט =כלילות "espousals") is believed" פ νομος] *verbum* L στοματι] pr in L πιστω] πιστων 253. 296. 308: *fidelis* L τελειωσις] *complanabitur* from πεπλανημένος 9 L 9 ανηρ] pr *qui non est tentatus quid scit* (10 a) L πεπαιδευμενος] πεπλανημενος NA^* vid V 248. 307 p : *in multis expertus* (πολύπειρος) L : "wise" פ εγνω] *cogitavit* L : "will try" פ ο πολυπειρος] *qui multa didicit* L : "the diligent" פ εκδιηγησεται συνεσι] "searcheth out everything" פ 10 επειραθη] επειρασθη NV 106. 155. 253 p L supr οιδεν] *recognoscit* L 11 πεπλανημενος] πεπαιδευμενος 55. 106. 157. 254: *in multis factus est* L (? πληθυνόμενος or πολύπειρος cf 9) πανουργιαν] *malitiam* L = רע : G = רמה (Prov. i. 4 etc) = פ "wisdom": +*qui temptatus non est* (10) *qualia accidit* (12 b פ) *et qui inplanatus est abundavit nequitia* (11) L 12 εν...μον I°] *enarrando* (ex in errando) L : "when I was trying" פ και... μου 3°] *et plurimas verborum consuetudines* (συνηθείας= ריוס cf Prov. xvii. 9 S , Ps. liv (lv) 14 S) L : "things many befell me (חביו חב)" פ suggests רלח om μου 2° 106 L = פ 13 διεσωθην...χαριν] *horum causa et liberatus sum gratia dei* L double rendering of χάριν suggested by the familiar phrase "saved by grace" 14 pr *tit de timentibus deum* L : "the will of those that fear him the Lord does" פ κυριον] *deum* L ζησεται] *quaeretur* L (ζητηθήσεται): +*et in respectu* (ἐπισκοπῇ) *illius benedicetur* L 15 "for great is his hope and he saves" פ αυτοις]+*et oculi dei in diligentes se* L (19 a) 16 om פ ου μη I°] ουδεν NV etc p L S : πολλα A ευλαβηθησεται] *trepidabit* L 17 ψυχη]+αυτου 157 L = פ 18 αντιστηριγμα] 1 αυτου στηριγμα NAV etc L = פ 19 τους αγαπωντας αυτον] τους φοβουμενους αυτον 307 L : "all his servants" פ υπερασπισμος...ισχυος] "protecting (שׂוֹמֵר cf שׂוֹמֵר "shield") and delivering and he is a great confidence" פ om απο L καυσωνος] "the foe" פ μεσημβρίας] "the

enemy" פ φυλακη απο προσκοματος] *precatio offensionis* L (cf 23 b): "saviour from affliction" פ απο πτωματος] πτωσεως 248 L 20 "joy of heart and light of eyes and healing of life and blessings—all these doubly upon the righteous shall come" פ cf xl. 10 21 pr tit *de oblatione iniqua* L : "the sacrifices of the unrighteous are of unrighteousness" פ לחם וסודא פ לחם וסודא implying an original paronomasia לחם וסודא whence L μεμωκ. = ללע of Je. xlv (xxxviii) 19 μεμωκημενη] μεμωμημενη A 70. 106. 157 L (*maculata*) 22 μωκηματα] δωρηματα N^{ca} mg 248 = פ cf L infr: μωμητα 296. 308 23 *dominus solus sustinentibus se in via veritatis et iustitiae* (supplement of 20) *dona iniquorum non probat altissimus nec respicit in oblationibus iniquorum* (23 a + 22) *nec in multitudine sacrificiorum eorum propitiabitur peccatis* L (partially revised after G) $\text{עזילאסקעטא אַמאַרטיאַס}$ "he forgives them" פ 24 tr (a) (b) L θυων] pr ως p L Chr = פ : *qui victimat* L (*percutit victimam* m) o] pr ουτως Chr = פ : 25 επιδεομενων "of mercy" פ רדן for רדן of G αυτην] αυτον N^{ca} 248 L : "it + from them" פ ανθρωπος αιματων "sheds innocent blood" פ cf 27 26 *qui aufert in sudore panem + quasi qui occidit proximum suum* L πλησιον] + αυτου p L = פ o... συμβιωσιν "inherits his goods" פ (יִרַשׁ = (1) "inherit" (2) "dispossess") 27 αιμα "innocent blood + wrongs God" פ o αποστερων... μισθιον] pr και A 155 L = פ : *qui fraudem facit mercenario fratres sunt* L : + "wrongs his creator and shall receive an evil recompense" פ μισθιον] μισθωτου V 106. 248 28 εις 2° "another" פ ωφελησαν] ωφελησεν A 155: ωφελησει V 253 p: *prodest + illis* L κοπον] + "empty" פ 29 ευχομενος "blessing" פ εις 2°] ετερος p = פ o δεσποτης] deus L = פ 30 $\text{και... αυτου 1}^{\circ}$] om m: "and returns (i.e. again) draws nigh to him" פ $\text{ωφελησεν... αυτου 2}^{\circ}$] *proficit lavatio eius* L p τω λουτρω αυτου] pr εν NAV etc p: "from his washing" פ 31 παλιν πορευομενος] *iterum* L = פ as 30 τα αυτα] ταυτα 248 = פ "them" tr (c) (d) L και 3° "or" פ εν... αυτον] "that he fasted" פ

+ the reference is to Cain who works the ground in accordance with the doom pronounced on Adam (Gen. iii. 19, iv. 2) cf the context which deals with unacceptable sacrifices with Gen. iv. 5.

Chap. XXXII. (XXXV.) 1 "if thou hast done that which is written in the law thou hast increased service" \mathfrak{P} νομον] *verbum* \mathfrak{L} cf xxxi. 8 συμφορας] 1 προσφορας \mathfrak{NAV} etc \mathfrak{p} cf \mathfrak{P} : orationem \mathfrak{L} cf 8 \mathfrak{P} 2 "and he that keepeth the commandment blessed is his spirit" \mathfrak{P} : sacrificium salutare adtendere mandatis + et discedere ab omni iniquitate et propitiationem salutare sacrificii super iniustitias (5+2) \mathfrak{L} 3 ανταποδιδους χαρω] "he earns good interest" \mathfrak{P} $\leftarrow \text{חבול}$ $\leftarrow \text{חבול}$ $\leftarrow \text{חבול}$ cf xxix. 1 σεμιδαλιν] "an offering" \mathfrak{P} 4 θυσιαζων αινεσεως] *offert sacrificium* \mathfrak{L} : "will keep the law" \mathfrak{P} 5 απο πονηριας] απο αμαρτίας 55. 106. 254: "from all that is evil" \mathfrak{P} cf \mathfrak{L} supr $\epsilon \xi \lambda \alpha \sigma \mu \omicron \varsigma \dots \alpha \delta \iota \kappa \iota \alpha \varsigma$] "keep back thy strength that thou do not that which is hateful" \mathfrak{P} $\epsilon \xi \lambda \alpha \sigma \mu \omicron \varsigma$] *deprecatio + pro peccatis* \mathfrak{L} 6 εν προσωπω κυριου] ενωπιον κυριον 248: "before him" \mathfrak{P} 7 "for every one that doeth that which is pleasing keepeth the commandment" \mathfrak{P} || 5b εντολης] + domini fiunt \mathfrak{L} 8 λιπαινει θυσιαστηριον] "the prayer of their mouth" \mathfrak{P} cf I \mathfrak{L} η...υψιστου] "their deeds penetrate the heavens" \mathfrak{P} 9 θυσια] "gift" \mathfrak{P} δικαιον] "good" \mathfrak{P} αυτης] "of the righteous" \mathfrak{P} επιλησθησεται] + dominus \mathfrak{L} : + "for ever" \mathfrak{P} 10 οφθαλμω] *animo* \mathfrak{L} = θυμῷ or merely explanation δοξασον τον κυριον] "give to the poor" \mathfrak{P} μη...σου] "be not disturbed (מער) (כעט) in thy gifts" \mathfrak{P} 11 δοσει] "thy works" \mathfrak{H} : "thy gifts" \mathfrak{P} σου \mathfrak{H} αγιασον δεκατην = \mathfrak{H} הקדש מעשר (mg מעשרך "thy tithe," מעשיך "thy works"): "care for him that doth not recompense thee" \mathfrak{P} anticipating 13. tr 12, 13 \mathfrak{P} 12 υψιστω] "to him" \mathfrak{H} לו: "to God" \mathfrak{P} = ליי אותו] + "to thee" \mathfrak{H} \mathfrak{P} καθ ευρεμα χειρος = \mathfrak{H} mg יד כהשגת: "with a large hand" \mathfrak{P} = ב of \mathfrak{H} : + "a lender to Jehovah is a giver to the poor (cf Prov. xix. 17) and who is lord of recompenses (Je. li. 56) but Him" \mathfrak{H} mg \mathfrak{P} 13 κυριος ανταποδιδους] "God of recompenses" \mathfrak{H} cf 12 add $\epsilon \pi \tau \alpha \pi \lambda \alpha$ = \mathfrak{H}] "ten thousand fold" \mathfrak{P} 14 μη δωροκοπει] *noli offerre munera prava* \mathfrak{L} : תשחר אל \mathfrak{H} = \mathfrak{G} cf Dt. x. 17 Α δωροκοπία: "do not tarry" \mathfrak{P} (7 for 7) προσδεξεται] + illa \mathfrak{L} 15 αδικω = \mathfrak{H} מעשך "of extortion" cf Is. xxxiii. 15, Ge. xxvi. 20 κριτης] "of justice" \mathfrak{H} : "doer of justice" \mathfrak{P} 16 ου...πτωχου = \mathfrak{H}] "the prayer of the poor man cometh before him" \mathfrak{P} anticipating (b) λημψεται] + κυριος 248 \mathfrak{L} ηδικημενου] "of the distressed" \mathfrak{H} : "of the weary in spirit" \mathfrak{P} (cf Mt. v. 3 ff with Lc. vi. 20 ff) 17 ικετειαν]

“cry” 𐤁, mg “groan”=𐤁: *preces* 𐤁 *χηραν...λαλιαν*] “the prayer of the widow he heareth” 𐤁 *λαλιαν*] + *gemitus* 𐤁 cf 𐤁 𐤁
supr: 𐤁=𐤅 om 18 f 𐤁 18 om *χηρας* 𐤁 19 *η καταβοησις*=*צַעֲקָה*=𐤁 *אֲנָחָה* cf 17 𐤁, 'צ mg *אֲנִי* *τω καταγαγοντι αυτα*] “her wanderings” 𐤁 *מְרוֹדִיָּה* (La. i. 7): 𐤅=𐤅 *מוררה* 20 *θεραπευων*] *pr a maxilla enim ascendunt usque in caelum et dominus exauditor non delectabitur in illis* 𐤁 a deduction from 18 with a doublet of 20 a *θεραπευων...δεχθησεται*] *qui adorat deum in oblectatione suscipietur* 𐤁: “the bitteresses of the will he guideth” 𐤁 *תַּמְרוֹרִי* *הַנַּחָה*: *רָצוֹן*: “the bitterness of the soul of the poor he heareth” 𐤁: 𐤅 *θερ.*=*מְרוֹקִי* cf Es. ii. 12 𐤅 *θεραπεία* but 𐤁 suggests a different text *מִשְׁמִישׁ אֵל* *qui adorat deum*=*אֵל מִשְׁמֵעַ אֵל* *dominus exauditor non* 𐤁 supr *εως νεφελων συναψει*] “to the clouds shall hasten” 𐤁 *עֵנִי חִסְתָּהּ* [𐤅+*עַר*]: “boweth down the clouds” 𐤁 21 *ταπεινουν*] *humiliantis se* 𐤁 *νεφελας διηλθεν*= 𐤁 mg *עֵבִים חֲלַפָּה* “the dark clouds pierceth”: 𐤁 *עֵנִי חֲלַפָּה* whence 𐤁 “above the clouds ascendeth”=*עַל עֵנִי עֲלֹתָהּ* *και 1^ο...υψιστος*] “and before the Lord of majesty it goeth, not passing away until he draw nigh upon it” 𐤁: 𐤁=𐤅 (for *παρακληθηθῆ* “rest” cf Is. lvii. 18) 22 tr (a) (b) 𐤁 *και 1^ο...κρισιν*] “and judgment of truth judgeth” 𐤁 *κρινει δικαιως και*] “the righteous judge” 𐤁: 𐤅=𐤅 *שׁוֹפֵט* for *שׁוֹפֵט* *βραδυνη*=𐤁 *יִתְמָהּ*: “despise” 𐤁 *ουδε...αυτοις*] + *ο κραταιος* 248 𐤁=𐤁 “like a mighty man (mg “the Mighty One”) will not refrain (יִתְאַפֵּר: 𐤅=𐤅 *יֹאדִיר אֶף*): “and shall not forsake nor cease” 𐤁 *οσφυν ανελεημονων*] *dorsum ipsorum* 𐤁: “the audacity (*חֲבִיזָה* from *נָבוֹר* 𐤁 supr) of the unrighteous” 𐤁 23 *πληθος υβριστων*] “the sceptre of pride” 𐤁 *שִׁבְט זִדּוֹן*: *ὑβρις* *Je. xxvii (1) 31, π.=שׁפֵּעַת* Ez. xxvi. 10: “the strength of sinners” 𐤁 cf *מִתְנִי*=*ὀσφύν* (22) *σκηπτρα αδικων*] “the unrighteous rulers” 𐤁 24 *ανθρωπων*] *hominibus* 𐤁: “to the wicked” 𐤁 *לְחַטָּא* for *לְחַטָּא* *κατα...αυτου*] “his wages” 𐤁 𐤁 *τα εργα των ανθρωπων*] “the recompense of a man” 𐤁 *נִמּוֹל אָדָם*: for *τὰ ἔργα*=*ג'* cf Is. iii. 11: “to the workers of iniquity” 𐤁 *των ανθρωπων*] *των αγιων* V (*αγιω* ex *ανω*): *Αδαι* 𐤁=𐤁 *αυτων*] *αυτου* 248 𐤁=𐤁 *εως*] + *αν* *α*^{c.a} 248 *αυτους εν*] *iustos* 𐤁 *τω ελεει αυτου*=𐤁 *יְשׁוּעָתוֹ* “his salvation” cf Is. xlv. 8: “his recompense” 𐤁 *חֲסִידָהּ* for *חֲסִידָהּ*=𐤁 26 *ωραιον...θλιψεως*] *pr ως* *α*

Chap. XXXIII. (XXXVI.) 1 pr αρχη λογον 307=ח'פ' (Pereq)
δεσποτα ο θεος παντων] om δεσπ. A 𐤀=ח הכל להי א 𐤁: 𐤄=אולה
כל 𐤁𐤁 cf Da. ix. 17 2 και επιβλεψον (ex και επιβαλε)] + uos et
ostende nobis lucem miserationum tuarum 𐤀 from Ps. lxxxiv (lxxxv)
7: om 𐤀 𐤁 επιβαλε...σου] "let thy wrath come" 𐤁 from Ps.
lxxviii (lxxix) 6 om παντα 𐤀=𐤁 εθνη] + τα μη εκζητουντα σε
248 𐤀=𐤁 + "that have not known thee" from Ps. l.c. cf Je. x. 25:
+ et cognoscant quia non est deus nisi tu (5) ut enarrent magnalia
tua (10 b) 𐤀 (represents extracts chosen for Gentile Christians
omitting contrast between "we" "they") 3 om σου 1^o 𐤀
ιδετωσαν=𐤀] "shall know" 𐤁 σου 2^o] + "among the peoples" 𐤁
4 μεγαλυνθεις] "be honoured" 𐤀: "be sanctified" 𐤁 as in (a)
5 και 1^o=𐤀: ut 𐤀=𐤁 om σε 𐤀 𐤁 om και ημεις 307=𐤀 𐤁
om κυριε 𐤀 𐤁 7 βραχיוνα δεξιον=𐤁] "make strong arm and
right hand" 𐤀: + οπως διηγωνται τα θαυμασια σου 70. 248 from 10
10 καιρον] "the end" 𐤀 קץ (=κ. Ge. vi. 13 etc) 𐤁 μνησθητι
ορκισμου] "ordain the time" 𐤀: "let the time come" 𐤁: μ.=פקוד
𐤀 Is. xxvi. 16: ορισμου א p 𐤀 (finis)= מועד 𐤀 "season" (ōros Ex.
ix. 5) και 2^o...σου] "for who shall say unto thee what doest
thou" 𐤀 𐤁 from Jb. ix. 12 (Pe) 11 om 𐤀 πυρος] "and in
fire" 𐤁 cf Ne. ii. 3 κατάβρωθητω ο σωζομενος] κ. ο μη σ. א*: κ. ο
ασεβης ο σ. א^a: "destroy the enemy" 𐤁=שור אכל (Ps. v. 9 etc):
𐤄=שירי א cf Nu. xxiv. 19 suggested by מוערה "city of refuge" for
מועד (10) cf 12 𐤀: א* א^a emend 12 κεφαλαι...εχθρων] οσφυν
ανελημμωνων V: "head of the temples of Moab" 𐤀 ראש פאתי מואב
Nu. xxiv. 17 (τοὺς ἀρχηγούς M. 𐤄=𐤁 Targ-Onk) Je. xlviii. 45, mg
אויב "of the enemy" = 𐤄 𐤁 "crown of the enemy" εχθρων] pr
εθνων 155: εθνων 106. 157 13 a Ιακωβ] + et cognoscant quia non
est deus nisi tu ut enarrent magnalia tua 𐤀=5 b (om κυριε=𐤀 𐤁)
+ 10 b cf 2 𐤀

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18 = 19 om κυριε NV 253 18 S = 19 19 on πρωτογονω ωμοιωσας]
 on πρωτοτοκω ω. N^{c.a} from Ex. iv. 22 E: on πρωτογονον ωνομασας
 157. 248 = 19 19: E understands πρ. of Christ 18 πολιν καταπαυ-
 ματος] τοπον κ. NAV etc p S = 19 + 19 19 αρεταλογιας σου] αραι τα
 λογια σου† B^bNA etc: αρετα τα λ. σ. 307 = αρρητα λογια σου 253 p 18:
 “thy majesty” 19 הוֹרֵךְ אֵת (ἀρετή Hb. iii. 3), mg מְהַרְרִיךְ “from thy
 splendours” whence E cf Ps. xxix (xxx) 6 S ἀρεταλογία = רְנָה
 לאון] l ναον 19 19 20 τοις...σου 1°] “to the head of thy works”
 19: “to thy works as from the first” 19 dividing מְרַאשׁ as E into
 מִן ר' קט. σ. εν αρχη p = 19 προφητειας...σου 2°] προφητας... 248:
precationes quas locuti sunt in nomine tuo prophetiae (1 *prophetiae*)
prioris 18 cf 19 “the prophecies of thy prophets which spake in thy
 name”: “the vision spoken in thy name” 19 = E (19 = πρ. Da. xi.
 14) 22 οικετων NA 155. 253 18 = 19 19 κατα...Ααρων] κ. τ. ευδο-
 κιαν A. 307: “according to thy pleasure” 19 19: for E cf Nu. vi.
 22 ff λαου] υιου N* σου 2°] + *et dirige nos in via iustitiae* 18
 from φυλάξαι Nu. i.c. (?) γνωσονται = 19 19] “see” 19 mg οι
 επι] “the ends” 19 19 om κυριος 308 18 (cf σν κυριος 248) = 19 19
 23 pr פ 19 κοιλια] “throat” 19, mg (ב)בֶּטֶן = E: “soul” 19
 καλλιον] + 26 19 24 βρωματα θηρας] “the dainties of the chase
 (1 זֵר for דֶּבֶר 19, mg זֶבֶר)” 19 λογους ψευδεις] “dainties of deceit”
 19: 19 E adopt דֶּבֶר from (a) 19 25 στρεβλη] *pravum* 18: עֲקֹב 19
 (vi. 20) “deceitful”: E = עֲקֹשׁ ανταποδωσει αυτω] “understands
 these things” 19: ישיבנה בו 19, mg ישיבנו = E (?) + “every food
 (מִכָּה?) a beast shall eat but there is a food better than a food” 19
 26 follows 23 in 19: om 19 27 προσωπον] + ανδρος 307: + *viri*
sui 18: “her face” 19 ανθρωπου] “of the eye” 19 19 υπεραγει]
 + *desiderium* 18: יגבר 19 “will prevail” l יעבר = E 28 om 19
 επι...πραυτης] + και ιασις 248: *lingua curationis et mitigationis*
miser cordia 18: “healing of tongue” 19 מרפא לשון 29 ο κτω-
 μενος] קונה 19^B mg: “get” קנה 19^B 19 εναρχεται κτησεως] “a
 chief possession” 19 ראשית קנין (for E cf Nu. ix. 5 ראשון = ε.): “at
 the head of thy possession” 19 βοηθον κατ αυτον = 19 = עזר כנגדו

† מכון שבתית Ex. xv. 17 E έτοιμόν κατοικητήριον A εδρασμα της
 καθέδρας 3 Ki. viii. 13, Ps. xxxii (xxxiii) 14: E here is independent of
 either formula perhaps reading מְקוֹם שׁ.

‡ cf p Ps. i.c. S מְקוֹם שׁ כְּהֵנָּה.

Chap. XXXVII. 1 πας φίλος] “and to his friend” אֶל כָּל חֵבְרוֹת
1 חֵבְרוֹת = אֶל om αυτω N^{AV} etc p L S = אֶל 2 λυπη]
“judgment” אֶל דִּין: 1 דִּין = אֶל: om אֶל ενι] μενει B^b N^{c,a} (-νι)
etc.: “approaching” אֶל מִנִּיעַ = אֶל εταιρος και φίλος] “comrade
(“+sure” אֶל) like thy soul” אֶל אֶל τροπομενος...ενθυμημα (3)]
“let him be to thee. Enemy and evil” אֶל confusing יָרִי (3) with
אֶל “enemy” and omitting אֶל of 2 fin τροπ. εις εχθραν] in ini-
micitiam convertentur L εχθρον A 155. 254. 296. 307. 308 = אֶל
3 ω...ενεκυλισθη] “woe to the evil man who saith why was I
created” אֶל assimilated to the source Is. xxix. 16: אֶל ἐνθ. = אֶל,
ἐνεκυλίσθη] “fashioned” lit. “rolled on the potter’s wheel” || אֶל
נוצרת] (*creata es* L = אֶל) εν δολιοτητι] “with deeds of iniquity”
אֶל: malitia et dolositate illius L 4 εταιρος φίλου] “evil (כָּרָע) the
friend” אֶל אֶל: אֶל mistranslates εν ευφ. ηδεται] συνδιαिता ευφρο-
συνη 248 cf אֶל “regards the table” אֶל שֻׁלְחן אֶל מְבִיט = אֶל (“draws near
to...”): coniucundatur (συνήδεται) in oblectationem L 5 εταιρος
φίλω “a good friend” אֶל אֶל συμπονει...γαστρος] “fighteth with
the enemy” אֶל אֶל עִם נִלָּחַם: χ. γ. from 6 a בָּקָרָב (cf Jb. xx. 14)
enan] pr και 70. 248 L = אֶל: +δε p πολεμου] πολέμιον V 248
L = אֶל אֶל 6 επιλαθη = אֶל תִּשְׁבַּח: “praise” אֶל = תִּשְׁבַּח εν τη
ψυχη σου = אֶל בָּקָרָב “in the fight”: “in presence” אֶל אֶל:
the rendering of אֶל is endorsed by the points of אֶל^D μη 2°...σου
= אֶל] “put him not in authority in thine house” אֶל reading שֵׁלֵט for
שֵׁלֵט = χρήμασιν (Prov. xxxi. 11 = “gain”) 7 pr 10 248 L εξαιρει
βουλην] εξερει β. 296: prodit consilium L: “will shake the hand”
אֶל^B (i.e. beckon) = “saith behold” אֶל^B mg אֶל^D הוֹדָה: “behold”
אֶל 8 συμβουλων] + “unrighteous” אֶל εαντω βουλευσεται]

animo suo cogitabit 𐤀=𐤅 נפשו יחשב so 𐤁 μῆποτε...κληρον]
 “why should this upon him fall” 𐤅: 𐤆 reads אחרה “possession”
 for זה “this” cf 𐤀 *ne forte mittat sudem in terram* reading יתר +
 ארץ אל אלו for זה אלו cf 𐤅^B אל לץ for עליו in 7: “lest he cast upon
 thee evil hurt” 𐤁 9 το συμβησομενον σοι] “thy poverty” 𐤅
 ראשך: “thy disgrace” 𐤁 10 του υποβλεπομενου σε] *socero*
tuo 𐤀=𐤅 חמך: “thine enemy” 𐤁 from (b) των ζηλουντων
 σε=𐤅 מקנא “the jealous”: “him” 𐤁 11 μετα 1^o] pr *cum*
viro irreligioso tracta de sanctitate et cum iniusto de iustitia 𐤀
 doublet of (e) (f) της αντιζηλου αυτης] pr περι 𐤀ACV etc 𐤀=𐤅
 אל whence 𐤁 “lest thou commit adultery with her” implying con-
 demnation of concubinage: *de his quae aemulatur* 𐤀 misunder-
 standing 𐤆=𐤅 צרתה μετα δειλου] “from an enemy” 𐤅 מדר
 =מצר as 𐤁: 𐤆=𐤅 מרך Dt. xx. 8 περι πολεμου] “lest thou fight”
 𐤁 μεταβουlias] 1 μεταβολης 𐤀V 157=traiecticio 𐤀 cf Is. xlvii.
 15 μ. סחר “traffic”: “merchandise” 𐤅 𐤁 βασκανου] pr *viro*
 𐤀=𐤅: “the evil” 𐤅 𐤁 μετα οκνηρου] *cum operario agrario* 𐤀
 reading ἀγροίκου || ἐφεστίου infr or adopting ἀργῶ of (i) which is a
 doublet of (g) omitted by 𐤅: “cheating servant” 𐤅^B 𐤁 om
 παντος 𐤅 𐤁 αφεστιου] επαιτιου A 157=επετιου 𐤀^{c.a} 55. 106. 248.
 254. 296 𐤀 (annuali)=𐤅^D שנה “of a year”: 𐤅^B שוא “cheating”
 συντελειας] *consummatione anni* 𐤀 12 μετα...ενδελεχιζε] *cum*
viro sancto maxime adsiduus esto 𐤀 cf 𐤅 “with one that fears per-
 petually”: “with men righteous be dwelling” 𐤁 ον...εντολας]
 “for they fear to sin before God” 𐤁 cf (a) 𐤅 εντολας] *timorem*
dei 𐤀: +κυριου 248 p os...αυτου] *cuius anima* 𐤀=𐤁 “and their
 heart” και...σοι] *quicumque titubaverit in tenebris* (Je. xiii. 16,
 Jn. xi. 16) *non condolebit tibi* 𐤀 emendation by dittography:
 “and if he harm thee he harms himself and if he benefit thee he
 benefits himself” 𐤁: “...weary to thee” 𐤅^B יניע אליך mg=𐤆:
 “...he shall use thee as servant” 𐤅^D יעבד בך 13 “for his faith
 shall quicken him and also he is faithful like thee” 𐤁 και...
 στησον] *cor boni consilii statuet tecum* 𐤀 (καρδιαν βουλης) 14 ψυχη
 ...ειωθεν] “the heart of a man revealeth (יניד) his conversations”
 𐤅: “...shall rejoice (שׂה) for (שׂה) “shall show”) in his ways”
 𐤁 ανδρος] *viri sancti* 𐤀 απαγγελλειν] +το αληθες 157: +αλη-

† or 𐤁 cf Dt. xxiii. 14.

θίνα 106^b \mathfrak{B} $\epsilon\pi\iota$ 1^o...σκοπῆς] “upon a rock” \mathfrak{B} 1 מְצוּרָה על
whence \mathfrak{B} מִצְפָּה = σκοπῆς, \mathfrak{B}^D שׁוֹ “peak,” while \mathfrak{B} thinking of Mt.
iv. 8 gives for (b) “more than the riches of the world that profit
not” 16 “before men and before everything” \mathfrak{B} : \mathfrak{B}^D = \mathfrak{C} : \mathfrak{B}^B
assimilates (b) לִפְנֵי = πρό to (a) ראש = ἀρχή, \mathfrak{A} (a) to (b) λογος]
+ *verax praecedat te* \mathfrak{A} βουλη] + *stabile* \mathfrak{A} 17 ιχνος...καρδια]
i. a. καρδιας (χαρᾶς 248) προσωπον C 155. 248 cf xiii. 25: *verbum*
nequam immutabit cor \mathfrak{A} || 16 a: “root of counsels is the heart” \mathfrak{B}
לִבָּב תַּחְבּוּלוֹת עֵקֶר whence \mathfrak{C} reading ...עֵקֶב חֵלִיפ׳: om \mathfrak{B} 18 τες-
σερα...ανατελλει] “the Lord created all” \mathfrak{B} μερη = שְׁכֵמִים \mathfrak{B}^B , mg
סְרַבִּיטִים = \mathfrak{B}^D “branches” και 3^o...εστιν] “he that rules over
his tongue shall be preserved from evil” \mathfrak{B} αυτων ενδελε-
χως C 248. 296 \mathfrak{A} = \mathfrak{B} 19 “every one that is wise in his own
conceit is a fool” \mathfrak{B} om και 1^o SACV etc p \mathfrak{A} S = \mathfrak{B} αχρη-
στος] *insuavis* \mathfrak{A} : “foolish” \mathfrak{B} 20 pr tit *de sofistica et versuta*
locutione \mathfrak{A} τροφης] σοφίας N*V 106. 157. 248. 253 p: *re* \mathfrak{A} :
“honour” \mathfrak{B} : “agreeable food” \mathfrak{B} 1 τρυφῆς καθυστερησει] *de-*
fraudabitur \mathfrak{A} = \mathfrak{B} נִבְצָר = ἐστερηθή (21) 21 om \mathfrak{B} \mathfrak{B} doublet of
20 arising from v.l. σοφίας tr 22, 23 \mathfrak{B} 22 ψυχη] + *sapiens*
 \mathfrak{A} = \mathfrak{B} \mathfrak{B} $\epsilon\pi\iota$ στοματος πιστοι] π. (om 296) is an interpolation
from 23 b differentiated by 248 \mathfrak{A} αινετοι adapted by 106^b πιστων
253 πιστου: “upon his body” \mathfrak{B} על גוֹיָתוֹ: “from the sight of his
face” \mathfrak{B} 23 τον...παιδευσει] “to his people (“at all times” \mathfrak{B}) is
wise” \mathfrak{B} לַעֲמֹ נַחֲכִם as 19 a (\mathfrak{B} = נ׳) לעולם) πιστοι] “in their
bodies” \mathfrak{B} from 22: “for themselves” \mathfrak{B} tr 24, 25 \mathfrak{B} 24 ανηρ
σοφος] “the wise to himself” \mathfrak{B} \mathfrak{B} ευλογιας] “luxury” \mathfrak{B} \mathfrak{B}
ορωντες] + αυτον 106 \mathfrak{A} = \mathfrak{B} \mathfrak{B} 25 om \mathfrak{B} αι ημεραι] “the life”
 \mathfrak{B} Ισραηλ] “of the people Israel” \mathfrak{B}^B , mg “of Jeshurun” = \mathfrak{B}^D
26 πιστιν] δοξαν 248 \mathfrak{A} = \mathfrak{B} \mathfrak{B} $\zeta\eta\sigma\epsilon\tau\alpha\iota$ (εσται 248)...αιωνα] “re-
maineth in life eternal” \mathfrak{B} \mathfrak{B} 27 ιδε...αυτη 1^o] *si fuerit nequam*
 \mathfrak{A} om και 2^o \mathfrak{A} = \mathfrak{B} \mathfrak{B} αυτη 2^o] + *potestatem* \mathfrak{A} 28 παντα
= \mathfrak{B}^B , mg “luxury” = \mathfrak{B}^D \mathfrak{B} (“food”) πασα ψυχη = \mathfrak{B}^B \mathfrak{B} : *omni*
animae \mathfrak{A} = \mathfrak{B}^D εν παντι ευδοκει] תבחר כל זן \mathfrak{B} = (1) *omne genus*
placet \mathfrak{A} as \mathfrak{B}^D , (2) “chooseth every kind” as \mathfrak{B}^B cf \mathfrak{B} “is with a
little content” = \mathfrak{C} 29 εδεσµατων] *omnem escam* \mathfrak{A} = \mathfrak{B}^B 31 δι
απληστιαν] *propter crapulam* \mathfrak{A} “through much food” \mathfrak{B} : “for
lack of instruction” \mathfrak{B} (Prov. v. 23 Σ δι’ ἀπαιδεσίαν)

Chap. XXXVIII. 1 pr tit *de medico* ℒ πρὸς τὰς χρείας] +αυτου NAV 155. 253. 254. 307 p: *propter necessitatem* ℒ Cl: "before his need" ℒ^B=ℒ: "according to (לפני for לפי) his need" ℒ^D=ℒ om τιμῆς αὐτοῦ N^{C.A} 70. 106. 157. 296 p ℒ=ℒ ℒ κυρίου] *altissimus* ℒ Cl: "God" ℒ 2 pr tit περὶ ἀρρωστοῦ 155 ὑψι-
στου] *deo* ℒ Cl (κυρίου)=ℒ ℒ εστιν ἰασις] "the physician shall be made wise" ℒ ℒ δομα] δοξαν V 248. 253 p 3 ἰατροῦ] *καίρου* N* θαυμασθησεται] *conlaudabitur* ℒ: "shall take his stand" ℒ ℒ 5 ὕδωρ] pr *amara* ℒ=ℒ pointing reference to Ex. xv. 25 γνωσθῆναι] *ad agnitionem hominum* ℒ=ℒ αὐτοῦ] *illorum* ℒ=ℒ mg: +ἀπο ἀνθρώπου 70. 248 cf ℒ ℒ supr 7 ἐθε-
ραπευσεν καὶ ἦρεν] *curans mitigabit* ℒ=θεραπεύων ἀνέπαυσεν=ℒ ℒ "the physician relieves" αὐτοῦ] αὐτῶν N^{C.A} 157. 307 p: om ℒ=ℒ ℒ 8 μυρεψὸς ἐν τούτοις] *et unguentarius* ℒ=ℒ ...וכן "and so..." ℒ μύγμα] *pigmenta suavitatis+et unctiones con-*
ficiat sanitatis ℒ εἰρηνη...αὐτοῦ 2°] *pax enim dei* ℒ (γὰρ for παρ) εἰρηνη] "wisdom" ℒ ℒ תושיה ℒ שלום עלי...ך] "from the sons of Adam" ℒ מבני אדם, mg "from the face of the earth"=ℒ מפני ארצו 9 μὴ παραβλεπε] *ne despicias te ipsum* ℒ: "be not furious" ℒ תתעבר whence ℒ: om ℒ 10 εὐθυνον χείρας] "regard of persons" ℒ הכר פנים from Is. iii. 9: ℒ=כפים (Le): "false-
hood" ℒ καρδιαν]+σου 307 ℒ=ℒ 11 om ℒ om σεμι-
δαλεως ℒ: for ℒ cf Lv. v. 13 λιπανον...σπαρχων] "set in order fatness ("the ashes") according to thy wealth" ℒ דשן שך בכנפי הונך: for ℒ cf Am. v. 5 οὐχ ὑπάρχων=אין: om ωσ...σπ. ℒ 12 om
καὶ 2°...κύριος ℒ ℒ om καὶ 3°...σου ℒ καὶ 4°...χρεία] *opera enim eius sunt necessaria* ℒ 13 pr פ ℒ εστιν]+*enim* ℒ=ℒ ℒ εὐοδία] εὐοδονται 70=ℒ מצלחת cf ℒ "prospereth healing" 14 εὐο-
δωση=ℒ יצלח, mg ימנה=ℒ ℒ diriget αναπαυσιν] "diagnosis" (Pe) ℒ פשרה cf Ec. viii. 1: "health" ℒ χαριν ἐμβιωσεως=ℒ] "in his hand and life" ℒ 15 ἐμπεσοι εἰς χείρας] "shall be pre-
sumptuous before" ℒ יתגבר לפני mg יסתוגר על ידי "shall be delivered into the hands of"=ℒ 16 pr tit *de exequiis* ℒ
καταγαγε=ℒ הוֹיב "make to flow": "multiply" ℒ=הרב ωσ δεινα πασχων] "embitter thyself" ℒ התמרר: ℒ=כמתמרר om δε
ℒ=ℒ περιστελλον] 106^b mg σκεπων tege (sic) 17 πικρανον...
κοπετον] *propter delaturam amare fer luctum illius uno die et consolare propter tristitiam* ℒ: "wine and food for them that

lament" 13 το πένθος] *luctum illius* 12=13 διαβολης]
 "tears" 13 דמעת 13=דבה: "of men" 13 λυπης] 1
 13=13: "life" 13=חיים 18 λυπη...λυπη (19)] "for so an evil
 heart more than death frets in anxiety the poor man and brings
 sorrow" 13 λυπη καρδιας] "an evil heart" 13: 13=לב
 (Prov. xv. 13) from 13 infr καμψει ισχυν] "causeth hurt" 13
 13=לבנה עצה Prov. x. 10: ισχύν (*cervicem* 12)=עצה Na. iii. 9
 19 om 13 απαγωγη] επαγωγη 1A etc: pr viri 12 παραβαινει]
 παραμενει 12^a AV etc p 12 κατα] καταρα 55. 248. 254=13
 20 εις λυπην] "thereunto" 13: "to oaths" 13: 13 supplies λ. after
 interpolation of 19 σου] "any more" 13 om αποστησον...εσχ.
 13 v infr αυτην] "his remembrance" 13: +a te 12 tr 21, 22 13
 21 "remember grief and dispel sins and put not thy trust in riches
 for there is no hope in them for like a bird of the heavens that
 flieth and alighteth so is wealth before the sons of men, thee it
 rejoiceth and another it harmeth" 13 μη επιλαθη] "do not
 remember him" 13 επανοδος] "for him hope" 13 תקוה 13: 13
 =הלך cf Prov. iii. 28 22 αυτου] εμου AV etc p 12: 13=13
 εμου] "for him" 13 13 23 εν αυτω εν] "together with" 13 13: 13=
 "at the same time as" 24 εν ευκαιρια σχολης] *in tempore vacui-*
tatis 12=בעת ריקים cf Prov. xxviii. 19: "increaseth wisdom" 13
 13=תרבה חכמה 13 (+ "for him") ο...αυτου] "he who is not busy
 with vain things" 13 cf 13 supr om αυτου 12=13 13 σοφισ-
 θησεται] pr ου 70. 248: *sapientiam percipiet* (σοφίαν αἰσθήσεται)
 +*quia sapientia replebitur* 12 from τί σοφ. (25) 25 om και 1^o...
 κεντρου 13 καυχωμενος] pr non 12 regarding δόρατι="spear"
 as unsuited to the ploughman of (a) εν δορατι κεντρου] "with
 spear-brandishing" (?) 13 בחנית מהעיר εργοις αυτων] "oxen" 13 13:
 for 13 cf 27. 29. 31 26 tr (a) (b) 13 εις χ. δαμαλεων] "to the
 finishing of the stall ("his work" 13) 13=לכלות מרבק 13: 13=בקר
 27 pr tit *de singulis artificibus* 12: "so also all the craftsmen are
 disturbed together and night and day on them (sc "their works")
 they think, on the work of carvings and of signets and of pearls;
 also their thoughts are needed for the works of their craft" 13
 τεκτων και αρχιτεκτων] *faber et architectus* 12 νυκτωρ] *noctem*
 12 ημεραν 248 υπομονη] 1 επιμονη 1A etc p 12 (*assi-*
duitas) αλλοιωσαι] *variat* 12 (-σει) εις ομοιωσαι] *in simili-*
tudine 12 (-σει) τελεσει 155 12 28 ουτως...σιδηρω] "to sit by

shall he think" \P $\text{אֵלֶיךָ} \text{בְּחִשְׁבּוֹן}$ reading רָצוֹן for רָצוֹן of C $\text{συνεισελ.}] \text{conservabitur}$ L 3 $\text{αποκρυφα}]$ "wisdom" \P $\text{εκζητησει}]$ "he shall learn" \P $\text{αινιγμασι παραβολων}]$ "all mysteries" \P 4 $\text{υπηρετησει}]$ "he shall walk" \P $\text{οφθησεται] σοφισθησεται}$ 253: "he shall serve" \P $\text{γη...εθνων}]$ "cities of the world" \P $\text{om γαρ N*}=\P$ 5 $\text{ορθρισαι}] \text{ad vigilandum diluculo}$ L : "to pray" \P $\text{προς...δεθησεται 1°}]$ "and from before God will he seek mercy" \P $\text{δεθησεται 2°}]$ "he will seek good" \P 6 om εαν...θεληση \P $\text{εαν}+\text{γαρ 106. 157. 296. 308 L}$ θελη V 248. 253 $\text{εμπλησθησεται}] \text{εμπλησει αυτον N}^{c,a} \text{A 106. 155. 157. 296. 307. 308 L}$: "he shall be made wise" \P $\text{ανομβρησει...αυτος}]$ "he will give out parables doubly" \P (but the Arabic supports C) $\text{κυριω}]$ "him+in his thoughts" \P (om εν προσευχη) 7 $\text{κατευθυνει}]$ "shall understand" \P reading בִּין for בִּין of C $\text{βουλην...επιστημην}]$ "parables of the wise" \P $\text{om αυτου 1° N 254 L}=\P$ om αυτου 2° \P 8 εκφανει C etc L $\text{διδασκαλιας αυτου}]$ "of wisdom" \P $\text{διαθηκης κυριου}]$ "of life" \P 9 "and many shall learn from his wisdom and in the world his name shall not be forgotten and his memory shall not fail for ever and his name shall not be forgotten from generation to generation" \P $\text{εως}] \text{pr και NAC etc p L}=\P$ $\text{ζησεται] ζητηθησεται A 157 L}$ $\text{εις γενεας γενεων}] \text{a gente in gentem L}=\P$ 10 follows xlv. 14 in H $\text{εθνη}]$ εθνει B*N* 106 prophecy of Gentile Christianity: "the assemblies" \P $\text{εκκλησια}]$ "the nation" \P 11 "if he desire (רָצוֹן for רָצוֹן of C) by a thousand shall he be praised (רָצוֹן for רָצוֹן) and if he be silent among a little people (= $\text{רָצוֹן אֵין כַּסְפֶּר Ry}$)" \P $\text{ονομα...χιλιωι}] \text{non me derelinquet ille L}$ Latin emendation of Latin corruption $\text{εμποiei αυτω}] \text{εμποιησει a. N}^{c,a}$: proderit illi L : $\text{C}=\text{רָצוֹן}$ cf xlii. 17 12 "understand and I speak my teaching like a moon on the days of the Twelfths" \P $\text{και ως διχομνηνια}] \text{ut furore (μανία) enim L}$ cf 248 $\text{οτι ως δ. 13 pr tit περι χρειας των ανθρωπων 155 υιοι οσιοι} \text{divini fructus L}$: $\text{om υιοι 248. 253 (οι οσιοι)=}$ \P $\text{και βλαστησατε}]$ "and your flesh shall grow" \P : om L but cf fructus supr $\text{ως...αγρου}]$ "like lilies and like cedars (from 14) planted (plantata L) upon the water" \P $\text{αγρου}] \text{I υγρου NACV etc: aquarum L Cl:}+\text{et fructificate L}$ 14 $\text{και 1°...οσμην 1°}]$ "and like pleasant odours shall your scent be sweet like the scent of Lebanon with its cedars" \P double rendering of בְּנֵי : om 248 και 2°...

κρινον] “and like the root of the king’s lilies” 13 διαδοτε...εργοις] “lift up your voice and praise together and give thanks unto God for all his works” 13: +αυτου N^{c.a} A etc.=13 οσμην]+et frondete in gratiam 14 ευλογησατε] pr et 14=13 om πασι 15 “recount his mighty deeds with praises (a+b) and in thanksgiving and with uplifted voice and so say” 13 om δοτε...αυτου 2^o 248 εν αινεσει αυτου] illi in voce labiorum vestrorum 14 cf 13 supr χειλεων] l χελών (=χελύων Hesych.)=14 נבל “lute” εν εξομολογησει] “with a shout” 15 16 om οτι† 14=15 13 σφοδρα] “together” 13: om 15 και...εσται] om 14: “and every need in its time he (mg “they”) will provide” 15: “all for their function were created” 13 17 om ουκ...ζητηθησεται 14=13 εν λογω...υδατων] “at his word the sun rises and at his word it sets” 13 substituting a general for the Jewish illustration cf Ac. xiv. 17 by reading 17 for 17 of 17 θιμωνιά: om υδατων 15 18 εν προσταγματι αυτου] pr οτι Cl 14: “in joy” 13 πασα η ευδοκια]+αυτου 157: +εγενετο Cl: placor fit 14 cf 15 “his will shall prosper” 13 “his will is done” ος ελαττωσει=13 ελαττωσις Cl 14 το σωτηριον=15 “commandment” 13 (חֶסֶד for חֵן) 19 κρυβηναι] quidquam absconditum 14=15 20 om απο...αυτου 13 εως του αιωνος 55. 253 14 pr και 254=15 και...αυτου] “and there is no limit to his salvation” 15: + “nothing little and small (“great” 13) with him and nothing too strong (פלא=θανμάσιον of 17) and hard for him (“in his presence” 13) 15 21 om 13 εκτισται] “have been chosen” 15 (ed) נבחר, mg יבחר “shall prevail”: + “say not this is more evil than this for all things in their season shall prevail” 15 cf 17 22 η ευλογία αυτου] “blessings” 15 ברכות l ברכתו=15 13 επεκαλυψεν] inundavit 14 (ἐπέκλυσε)=15: for 17 cf Dt. xi. 4 ἐπέκλυσεν v.l. ἐπεκάλυψεν 23 οργη N^{c.a} 14=15: “in his wrath” 13 εθνη]+quae non exquisierunt eum 14 cf xxxvi. 2 κληρονομησει=15] “he judgeth” 13 υδατα εις αλμην] aquas et siccata est terra 14 cf 15 “to salt the irrigated land (מֶשַׁח Ge. xiii. 10)” 24 αι...ευθειας] “the ways of the righteous are straight (=15) before his face” 13: 15 mg=17 προσκομματα] “they are turned” 13 cf 27 b: +in ira illius 14 from 23 a 25 εκτισται=13] “he divided” 15 חלק αμαρτωλοις κακα] nequissimis bona et mala 14=15 13

† perhaps emphasizes καλά as with superlative.

26 *ανθρωπου*] *αιωνιον* 253 *ex ανων* *πυρ*] *pr και* $\aleph^{c,a}$ AC etc $p = \aleph \aleph$
και αλα] *γαλα* Cl \aleph *γαλα και μελι* \aleph 106. 157. 248. 253. 307 $p =$
 $\aleph \aleph$ 27 *παντα ταυτα* \aleph 253 = $\aleph \aleph$ *τραπ. εις κακα*] *in mala*
conversantur $\aleph = \aleph \aleph$ 28 *εστερεωσαν μαστιγας αυτων*] “they
root up mountains” \aleph : $\text{עֵשֶׂת} = \text{רָקַע}$ for עָרַק of \aleph cf Ps. lxxii (lxxiii)
4 (\aleph רִיחַ) om *και* 2° A 70. 106. 157. 248. 253. 307 $\aleph = \aleph$
29 *λιμος και θανατος*] “famine and pestilence” \aleph וְדָבָר (רעב) :
“stones of death” \aleph but for כָּאֵן 1 חָלָה “hunger” with p
εκδικησιν = \aleph כִּשְׁפָּט “judgment” Ez. xvi. 38 etc 30 *θηριων*
οδοντες] “beasts of tooth” $\aleph \aleph$ *ασεβεις*] + “all these for their
need were created and they in the treasure house (בִּאֲוִיזָר) for the
time shall be commanded” $\aleph = 31$ b עֵי ($\epsilon\pi\iota$ τῆς γῆς = בְּאֶרֶץ) 31 *ευ-*
φρανθησονται] *aefulabuntur* \aleph om *και* 1°...*ετοιμ.* 253 = \aleph (v *supr*)
 \aleph *εν τοις καιροις αυτων* = \aleph בְּחֵקֶם “in their task” cf Ex. v. 14 :
“all their days” \aleph 32 *εστηριχθην*] “they were created” \aleph
και 1°...*αφηκα*] “perceive ye sons of men that in the scripture are
written all these things” \aleph 34 *παντα...ευδοκ.*] “for all of them
are collected into treasure-houses and for the season of their time
are mighty” \aleph cf 30 \aleph 35 *υμνησαμεν*] 1 *υμνησατε* B^b \aleph ACV etc
κυριου] “of the Holy One” \aleph

Chap. XL. 1 *ασχολια*] “occupation” \aleph דָּבָר : “things” \aleph : for
 עֵ cf E^a ii. 26 etc עֵי , Targ. וְיִי , Σ *ἀσχολία* *εκτισται...ανθρωπω*]
“God apportioned (“created” \aleph)” $\aleph \aleph$ *ζυγος*] זֶגֶן $\aleph = \text{γένη}$
“kinds” cf וְיִי Ec. l.c. Targ. *επι ταφη*] *επιστραφη* $\aleph^{c,a}$: *επιστροφης*
157. 248 = \aleph : עֵ explains *μητερα παντων*] “mother (mg. “earth”)
of all that liveth” \aleph : “earth of life” \aleph 2 om \aleph *τους*
διαλογισμους αυτων] “their praises” \aleph reading שִׁבַּח for שִׁבְח of עֵ
φοβον] “thought” \aleph *επινοια προσδοκias*] *adinventio* (= p)
expectationis \aleph : “the last of their words” \aleph 3 om *και* 1°
 $\aleph = \aleph$ *τεταπεινωμενου* = שׁוּב Ps. xliii (xliv) 25: \aleph לְשׁוּב , mg לְבִישׁ
from 4 “clothed,” 1 וְיִשֵּׁב “sitting” = \aleph 4 *υακινθον*] “turban” \aleph
ωμολινον] “garments of skin (“poverty” \aleph)” \aleph 5 *θυμος*] “how-
beit” \aleph וְיִי 1 וְיִי = \aleph עֵ *σαλος*] “fear” $\aleph \aleph$ *μηνιαμα*] *iracundia*
perseverans \aleph *αλλοιοι γνωσιν αυτου*] “disturbeth them” \aleph
6 om *ολιγον...σκοπias* \aleph *ολιγον...αναπαυσει*] “a little to no
purpose (לֹרִיק)” \aleph vid = *εις ουδέν* Is. xlix. 4) as for a moment (כְּרִנָּע) : עֵ
έν αν. = בְּרִנָּע Jb. xxi. 13) he shall rest” \aleph *απ...υπνοis*] “from the

midst of terrors" מִבֵּין בְּהִלֹּתַי (Le) ημεραις 248 σκοπιας]
respectus 𐤇 (ἐπισκοπῆς): 1 κοπιᾷ (He) after Armenian πολεμου]
 "pursuer" 𐤇 𐤇 7 "according to the wish of his heart he
 awaketh and seeth that there is nothing therein" 𐤇 8 "all the
 sons of flesh, their care is with them and wealth driveth away their
 sleep" 𐤇 (om 9 f) 9 ερις "fever" 𐤇 רחרח ρομφαια]+επαγω-
 γαι λειμος και συντριμμα και μαστιξ (μαστιγες A*) B^{ab} SACV etc: +
 "destruction and ruin evil and death" 𐤇 11 απο υδατων] pr ossa
 70=𐤇 𐤇: *aquae omnes* 𐤇: "from the height" מִמְּרוֹם 𐤇 𐤇: 𐤇 מִמִּים
 cf Ec. i. 7 θαλασσαν] "the height" 𐤇 𐤇 12 om 𐤇: om (a) 𐤇:
 om (b) 307: "everyone that sins and cheats shall cease and the
 diligent of the world even they shall stand" 𐤇 13 χρηματα
 αδικων=חֵיל עֹלִים: 𐤇 "wealth of treachery" מַעַל 'ח whence correct
 𐤇 מַחִל 'ח "strength from strength" ξηρανθησεται] 𐤇 אִיתָן 𐤇
 "continual" Am. v. 24 1 נתן "shall be made" = 𐤇 cf Is. li. 12:
 "shall be swept away" 𐤇 נִתַּךְ και...εξηχησει] "and like a wide
 ravine in the lightning of the thunder" וְכַאֲפִיךְ אֲדִיר בַּחֲוִי קוֹלוֹת
 cf Jb. xxxviii. 25: "like rivers that are full of light clouds
 (حسك حلال) i.e. interpretation of 'ח according to Aramaic usage
 +corruption of 'ק) 𐤇 14 "when they are taken away
 (حلم) ex גִּילּוֹ=εὐφρ.) they shall cease" 𐤇 ουτως οι παραβαιν.]
 "for suddenly" 𐤇 כִּי פִתְאֹם: 𐤇 כֵּן פִתְאֹם Prov. i. 32 etc (𐤇 ἄφρονες)
 15 εκγονα...κλαδους] "a shoot to the unrighteous shall there not
 be" 𐤇 εκγονα] "plant" ("shoot") 𐤇=𐤇 πληθυνει κλαδους]
 "be innocent" 𐤇 ακαθαρτοι=חֲנִף "of the godless" 𐤇 etymological
 rendering: + "are like an ear of corn" 𐤇 making simile of metaphor
 ακροτομου] *cacumen* 𐤇: "tooth" 𐤇 𐤇: 1 ἀκρωτηρίου cf I Ki. xiv. 4
 πετρας]+sonant 𐤇=ηχει 70 for ἄχει (16) 16 αχει] "like the
 box-tree" 𐤇 כְּקַדְרֵמֹת 1 כְּעֶרֶךְ=𐤇 cf Jb. viii. 11 Targ for 𐤇 אֲחוּ
 "rushes": "sea weed" 𐤇: *viriditas* 𐤇 preserving original sense of
 ἄχει (from Egyptian ἄχd "be green") om παντος υδατος και 𐤇=
 𐤇 𐤇 χορτου] "rain" 𐤇=υδατος 𐤇 supr: 𐤇=𐤇 17 χαρις...
 ευλογιας] "and loving kindness for ever shall not be shaken" 𐤇: ως
 π.=כְּעֶד: "the works of the pious in season (= for ב) are blessed"
 𐤇 cf Is. li. 3 διαμενει]+ "and he that draweth nigh unto them is
 like one that findeth treasure" 𐤇=18 b cf Is. l.c. 18 ζωη...γλυκ.]
 pr fili 𐤇: "the life of wine and strong drink (וִין וְשֵׁכָר) mg יִתֵּר שֵׁכָל

Chap. XLI. 1 pr tit *de memoria et iudicium mortis* אַ ו...
 εστιν] “O death how evil art thou” אַνθρωπω]+“rich” אַ:
 +*iusto et* אַ εἰρηνευοντι=אַ שׁוֹקֵט cf 2 Chr. xiv. 5 (4) etc: “sit-
 ting” אַ τοῖς ὑπαρχουσιν αὐτοῦ (αὐτῷ N 254. 307 p)] “his founda-
 tion” אַ מְכוֹנָתוֹ אַ: מקנתו so אַ “his wealth” ἀπερὶσπαστω]
 εὑρεπεστατω V 253: *quieto* אַ=אַ שְׁלִי: “strong” אַ from (d): for

Ⲭ cf Sap. xvi. 11 τροφην] 1 τρυφήν = Ⲭ ⲡ 2 καλον] pr ως
 N^{c.a} 253 p = Ⲭ ⲡ ("how welcome art thou" || 1 a) επιδεδομενω]
 "of sorrows" Ⲭ אונים: Ⲭ = אביון: "broken" ⲡ εσχατογηρω] *de-*
flecto aetate Ⲭ: "tottering" Ⲭ כישל: "old" ⲡ cf xlii. 8 περισπ...
 παντων] "stumbling at everything" Ⲭ נקש בכל = ⲡ και 3^o...
 υπομονην] "lacking wealth (מחיר cf 1 b) and not able to work" ⲡ
 from Ⲭ mg "lacking sight (המראה) and having lost hope" whence
 Ⲭ εσχατογήρω sup = אפס שיבה אπειθουντι = Ⲭ סרב (cf Ez.
 ii. 6) υπομονην] *sapientiam* Ⲭ cf iii. 12 f 3 κριμα θανατου]
 "death thy law" Ⲭ ⲡ εσχατων] *quae superventura sunt* Ⲭ
 4 τουτο] + γαρ 70. 248 = ⲡ το κριμα = Ⲭ: Ⲭ (as ⲡ (3)) חלק "por-
 tion": "the end" ⲡ = Ⲭ om και...ζως ⲡ απαναινη = Ⲭ תמאס]
 απερχετε 106^b = Ⲭ *superveniet* ευδοκια] "law" Ⲭ 5 συννααστρ.
 ...ασεβων] "a generation accursed (אל דם) is the progeny of
 sinners" ⲡ = Ⲭ ...אוייל: Ⲭ = ...נפחולים cf Ge. xxx. 8 παρ-
 οικiais] εν ευδοκiais V 253 (ευδοκias) p cf Ro. i. 32: εν αμαρτιαis 55. 254
 6 ενδελεχει ονειδος] *assiduitas opprobrii* Ⲭ: "shall dwell loss (= חסר
 for חסר of Ⲭ)" ⲡ 7 τεκνα] "his righteous sons" ⲡ ονειδ.] + "in
 the world" ⲡ 8 "woe to the unrighteous men for misery accom-
 panies them to the day of their death" ⲡ om θεου N 248 9 και
 1^o] pr εαν γαρ πληθυνητε εις απωλειαν 248 = Ⲭ "if ye are fruitful (it is)
 because of mischief" καταραν] "affliction" Ⲭ (om γεννηθησεσθε)
 και 2^o] pr "and if ye stumble (it is) to the joy of the world" Ⲭ
 om μερισθησεσθε (= Ⲭ חלק ex לקלל "to a curse") Ⲭ ⲡ has only
 "a fruitful woman for the joy of her people (עמו for עלם Ⲭ) and if
 there die an unrighteous father his righteous sons shall not grieve
 over him" explaining (b) from 7 10 "for the impious man his
 end is to destruction" ⲡ γης...γην] אפס Ⲭ = (1) "nothingness"
 (2) "ends of the earth" whence Ⲭ απο...απωλιαν] "from deso-
 lation to desolation" Ⲭ: om απο καταρας 248 cf ⲡ 11 om
 πενθος...αυτων ⲡ πενθος] "vanity" Ⲭ חבל cf Ec. viii. 15: Ⲭ =
 אכל σωματι N* 155. 307 Ⲭ = Ⲭ αμαρτωλων...εξαλειφθησεται]
 αγαθον εξ. N^{c.a}: αμ. εξ. 70 Ⲭ cf ανθρωπων ουκ αγ. εξ. 248. 307: "of
 goodness (חסד: "of them that do good" ⲡ) shall not be cut off"
 Ⲭ ⲡ (+ "for ever"): in Ⲭ the transposition αγαθων ουκ has caused
 the interpolation of the synonym αμαρτωλων 12 ονοματος] + καλου
 N^{c.a} Ⲭ om μεγαλοι 106 = Ⲭ ⲡ θησανροι μεγαλοι 248. 253 p Ⲭ

Chap. XLII. 1 om και Ι° 𐤁 = 𐤁 *αισχυνητος*] *sine confusione* 𐤁 (*conf.* being fixed in bad sense) 3 *οδοιπορων*] “master” 𐤁 𐤀𐤗𐤍 : mg 𐤀𐤗𐤍 “caravan” = 𐤂 cf Ge. xxxvii. 25 *εταιρων*] 1 *ετερων* p = 𐤀𐤓𐤕 : mg 𐤀𐤓𐤕 “and uprightness” 4 *ακριβειας*] 𐤁𐤕𐤁 (cf Is. xl. 15) “dust” : 𐤂 rests on doublet infr *σταθμιων*] + “and concerning the perfection of ephah and weight” 𐤁 5 *διαφορον* SAC 155. 157. 307 = 𐤁𐤕𐤓𐤕, mg 𐤁𐤕𐤓𐤕 “instruction” cf b, c 𐤂 (om 𐤁): *corruptione* 𐤁 = *διαφθορᾱς* 6 *πολλαι* : 𐤁𐤕𐤕𐤕𐤕 “slack” *κλεισον*] “open” 𐤁𐤕𐤕𐤕𐤕 : for 𐤂 cf *𐤕𐤕𐤕𐤕 = κλείς* “key” 7 *ο...παραδιδως*] “concerning the place which the hand shall ordain (𐤕𐤕𐤕𐤕𐤕 : om 𐤕𐤕𐤕𐤕𐤕)” 𐤁𐤕 : 1 *οὐδὲν* Ι°...*σταθμῳ*] *numera* (= 𐤁) *et appende* 𐤁 *παντα* SACV etc p 𐤁 = 𐤁 8 *εσχατογηρως*] 𐤕𐤕𐤕𐤕 307 p = 𐤁 9 *αποκρυφος αγγρυπνια*] “treasure of fraud” 𐤁𐤕𐤕𐤕𐤕

שָׁרָה, mg מטמון = ἀποκρ. Is. xlv. 3, ἀγρ. = שָׁרָה: “great honour” ¶
 παρακμαση] *adultera efficiatur* ¶ συνωκηκεια] “in her virginity”
 ¶ בבתוליה from יו l בעולה “married” = & whence ¶ “by her hus-
 band” = מבעלה cf א^{c.a} ¶ + ανδρι 10 παρθενια] + αυτης p ¶ = ¶
 om και ι°...γενηται ¶ (¶ has order (d) (b) (c), mg = &) παραβη...
 στειρωση] *transgrediatut aut certe sterilis efficiatur* ¶: “wander in
 her mind and go after another man” ¶: l στειρωθη NACV etc
 11 επι] pr “my son” ¶ αδιατρεπτω] *luxuriosam* ¶: om ¶
 επιχαρμα εχθροis] “name of evil savour” ¶ שם סרה, mg ש’ לא
 = שמחת לאויבים = &: “an evil name” ¶ λαλιαν] *a detrac-*
tatione ¶ εν πολει] “of the city” ¶: om ¶ εκκλητον λαου
 = ¶ קללת עם “accursed of the people” Dt. xxi. 23: “murmuring
 among the people” ¶ cf ¶ *abiectione plebis* πολλων] λαου 70 ¶:
 l πυλων = ¶ שער: “thy city” + “and in the murmuring of the
 people” ¶: + “where she dwelleth let there be no window (“let
 her not go out” ¶ cf xxv. 25) and house looking upon the entrance
 round about (“and in the house let her not wander round” ¶)”
 ¶ 12 μη ι°...καλλει] “let her not give beauty” ¶: “reveal not
 what is in thine heart” ¶ συνεδρευε] “hold converse” ¶ כסתר
 whence ¶ “make pleasant conversations” 13 και...γυναικος 2°]
 “so the jealousy of a woman is from the jealousy of her fellow” ¶
 γυναικος 2°] *viro* ¶ 14 om ¶ 15 δε] δη NACV etc: *igitur*
 ¶ = ¶: om ¶ τα εργα αυτου] “his good pleasure” ¶ רצונו, mg
 “his works” = & whence ¶ “were created (= נוצרו) his works”:
 + και γεγονεν εν ευλογια (l ευδοκια) αυτου κριμα (קח) א^{c.a} || ¶ + ופועל
 לקח רצונו “and the work his will receiveth”: + “all his creatures
 do his will” ¶ 16 επεβλεψεν] “is revealed” ¶ ¶: & (cf Ps.
 xxxii (xxxiii) 13) identifies the sun with God cf xxiii. 19 αυτου ι°]
 κυριου א^{c.a} ACV etc p ¶ = ¶ πληρες] “is upon all” ¶ ¶:
 & = מלא for כל על cf Ps. l.c. 5 whence ¶ “the mercies of the Lord
 are revealed...” 17 ουκ...κυριος] “the saints of God shall not be
 able” ¶ = ¶ cf א 248. 253 p κυριου (V αυτου): so & “God hath not
 empowered his saints” om a C 248 = ¶ ο παντοκρατωρ]
 “his hosts” ¶: “them that love him” ¶: & = צבאות for צבאו
 18 καρδιαν] + *hominum* ¶ εν πανουργ. κτλ] “and all the thoughts
 of men like the sun are plain before him for nothing is hid before
 God” ¶ from 20 διενοση NACV etc p ¶ = ¶ om εγνω...αιωνος

חַי (σημ. αἰ. אֱלֹהִים suggests a gloss on 19 referring to "the coming age" עֲלֵמָא דְּרֵאִתִּי 21 ἐκοσμησεν=תָּקַן Ec. vii. 14 (13): חַי תִּכֵּן "abide"=חַי (+ "for ever") om και 1^o...συμβουλον חַי εως] os p 1: 1 εἰς=חַי προ...αιωνα] "from eternity" חַי 22 om חַי επιθυμητα] "for ever in truth he establisheth" חַי και...ταυτα (23)] "and in holiness he glorifieth all" חַי εως σπινθηρος] *tanquam scintilla quae* 1 (ὡς σπινθηρ ὅς) 23 b, 24 follow xliii. 1 in חַי 24 ουδεν εκλιπον]...יִשְׂרָאֵל מֵהֵם חַי 1 שׁוּא מ' חַי "any of them in vain": for 5 cf שׁוּא=ἐγκαταλείπειν Dt. xxxii. 18 25 εστερεω-σεν] "changeth" חַי חֲלָף: 5=חֲלָף

Chap. XLIII. 1 om חַי γαυριαμα] *pulchritudo* 1=חַי תוֹאֵר [στερεωμα καθ.] στ. και καθαριότης 1: "spread upon brightness" חַי טהר על טהר: 5=חַי רָקִיעַ ט: om καθ. 1 εἶδος] "substance" חַי עֵצֶם cf Ex. xxiv. 10 5 εἶδος στερεώματος 2 ηλιος...εξοδω] "the sun outpouring (מְבִיעַ) in his going forth heat" חַי: "he made the sun to see and praise" חַי cf ἐν ὀπτ. 5=בְּנֵרָאָה but v 16 σκευος] "how!" חַי מֵה: 5=חַי מֵה (מֵה) 3 εν μεσημβρια αυτου=חַי בְּהַצְהִירו "when it shines at noon": "at the middle of noon" חַי (from 5?) om αυτου=1 αναξηραινει] "maketh to boil" חַי יִרְתִּיחַ Jb. xli. 24 (23) 5 ἀναξει: "burneth up" חַי υποσθησεται] *poterit sustinere* 1=חַי 4 φυλασσων] φυσων 1^{c.a} A etc p=חַי חַי εν εργοις καυματος] "in the work of a smith" חַי: "from heat shut in(?)" חַי מֵה מְצוּק (1 מֵה: κ.=חַמ or קִין) τριπλασιως=חַי=שְׁלֹשׁ: חַי שְׁלוּח "set free" εμφυσων] εκφυσων 1^{c.a} etc 1 5 μεγαs] pr "for" חַי αυτου] "of the Holy One" חַי κατεσπευσε] κατε-πανσε 1^{c.a} V 157. 248. 253 p: "made brilliant" יִנְצַח: 5=יִנְצִיחַ Ex. v. 13 (cf mg יִנְצִיחַ)=חַי πορειαν=חַי "his goings" connecting חַי אֲבִירִיו "his mighty ones" with אֲבִיר "pinion" 6 σεληνην 248 εν πασιν] εποιησεν εις στασιν 248=חַי עֲמֹר=מֶלֶךְ which has fallen out before עַת עַד in חַי (repeats יִרְח "moon") cf Ps. ciii (civ) 19 αυτης] "of returning" חַי 7 απο...εορτης=חַי: "thereby the feast (מוֹעֵד=σημεῖον Jd. xx. 38) and seasons ordained" חַי φωστηρ ...συντελ.] חַי בְּתִקְוָתוֹ...וְחִפְזִין ע: 5=חַי מוֹפֵשׁ עֵיף ב' "shining it diminishes on its circuit" (Pe) but cf Jb. xl. 17 חֲפִיז "lower" Targ. כִּפְף: συντελ.=תָּקַן 2 Chr. xxiv. 23: חַי follows 5 8 εστιν]+ "and is renewed" חַי מִתְחַרֵּשׁ play on חֲרִישׁ "month" || αὐξανόμενη of 5 חַי infr θαυμαστως] θαυμαστος 1: εθαυμαστωσεν 248: "how wonder-

ful" 𐤒 𐤓𐤕 𐤓𐤕 = 𐤒 cf Ps. xlv (xlv) 4: 𐤒 follows 𐤒 παρεμβολων
 𐤒 ACV etc = 𐤒 𐤒 9 om κοσμος...κυριος 𐤒 κοσμος φωτιζων]
 κοσμον φ. V 𐤒: "and its light (𐤓𐤕, mg '𐤒' = 𐤒 "ornament")
 shining" 𐤒 κυριον 𐤒^a AC etc p = 𐤒 10 αγιοις] αγιου 𐤒 ACV
 etc p = 𐤒: αυτου V: "of God" 𐤒 εκλυθωσιν] εκκαυθωσιν 248 𐤒
 (Cod Sangermanensis): 𐤒, mg 𐤒 𐤒 𐤒 = 𐤒 "suffer variation"
 om 11—33 𐤒 12 om ουρανον (cf Jb. xxii. 14) 𐤒 δοξης] +eius
 𐤒 = 𐤒 υψιστου] "of God" 𐤒 𐤒: 𐤒 = 𐤒 13 προσαγματι...
 κατεπαυσεν (κατεσπενυσεν Bab ACV etc)] "his power writeth" 𐤒 תתוה
 cf Ez. ix. 4 Vg *sigma Tau* after AΘ whence 1 κατέπαυσεν here
 χιονα] "lightning" 𐤒: 𐤒 adopts χ. from 17 to avoid tautology
 with ἀστρ. (𐤒 "sparks" = "shooting stars") 14 ηνεωχθησαν]
 "he created" 𐤒 15 ισχυς εν νεφέλαις A 55. 155. 253. 254. 307 p
 ισχυσεν] ισχυσαν 248: posuit 𐤒 tr 16, 17 a V. 106. 157. 248. 253
 p 𐤒 = 𐤒 mg 16 "and at his power (בכחו || ἐν θελήματι) the
 mountains shake (1 זעים for זעים) and his terror (אימתו || ἐν ὀπτασί-
 ais) taunteth the south wind" 𐤒 mg 17 ωνειδισεν] ωδινησεν A
 etc 𐤒: συνεσεισε 253 p: "caused to tremble" 𐤒 יחול cf Ps. xxviii
 (xxix) 8 A ὠδίνησεν 𐤒 συνέσεισε 𐤒 inserts καθιπτάμενα = 𐤒 ex
 𐤒 || πάσσει to balance καταλύουσα 18 1 οφθαλμους (εκ- gives
 transitive force) = 𐤒 αυτης 20] αυτου 248 = 𐤒 19 παχνη 𐤒* = 𐤒
 om επι γης 𐤒 χρει] "shall rest" 𐤒 𐤒, mg 𐤒 = 𐤒 πα-
 γεισα...ακρα = 𐤒 𐤒 𐤒 cf Jb. xli. 15 (16), Ho. ii. 6 (8): 𐤒
 𐤒 𐤒 𐤒 "shall put forth like sapphire flowers": 𐤒 *tanquam*
cacumina tribuli preserves 𐤒 of 𐤒 22 παντων] παγων 𐤒^a
 κατα σπουδην ομιχλη] "the dropping of the cloud" 𐤒 𐤒: 𐤒 =
 '𐤒 𐤒 απαντωσα...ιλαρωσει] "making the mirage to sprout into
 fruitfulness (?)" 𐤒 𐤒 𐤒 (𐤒 Syriac form of 𐤒) 𐤒 =
 '𐤒 𐤒 𐤒 𐤒 *venienti humilem* (1 *hilarem*) *efficiet eum*
 𐤒 23 εκοπασεν αβυσσον] siluit ventus 𐤒 from Mc. iv. 39 cf ε.
 αβυσσος 𐤒^a 55. 155: "he equipped the great deep" 𐤒 𐤒 𐤒
 (𐤒 𐤒 cf Jo. i. 11 f): +*et cogitatione* (supr *sermone*) *sua placavit*
abyssum 𐤒 = 𐤒 εφυτευσεν = 𐤒: "spread" 𐤒 𐤒 αυτην] εν
 αυτη 55. 248. 254: "in the deep" 𐤒 𐤒 𐤒] 𐤒 V 248. 253
 p = 𐤒: κυριος 106. 155. 157. 308: κυριος νησους 55. 254 𐤒 24 τον
 κινδυνον αυτης] "its end" 𐤒 𐤒: 𐤒 = 𐤒 25 κτισις κτητων]
 "mighty things of the great deep" 𐤒 𐤒 𐤒: 𐤒 read 𐤒 cf
 Jb. xxvi. 12 26 ευωδια B 307] ευδοκια A: ευοδια 𐤒 ACV etc p:

ευοδοι 248=℥: *consummatus est* ℥ τέλος] ο αγγελος 248=℥
 cf Ps. l.c.: *itineris finis* ℥ συνκειται παντα] “the will is done”
 ℥ 27 ου μη αφ.] *deficiemus verbis* ℥ το...αυτος] αυτος ε. το παν
 248=℥ הכל הוּא: *ipse est in omnibus* ℥ 28 δοξαζοντες]+εν
 κυριω 253: +ουν p που ισχυσωμεν] “still, for we shall not finish”
 ℥: ℥=חזק for חקר ℥ 29 η δυναστεια αυτου] “his words” ℥
 דבריו, mg נבורתו=℥ 30 υψωσατε]+“voice” ℥: om ℥ ετι]
 +et ammirabilis magnificentia eius benedicentes dominum exaltate
illum quantum potestis maior est enim omni laude ℥ doublet on
 29 b—30 b πληθ...ισχυι] *replebemini* (πλησθητε) *virtute* ℥:
 כח החליפו ℥ from Is. xl. 31, xli. 1 ℥ αλλάξατε ισχύν 31 (cf
 Ps. cv (cvi) 2) om ℥ εστιν]+ab initio ℥ 32 om γαρ ℥ εωρα-
 καμεν] “I have seen” ℥ om xlv. 1—li. fin 307

Chap. XLIV. 1 πατερων υμνος] “praise of the fathers of the
 world” ℥: om V 106. 253 ℥=℥: tr p αινεσωμεν] “I will praise”
 ℥ ℥ om δη ℥=℥ ℥ ανδρας ενδοξους] “men of grace” ℥
 חסד אנשי=℥: ℥=חמר 'N cf Is. lxiv. 11 (10) om και ℥ ℥ τη
 γενεσει] *in generatione sua* ℥=℥ ℥ 2 εκτισεν ο κυριος] “the
 Most High distributed” ℥ עליון חלק: +εν αυτοις 55. 70. 248 p=
 עליהם of ℥ (om ο κυριος): + “to them” ℥ mg לה τη μεγαλωσυνη
 αυτου N^{c.a} 55. 106. 155. 157. 248. 253. 296 ℥: ℥=℥: “all their
 greatness” ℥ αιωνος] pr “days” ℥: pr “generations” ℥
 3 om κυρ...αυτων 2^o ℥ ονομαστοι...αυτων 2^o] *magni virtute et*
prudencia sua praediti ℥ βουλευσονται] 1 βουλευται A (βουλευεται)
 296. 308: βουλευοντες 55. 106. 155. 157. 248. 254 απηγγελκοτες
 εν προφητεια] *nuntiantes in prophetis* (προφηταις N*V 155. 253.
 308 p) *dignitatem prophetarum* ℥: “and seeing (‘‘חיו)) all in their
 prophecies” ℥: “and they showed in their prophecy signs” ℥
 reading as ℥ (Da. ii. 6, 16) חיו for חיו ℥ 4 ηγ...λαου 2^o] pr et
 ℥=℥ ℥: “counsels in their understanding” ℥ λαου εν διαβ.]
in praesentis populorum ℥: “of the nations in their counsel” ℥
 και...λαου 2^o] *et virtute prudentiae populi* ℥: “and princes in their
 explorations” ℥ ורזנים במחקרותם ℥=℥: cf ℥ infr or
 explains ר cf Prov. viii. 15 Vg *conditores legis* σοφοι (+εν A)
 λογους A 296. 308=℥ “wise of speech”: *sanctissima verba* ℥:
 “wise men learned” ℥ εν παιδεια αυτων] *et in pueritia sua* ℥:
 בספרתם ℥=έν γραμματεία cf ℥ supr: ℥ ℥=במוסרם: + “and rulers

τουτο 2°...κατακλυσμος] “and in his covenant (בבריתו for בעבורו of
 (Ⲭ) ceased the deluge” Ⲭ: “and God sware to him that there
 should not be again a deluge” ⲡ from Ge. ix. 11 δια τουτο 2°]
 οτε Ν^{ca} A etc Ⲭ 18 διαθηκαι...αυτον] “by a sign (באות: Ⲭ=ברית)
 eternal he made covenant (ברת mg: Ⲭ נכ’ “covenant was made”
 =Ⲭ)” Ⲭ: “oaths he sware to him in truth (באמת)” ⲡ om κατα-
 κλυσμω Ⲭ ⲡ 19 om μεγας Ⲭ ⲡ: Ⲭ combines the traditional
 explanation of “Abraham” Ge. xvii. 4 ff with a variation of that
 of Abram “great father” רב אב for “lofty father” רם אב ομοιος]
 1 μῶμος=Ⲭ ⲡ 20 om και 2° AV 106. 155. 157. 248. 253 p Ⲭ=Ⲭ ⲡ
 21 εστησεν=Ⲭ הקים (sc “covenant”): “God sware” ⲡ ενευλογ...
 αυτου 1°] “to bless (= 248 ενευλογειν) in his seed the nations (“all
 the nations of the earth” ⲡ)” Ⲭ: *gloriam in gente sua* Ⲭ om
 πληθυνται...σπερμα αυτου Ν^{*}=Ⲭ χουν της γης] *terrae harenam* Ⲭ
 cf Ge. xiii. 6: “sand of the sea” ⲡ cf Ge. xxii. 17 om και
 1°...σπ. αυτου 248 ποταμου=Ⲭ נהר “the River”=ⲡ “Euphrates”
 22 ευλογιαν=ⲡ ברכת: Ⲭ ברית ανθρωπων] Ⲭ ראשון 1
 ראשונים=ⲡ “the ancients”: Ⲭ=אנשים: *gentium* Ⲭ και διαθηκην]
 pr *dedit illi* Ⲭ=Ⲭ (om κ. δ.=ⲡ): 1 διέδωκεν 23 και κατεπαυσεν]
 “and the blessing rested” Ⲭ: om και 253 Ⲭ=ⲡ Ιακωβ] “Israel”
 Ⲭ ⲡ επεγνω...αυτου] “and established him (יכוננה: Ⲭ יכרהו) in
 blessing” Ⲭ, mg ויכנהו בכורה “and called him firstborn” whence
 ⲡ “whom he called my son my firstborn Israel” εν κληρονομια]
 κληρονομια 248 Ⲭ=ⲡ: “his inheritance” Ⲭ διεστειλεν (διε-
 στησεν A)...δυο] “he made him father to the tribes and they went
 forth (from (f)) and were divided into the twelve tribes” ⲡ και 4°
 ...ελεους=Ⲭ (om ελεους): *et conservavit illis homines* (ανδρας 70)
misericordiae Ⲭ: “and there went forth from him men righteous” ⲡ

Chap. XLV. 1 Μωσην] Μωσην ΝAV (sub *) 248. 253 εν
 ευλογiais] in benedictione est Ⲭ: “for a blessing” ⲡ: “for good” Ⲭ
 2 ωμοιωσεν...αγιων] “and he made him great (גמל suggests רבה
 or רמה for Ⲭ read רמה by Ⲭ) in blessings” ⲡ: ו...אלהים Ⲭ
 “and...God” whence 1 τοῦ ἁγίου for ἁγίω δοξη] pr εν ΝAⲬ cf ⲡ
 (reads ברך for כבוד) εμεγαλυνεν αυτον] “strengthened him” Ⲭ
 εν φοβοις εχθρων] “in the heights” Ⲭ במרומים i.e. Mt.
 Sinai, mg במוראים “in terrors”=ⲡ Ⲭ 3 om εν...κατεπαυσεν ⲡ
 κατεπαυσεν] “hastened” Ⲭ מהר 1 κατέσπευσεν εδοξασεν αυτον]

gloss 12 *ωραια* cum κοσμ. coniung p 𐤁 14 *θυσiai* (θυσιαν B)...
†ολοκαρπ.=𐤁 “his sacrifice shall be completely burned” מנחתו
כליל תקטר om ενδελεχως δις 𐤁 15 *επληρωσεν*=𐤁: “and he
placed upon him” 𐤁 *τας χειρας*] + *αυτου* N^{ca} 70. 248 𐤁: “his
hand” 𐤁 𐤁 om εν 1° 248 𐤁 om εις 𐤁: 𐤁=𐤆 om εν 2° N^{AV}
55. 106. 155. 157. 248. 253. 254 p 𐤁=𐤁 𐤁 εν ημεραις] *sicut dies*
𐤁=𐤁 𐤁 𐤁 for 𐤁 of 𐤆 λειτουργειν...ιερατευειν] “to serve and
be priest to him” 𐤁=𐤆: *fungi sacerdotio et habere laudem* 𐤁: “to
serve” 𐤁 omitting the *eternal priesthood* here ascribed to Aaron
and his seed om *αυτου* 2° 248 ονοματι] + *αυτου* N^{ca} etc p 𐤁 (om
αυτου B^N*AV 155) 16 *εξελεξατο*] pr “and” 𐤁 𐤁 καρπωσιν κυριω]
עלה וחלבים 𐤁 “burnt offering and fat”: 𐤆=עלה לאלהים: “burnt
offerings” 𐤁 𐤁 θυμιαμα...μνημοσυνον] “and to burn sweet incense
and the memorial” 𐤁: “and sacrifices and incense” 𐤁 του λαου
σου] om σου N^{*} 248: “the children of Israel” 𐤁: “all Israel” 𐤁
17 *αυτον*] *αυτω* N^A 55. 106. 155. 157. 248. 254 𐤁=𐤁 𐤁 εν εντολαις]
εντολας N 248=𐤁 𐤁 εξουσιαν] 1 *ἐν ἐξουσίᾳ σεν*=𐤁 𐤁 διαθηκαις
κριματων] “law and judgment” 𐤁 𐤁 om διδασαι...Ισραηλ 𐤁
διδασαι] “and he taught” 𐤁 τον Ιακωβ] “his people” 𐤁 τα
μαρτυρια] “the law” 𐤁 𐤁 και...Ισραηλ] “and judgment to the
sons of Israel” 𐤁 φωνησαι B^NV 253 p] φωτισαι A etc 𐤁 τον
Ισρ. N^{ca} A 106. 157. 248 18 *επισυνεστησαν*] “and they were
angry” 𐤁 ויחרו whence 𐤁 ויחלסו “and strove”: 𐤆 employs
the word appropriated by the LXX to this incident Nu. xvi. 19,
xxvi. 9, xxvii. 3 *εξηλωσαν αυτον*] *propter invidiam circumdederunt*
illum 𐤁 εν θυμω και οργη] *in iracundia* 𐤁: “in strength of
anger” 𐤁: “in strength” 𐤁 19 *ειδεν*] pr “and” 𐤁 𐤁 κυριος]
𐤁 𐤁: “God” 𐤁: *dominus deus* 𐤁 ουκ ευδοκησεν] “was angered”
𐤁 ויבא=𐤁 και...οργης=𐤁 ויבא בחרון אפו (𐤆 יכלו) “and
destroyed them in the burning of his wrath”: “and burned them
in fire (from (d))” 𐤁 *εποιησεν*] “and brought” 𐤁 ויבא
τερατα] “a sign” 𐤁: “a blow” 𐤁 καταναλωσαι] *consumsit eos*
𐤁=𐤁 𐤁 εν πυρι φλογος αυτου] εν φλογι πυρος αυτου 55. 254 𐤁=𐤁:
“in the strength of his anger” 𐤁 from (b): cf Ps. cv (cvi) 18
20 *δοξαν*=𐤁] “his glory” 𐤁 κληρονομian] “his inheritance”

† cf Lev. ii. 11 καρπῶσαι 𐤁 ויבא “burnt offering”: ὀλοκάρπωσης=ὀλο-
καύτωσις in LXX: v Deissmann Bible Studies pp. 136 ff

Chap. XLVI. 1 *εν πολεμοις* = בחיל (cf 2 Chr. xxvi. 12) for בן חיל *נ* “son of valour” = *נ* Navh] pr o *N**: pr o του *N*^{c.a} 248: pr uios AV 106. 155. 157. 254 (om *Ιησους*) *p* = *נ* *נ* και...μεγας] “in prophecy he was reserved (taking נוצר from נצר instead of יצר “create”) to become like Moses the great” *נ* διαδοχος] “servant” *נ* מִשְׁרָת *נ* = מִשְׁנָת cf 2 Chr. xxviii. 7 os... αυτου 1^o] “who was created to become in his days” *נ*: *נ* thinks of Joshua as type of Jesus εκδικησαι επεγ.] “to exact vengeance” *נ* להנקם נקמי: *נ* = מַקְמִים *נ* κατακληρονομηση *N*A 55. 157. 248. 254 *p* = *נ* *נ* “cause to inherit” *Ισραηλ*] + “the land of promise” *נ* 2 χειρας αυτου] “hand” *נ*: “the spear that was in his hand” *נ* anticipating (b) και τω εκκλιναι] και τω εκτειναι *N** 55. 106: κ. εν τω εκτειναι *N*^{c.a} A 155. 157. 248. 253 (om τω) cf *נ* בהנפו “when he brandished” = *iactando* *נ* om ρομφαιαν *נ* v supr 3 τις... εστη] “who could stand before him” *נ* *נ* πολεμους κυριου *N*^{c.a} 70. 248. 253 *p* = *נ* *נ* 4 χειρι] *iracundia* *נ* cf Is. xxviii. 21 ανεποδισεν] ενεποδισθη A *נ*: עמד *נ* as in Jo. x. 12 ff “stood”: *נ* perhaps renders *נ* לא *נ* ib 13 5 εν 1^o...κυκλοθεν] “and he heard him and gave in his hand power” *נ* αυτων] αυτου *N*A etc *p* *נ* = *נ* *נ* εν 2^o...κραταιας] “with stones of hail and sulphur from heaven he sent down” *נ* cf Jo. x. 11 6 πολεμον] 1 πολειμιον *נ* = *נ* om εν καταβασει (Jo. x. 11) *נ* εθνη... αυτων] “all the people of a curse” *נ* *נ* 1 εθνη πάντα απωλίας (om αυτων *N**) εναντιον κυριου] “Jehovah watcheth over” *נ* יי צופה cf *נ* “God himself fought with them” from Jo. x. 14: *נ* = לפני ο πολεμος αυτου] *pugnare non est facile* *נ* cf Ac. v. 39, Sap. xii. 14 επηκολ...Δυναστου = *נ* cf Jo. xiv. 9: “followed perfectly (על)...” *נ* as Jo. i.c. *נ* Targ. 7 εναντι εχθρου] εναντιον εκκλησιας V 248. 253 *p* cf *נ* “in the breach (ל פרץ for פרה) of the congregation” λαον απο αμαρτίας] “wrath from the assembly” *נ* γογγυσμον πονηρίας] “evil slander” *נ* רעה רבה = *נ* (+ “from the land of promise”) 8 οντες] *constituti + a periculo* *נ* om πεζων (cf Nu. i. 46) *נ* κληρονομίαν] “their inheritance” *נ* *נ* 10 ιδωσιν] “might know” *נ* *נ* οι υιοι *Ισραηλ*] “the seed of Jacob” *נ* *נ* καλον...κριται (11)] “perfect is the law of God and his judgments” *נ*: *נ* = *נ* 11 εξεπορευεν] “forgot” *נ* נשח = *נ*: *נ* = זנה κυριου] “the law of God” *נ* 12 τα οστα...αυτων 2^o] “and their bones shall shine like lilies” *נ* αντικαταλασσομενον] αντικαταλλαξοι ξενον *N**: *per-*

manet in aeternum permanens 11: 6=ח תחליהן δεδοξασμενων
 αυτων] *illorum sanctorum virorum gloria* 11: “and to the people
 their praises” 11: om 11 13 αγαπημενος...αυτου 10] “beloved of
 his people and approved of his Maker” 11: “dear to his Creator”
 11: + Σαμουηλ NAC etc p 11: + “who was consecrated (המשואל):
 “was sought” 11 cf 1 Ki. i. 20) from his mother’s womb God’s
 devotee (נזיר “Nazarite” 11) by prophecy Samuel (שמואל)
 judge and priest” 11 11 προφητης κυριου] אל בדבר “in [the
 word] of God” cf 11 “in whose word” βασιλειαν (βασιλεια
 B 68)=11 11 15 om 11 om εγνωσθη 11 πιστει 20]
 ρηματι V 55. 248. 253. 254. 296 p=11: ρημασιν NAC 106. 155. 157
 11 πιστος ορασεως] נאמן רועה 11 נ’ רואה “established as
 seer” cf 1 Ki. iii. 20 or נודע =εγνωσθη supr: om 248 ορα-
 σεως] *quia vidit deum lucis* 11 16 και...κυκλοθεν] “and he
 also broke the enemies from every side” 11 αρνος γαλαθηνου]
 ανδρος γ. 248: *virī immaculati* 11 18 Τυριων=ציר so 11: צר
 “enemy” παντας] pr “he destroyed” 11 11 19 και 10...
 αιωνος] “and when he rested upon his couch” 11 11, 1 κοιτωνος for
 αιωνος (Pe): *et ante tempus finis vitae suae et saeculi* 11 χριστου]
 +αυτου N^{c.a} 70. 248=11 11 εως υποδηματων] “sandals” 11 נעלים
 cf 1 Ki. xii. 3: om 11 απο...ειληφα] “from whom have I taken”
 11 20 και 10] pr “and also until the time of his end he was
 found discreet in the eyes of Jehovah and in the eyes of all living”
 11 || 19 a, b προεφητευσεν] “he was consulted” 11 נדרש=11
 την τελευτην] “way” 11 דרכו=דרכו of 11 whence 6=אחריתו
 εξαλειψαι...λαου] “to destroy sins” 11: om 11

Chap. XLVII. 1 προφητευειν] ο προφητης 248 11: “to stand”
 11 להתיצב: 6=להתנחב: “to make to hear” 11 להשמוע εν
 ημεραις] “before” 11 11 2 ωσπερ] “for as” 11 11—1 ως γάρ
 αφωρισμενον=11 מורם “elevated” cf LXX ἀφορίζειν=רום hi: “is
 greater (than the sanctuary)” cf Mt. xxiii. 17 ff σωτηριου] *carne*
 11: 11 קדש “sacrifice”=11: 6=שלם Le. vi. 12 om των υιων
 11 11 3 επαιξεν=11 שחק: 11 “slew”=ש (Ps. xvii (xviii) 43, 2 Ki.
 xxii. 43): επεξενωσεν 248. 254 αρνασι προβατων] בני בשר 11
 “sons of Bashan”: 6=צאן “lamb” 11 4 om ουχι 248=
 11 11 εκ λαου] “of his people” 11: 11 עולם “eternal” 1 מעל עם=6
 χειρα] “his hand” 11 11 εν λιθω σφενδονης] “with a sling” 11 11

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γωγ] τον ηωγ N*V 253: τον αγωγον N^{c.a}: το υδωρ A 55. 106. 155. 157. 248. 254=℥ ℑ: τον νηωρ 70: τον σηωρ p: 1 נִחוּן γιών with v.l. σηώρ cf 2 Chr. xxxii. 30, xxxiii. 14, Je. ii. 18 ωρυξεν...υδατα] om ℑ: “he hewed out with (1 כ for כ) copper the rocks and stopped up in (1 כררים) the mountains the mass of water (מקוה)” ℥ cf ℥ ...ad aquam puteum=מ' למים 1 εις υδ. κρ. 18 ανεβη]+“against them” ℑ Πασακην]+εκ Λαχεις 70. 248 cf 4 Ki. xix. 8 και απηρεν] et sustulit manum suam contra illos ℥ making an addition out of the variant: om ℥ ℑ om και επηρεν 248 χειρα A 55. 106. 155. 248. 254 p ℥=℥ ℑ εμεγαλ αυχ.] “blasphemed God” ℥ ℑ υπερηφανια] pr εν 70. 106. 155. 157. 248 p=℥ ℑ 19 om τοτε...ελεημονα (20) ℑ καρδια...αυτων] “in the pride of their hearts” ℥ 20 τον ελεημονα] “the Most High” ℥ εκπετασαντες ...αυτον] “and Hezekiah spread before the Lord his hands” ℑ from 4 Ki. xix. 14 προς αυτον] προς υψος 70: ad caelum ℥ ο αγιος] sanctus dominus deus ℥: “God” ℑ om εξ ουρανου ℥=ℑ om ταχυ (=בעגל for בקול infr) 248 αυτων 2°] pr vocem ℥: “the voice (קול) of their prayer” ℥: “their prayer” ℑ Ησαιου] Ιησου N: sancti prophetae ℥: “Isaiah the prophet” ℑ: +non est commemoratus peccatorum illorum neque dedit illos inimicis suis ℥ 21 ο αγγελος αυτου] “with a blow” ℥ cf 1 Ki. vii. 10: “a great blow” ℑ: for ℥ cf 4 Ki. xix. 7, 35 22 om κυριω N*=℥ ℑ ενισχυσεν] fortiter ibat ℥: “walked” ℑ: ℥=℥ om του πατρος αυτου ℥ ℑ as] ως 70. 106. 248 ενετειλατο]+illi ℥=ℑ ο μεγας...αυτου 2°] “glorious (cf 248 σεπτος) of the prophets” ℑ αυτου 2°] dei ℥ cf Ascension of Isaiah (ed Charles) p. 17 “Isaiah hath said I see more than Moses the prophet...I have seen God and behold I live” 23 εν...αυτου] “for in his hand” ℑ 25 “and when he was in the world he saw signs and temptations before they came” ℑ

Chap. XLIX. 1 μνημοσυνον] “name” ℥ ℑ εις συνθεσιν θυμιαματος=℥ סמירת כקטרת “like incense of spices” cf Ex. xxxv. 28: “like a censer” ℑ εσκευασμενον] הממלח ℥ “mixed” (Ex. xxx. 35)=ℑ εργω μυρεφου=℥] “with many spices” ℑ εν παντι στοματι] “on the palate” ℥ ℑ γλυκανθησεται]+memoria eius ℥=℥ ℑ 2 αυτος...λαου] “for he was wounded for our apostasy” ℥ נחל על משיבותינו (“was heir” 1 מחלל) כי reminiscence of Is. liii. 5:

3 a: "he who was hid from temptations"
 3 *κατευθυεν* "he made perfect"
 4 *om του υψιστου*
 5 *εδωκαν*
 6 *om εκλεκτην*
 7 *om εκακωσαν...αυτον*
 8 *om*
 9 *των εχθρων* "Job"
 10 *τα οστα...ελπιδος*
 11 *μεγαλυνομεν* "shall I magnify"
 12 *ουτως*
 13 *νεμουσιν*
 14 *om και...ης*
 15 *ο δε*
 16 *σημ κ.*
 17 *σηθ*
 18 *εν ανθρωποις* "and Enosh"

om δοξης 𐤁 𐤁 8 ανθος ροδων] "flower on the branches" 𐤁 :
 "spikenard" 𐤁 εν ημεραις νεων] "in the days of summer" 𐤁 : 𐤁
 "of the country" εξοδων υδατος] "watercourses" 𐤁 יבלי מים Is. xxx.
 25 : "springs of water" 𐤁 βλαστος λιβανου=𐤁 𐤁 : *tus redolens* 𐤁
 9 πυρ και λιβανος] "fire of incense" 𐤁 : "scent of incense" 𐤁
 πυρ]+*effulgens* 𐤁 επι πυρειου] "upon the meal-offering" 𐤁 מנחה :
 𐤁 𐤁 read מחתה "censer" but 𐤁 possibly connected π. with πυρός
 σκευος=𐤁 כלי : 𐤁 "necklace" ολοσφυρητον] "beautifully em-
 broidered" 𐤁 : caret 𐤁 tr 9 c, 10 a 𐤁 V παντι=בכל 𐤁 על 𐤁
 "upon"=𐤁 10 ελαια]+ευπρεπης 70. 248 = 𐤁 רענן] "green" 𐤁
 αναθαλλουσα καρπους] om καρπους 𐤁 : 𐤁 "full of fruit" : 𐤁 "great
 of branches" υψουμενη εν νεφελαις 𐤁 מרוה ענף 𐤁 "giving to drink
 (its) branches"=𐤁 : 𐤁 =ענן מרומם (om εν 248) 11 δοξης=𐤁 : 𐤁
 "of holiness" συντελειαν καυχηματος] "clothes of honour" 𐤁 𐤁—
 1 στολήν or כלי for בנדי in 𐤁 εν 2^o...αγιου] "in his going out to
 receive glories" 𐤁 (cf 12 a) αγιου] "of majesty" 𐤁 εδοξασεν
 ...αγιασματος] "in the beauty of might and sanctity" 𐤁 : 𐤁 =𐤁 (1
 περιβόλον 𐤁 עזרת "outer court" =𐤁 *amictum*) 12 μελη=𐤁
 נתחים : "pieces of flesh" 𐤁 χειρων] *χειρος* 155. 248 p 𐤁 =𐤁 𐤁
 ιερεων] "of his brothers" 𐤁 𐤁 εσχατα βωμου] 𐤁 מערכות "the
 rows of shewbread" =𐤁 𐤁 2^o] αυτου A p mg 𐤁 =𐤁 αδελφοι
 =𐤁 : 𐤁 "sons" om ως 1^o...φοινικων 𐤁 στελεχη φοινικων] 𐤁
 ערבי נחל "poplars of the stream" (Jb. xl. 22) : for 𐤁 cf Nu. xxxiii.
 6, Ex. xv. 27 14 και συντελειαν] "until he finished" 𐤁 𐤁
 κοσμησαι προσφοραν Υψιστου=𐤁 עליון מערכות ולסדר "and to ar-
 range the ritual (lit. "orderings") of the Most High" : "and to serve
 with holy joy" 𐤁 15 om 𐤁 by homoeoteleuton σπονδειου=𐤁
 𐤁 sc. ק"ה "cup" εσπεισεν...σταφυλης] "took old wine"
 𐤁 𐤁 οσμην] pr σωτηριον 𐤁^a ex -στηριον supr ευωdias] *divinium* 𐤁
 om Υψιστω Παμβασιλει 𐤁 16 Ααρων]+ "the priests" 𐤁 εν
 σαλπικξιν ελatais=𐤁 מקשה בחצצרות cf Nu. x. 2 : "on trumpets
 before all the people of Israel" 𐤁 om ηχησαν 𐤁 ακουστην]
 pr "and" 𐤁 𐤁 εις...Υψιστου] "to bless before all the people" 𐤁
 from 17 a 17 om τότε...κατεσπενυσεν 𐤁 𐤁 πας ο λαος] "all
 flesh" 𐤁 κατεσπενυσαν B^{ab} 𐤁 A p 𐤁] κατεπαυσαν V 106. 155. 296.
 308 προσωπον]+αυτων p =𐤁 𐤁 προσκυνησαι] pr "all the
 people" 𐤁 τω 1^o...υψιστω] "before the Most High, before the
 Holy One of Israel" 𐤁 : "God" 𐤁 αυτων]+*et dare preces deo* 𐤁

(משלי) cf Prov. xxv. 11 'על אופ' = ἐν καιρῷ Σ followed by Toy om
 εχαραξα...τουτω 𐤁 1ησους...Ελεαζαρ] "by Simon son of Jesus son
 of Eleazar son of Sira" 𐤁 1εροσολυμειτης] ιερους ο σολυμειτης A*:
 om 𐤁 os...αυτου] לבו נבע בפתור לבו 𐤁 1 יביע כפרת לבו 𐤁 "who
 poured forth like the Euphrates his understanding" (נובע בכתוב)
 הלו לבי "my heart poured forth in this book" = (b) 𐤁 Pe): + "and
 who poured forth in understanding" 𐤁 28 αναστραφησεται] 𐤁
 יהנה "shall meditate" = 𐤁: + bonis 𐤁 και...σοφισθησεται = 𐤁:
 "and shall learn them and understand (סבך) them and do them"
 𐤁 cf 29 a 𐤁: + semper 𐤁 29 "for the fear of Jehovah is life"
 𐤁: "the loftiness of the fear of the Lord is uplifted over all, seize
 it my son and forsake it not" 𐤁 = xxv. 11, xl. 26 φως] φοβος
 106 = 𐤁 𐤁: for (b) 𐤁 cf Is. ii. 5 𐤁 του] + και τοις ευσεβεσιν εδωκε
 σοφιαν 55. 70. 248. 254 p cf 28 b: + ευλογητος κυριος εις τον αιωνα
 γενοιτο γενοιτο 55. 70 (om Chap. li.) 248. 254—colophon

Chap. LI. (caret p) 1 om προσευχη...Σειραχ 𐤁 𐤁 tr (a),
 (b) 𐤁 κυριε βασιλευ] "my God my father" 𐤁 cf Ex. xv. 2
 σε...μου] "thy name Lord every day" 𐤁 anticipating (c) om σε
 A 55. 254 𐤁 του...μου] "God of my salvation" 𐤁 εξομολογου-
 μαι] εξομολογησομαι 106. 157: "I will recount" 𐤁 אספרה = 𐤁: 𐤁
 assimilates to (a) cf λόγος = ספר σου] + "in praises" 𐤁 2 𐤁
 ...μοι] "fortress of my life" 𐤁 𐤁 𐤁: "my hope from everlasting
 O Most High" 𐤁: 𐤁 amalgamates (𐤁 = σκέπη Is. xxx. 3, βοηθός
 Ps. li. (lii.) 3) και 2^o] "for" 𐤁 𐤁 το σωμα μου] "from death
 my soul (+ "and" 𐤁) thou hast kept back my flesh" 𐤁 𐤁: + "and
 from the hand of Sheol thou hast delivered my foot" 𐤁 𐤁 (om και 3^o
 ...βοηθος 2^o) και 3^o...γλωσσης] "thou hast preserved me from the
 slander of the people, from the scourge of the tongue" 𐤁: διαβολῆς
 = רבת of 𐤁 the interpolated explanation of שׁוֹט (Jb. v. 21 𐤁 μᾶστι-
 γος) || שׁוֹטֵי infr: for παγίδος cf מוקשׁ (3) εργαζ. ψευδος] כזב שׁוֹטֵי 𐤁
 "those that turn away to a lie" cf Ps. xxxix. (xl.) 5 𐤁 μανίας ψευδεῖς
 παρεστηκοτων] 1 ανθεστηκοτων 248 = 𐤁 𐤁 𐤁 + μοι 248 = 𐤁
 (om βοηθος) 3 om και ονοματος 𐤁 𐤁 𐤁 εκ 1^o...βρωμα] "from
 stumbling and perdition thou savedst me" 𐤁 𐤁 𐤁 𐤁 "snare"
 𐤁 מוקשׁ = βρόχων cf Prov. xxii. 25: "stumbling-block" 𐤁 𐤁 𐤁
 (B^A 254: 𐤁 𐤁 𐤁 A 155. 248: 1 𐤁 𐤁 𐤁 vulgo) eis βρωμα] 𐤁 𐤁
 𐤁 "of the watchers of the cliff" cf xxxvii. 14: βρῶμα 𐤁 = לעם (Ta) or

בלע (Pe) εκ 3^o...εσχον] et de portis (πυλῶν for πολλῶν) tribula-
 tionum quae circumdederunt me ℒ ων εσχον] “thou hast saved
 me” ℥ ™ 4 πνιγμον πυρας=℥ מְצֹקוֹת שֵׁלֶהַבַּת “straits of flame”
 so ℒ pressura flammæ: “flame of fire” ™ om και...αδικου (6) ™
 εκ μεσου] εν μεσω Νℒ: “from the flames” ℥ מכבות: ℥ =מבתוך
 ου (σου Ν*: om 155. 248 ℒ) ουκ εξακουσα (aestuatus sum ℒ) || ℥
 פחה לאין cf Jb. xx. 26 אש לא נפח ℥ πῦρ ἄκαυστον 5 εκ...αδου] מרחם
 לאמ מתהום רחם שאול=: om αδου 248. 254 και 1^o...
 ψευδους] “from lips (for ℥ cf Ge. xi. 7) of wickedness and the
 plasterers of a lie (טפלי שרר cf Jb. xiii. 4 Σ προστίθεσθε ψεύσματα
 ℥ ιατροὶ ἄδικοι evading the difficulty as here)” ℥ 6 βασιλει
 διαβολη] “and the arrows” ℥ וחצי: ℥ presents a gloss (arrows of
 the tongue=slander) together with a corruption of an original
 βολίδες (Je. ix. 8) or βέλη (cf Jb. xxxix. 22 βασιλει B: βελει Ν^{c,a} A
 =℥) ηνεσεν] ηγγισεν ΝΑV etc.=℥ ™ tr θανατου, αδου ™
 η ζωη] “spirit” ™ om ην συνεγγυς ℥ κατω] κατωτατω Ν^{c,a}
 248. 253: om ™ 7 περιεσχον...παντοθεν] “and I turned around”
 ℥ ואפנה סביב =™ (...behind me): περιέσχον is to be taken as 1st
 pers. sing. και 1^o...βοηθων] “that I might be helped” ™:
 +“me” ℥ εμβλεπων] εβλεπον Α: ενεβλεπον 106. 157. 248:
 הפצה ℥ =ἐπέβλεπον Ps. lxxv (lxxvi) 7=™ om ανθρωπων ℥ ™
 8 σου κυριε] “of ‘I’” ℥: “of the Lord” ™ της εργασιας σου] “his
 loving kindnesses” ℥ ™: 1 εὐεργεσίας σου της] ταυτης 248 || אשר
 ℥ =της ℥ οτι εξελη] “he that delivereth” ℥ ™ τους υπομε-
 νοντας σε] “them that trust in him” ℥ בו חוסי =™ (pr “all”):
 ℥ =בו חוכי (the second person is due to liturgical use) σωζεις]
 “saveth” ℥ ™ εκ χειρος εθνων (εχθρων ΝΑ etc)] “from all evil”
 ℥: “from him that is stronger than they” ™: ℥ =מיר צר or ער
 (cf I Ki. xxviii. 18) for מכל רע ℥ cf. ε. χ. πονηρων V 9 επι γην]
 απο γης ΝΑ etc.=℥ ™: απο ορχης 248 ικετειαν] “voice” ℥ ™
 υπερ θανατου (αθανατου Α) ρυσεως] “from the gates of Sheol” ℥
 שאל ממערי שאול: ℥ read ישועת “salvation”—for θαν. cf Ps. ix. 14,
 cvii. (cvii.) 18: om ™ 10 επεκαλεσαμην] “I exalted” ℥: ™ =℥
 om κυριον ™ πατερα κυριου μου] “my father art thou (אָתָּה: ℥=
 אֲרִנִי “my father, my lord”)” ℥: “my father from on high” ™ cf ℥
 supr:+ “for thou art the hero of my salvation” ℥: + “Lord mighty
 and Saviour” ™ ημεραις] “day” ℥ θλιψεως] “that distresseth”

ⲡ (**om εν 2^ο...αβσηθησιας)** **καιρω]** “day” Ⲛ **υπερφανων αβσηθησιας]** “of wasteness and desolation” Ⲛ **ומשוואה ומשואה cf Zeph.**

i. 15 **Ⲭ ωρίας και ἀφανισμοῦ:** for **Ⲯ ὑπ.** cf Ps. lxxiii. (lxxiv.) 3
11 **υμνησω]** “I will remember” Ⲛ ⲡ : I ὑπομνήσω ; + σε 155. 248.
253 = Ⲛ ⲡ ἐξομολογήσει] “in prayer” Ⲛ : “in praises” ⲡ και
2^ο...μου] “then the Lord heard my voice and hearkened to my
prayer” Ⲛ ⲡ 12 **εσώσας γαρ]** “and he saved me” Ⲛ ⲡ απωλείας]
“all evil” Ⲛ ⲡ ἐξιλου] “he freed” Ⲛ ⲡ εκ καιρου πονηρου]
“in the day of trouble” Ⲛ : “from all trouble” ⲡ : + και ἐξιλυνμαι A
om σοι Ⲛ ⲡ τω ονοματι κυριου†] T. O. σου κυrie 55. 248. 254 : “thy
holy name” ⲡ 13 **eti ōn νεωτερος]** “I was young” Ⲛ **נעני יתיי=ⲡ** (I < < ⲡ^A for << = ε̅̄ti) om πριν...σταφυλης (15)
Ⲛ ⲡ 15 **ευφρανθην...αυτη]** “and I delighted in her and sought
her” Ⲛ ⲡ cf 13 b **Ⲯ ευθυτητι]+“O Lord” Ⲛ ⲡ ιχνευον
αυτην]** “wisdom I learned” Ⲛ ⲡ 16 **εκλινα...εδεξαμην]** “and I
prayed a prayer in my youth” Ⲛ ⲡ 17 **προκοπη]** Ⲛ עלה “her
yoke” = ⲡ : **Ⲯ = צלח** cf Ps. xlv. (xlv.) 5 Σ πρόκοπτει εν αυτη] Ⲛ
לבבר “for glory” = ⲡ τω...σοφιαν] Ⲛ למלמדי “to my teacher”
= ⲡ : **Ⲯ introduces artificial epigram δοξαν] δυναμιν 248 :** הודאה
(corruption of [Ν = Ⲯ]) whence ⲡ < < < < “thanksgiving”
18 “I was minded to do good and I will not turn back (פּרָ׃ אִישׁ.
= פּרַב) for I found her” Ⲛ ⲡ 19 **διαμεμαχίσται]** “loved” Ⲛ
קשה perhaps substituted for קרב of ⲡ cf **Ⲯ = ריב** cf Ex. xxi. 18 A
εν...διηκριβάσαμένην] “my face I turned not away from her” + “my
soul I gave after her and for ever and ever I will not go astray (Ⲛ
...אם ⲡ < < < forget her (?))” Ⲛ ⲡ = 20 a d λιμου] I μου
A 106. 155. 157. 254 (לי- = dittography of -αι) 20 om (a) Ⲛ ⲡ v
supr tr (b) (c) Ⲛ ⲡ εγκαταλειψω] “I will forsake her” Ⲛ ⲡ
21 om και Ⲛ ⲡ εταραχθη] “burned” ⲡ : + “like an oven” Ⲛ ⲡ
ἐκζητησαι αυτην] “to look upon her” Ⲛ ⲡ ἐκτησαμην]+“her” Ⲛ ⲡ
22 **γλωσσαν μοι (μου NA 55. 106. 155) μισθον μου (μοι N)]** “to me a
reward my lips” Ⲛ : “my tongue a reward” ⲡ αυτη] “my tongue”
Ⲛ : “my lips” ⲡ 23 **εγγισατε]** “turn aside” Ⲛ ⲡ 24 **και ουτι τι
ουτι NA 55. 106. 155. 253. 254 :** quid adhuc Α (τί ε̅̄τι) : “how long”
Ⲛ ⲡ υστερειτε NA etc λεγετε pr η N^{c.a} 253 (εληγετε) : pr η τι 248:
pr και V : pr et quid Α : om Ⲛ ⲡ εν τουτοις] “from these things”

† **B** adds here a Psalm of 15 verses modelled on Ps. cxxxvi.

25 ἐλαλησα] + "there-
 with" $\text{אֵלָיו וְאֵלָיו} = \text{אֵלָיו}$ υμων] $\eta\mu\omega\nu$ 106. 155 αυτοις] + "wisdom" אֵלָיו 26 τον] pr $\text{cf א} = \text{אֵלָיו}$
 παιδειαν] "her burden" אֵלָיו מִשְׁאָה : $\text{α} = \text{מוסרה} = \text{אֵלָיו}$ εγγυς] + γαρ
 אֵלָיו ευρειν αυτην] "to them that seek her" $\text{אֵלָיו למבקשיה} = \text{אֵלָיו}$:
 $\text{α} = \text{לבק}$ cf Da. ix. 3: + "and he that giveth his soul findeth her"
 אֵלָיו $\text{27 ολιγον εκοπιασα}$] "weak was I" אֵלָיו : "a little I laboured
 therein" $\text{אֵלָיו} = \text{α}$ reading עמל for עמר אֵלָיו infr ευρον...αναπαυσιν
 "I persisted (עמר) in her and found her" אֵלָיו : "I found her abun-
 dantly" אֵלָיו : for α cf vi. 27 28 μετασχετε] "ye many hear" אֵלָיו
 but רבים "many" belongs to 27 c cf α אֵלָיו : "hear" אֵלָיו παιδειαν
 "my teaching" אֵלָיו εν πολλω αριθμω] "in my youth" אֵלָיו בנערותי
 $= \text{אֵלָיו}$ בה וזהו αργυριου...χρυσον] "silver and gold" אֵלָיו
 αυτη] "me" אֵלָיו 29 υμων] "my" אֵלָיו εν τω ελεει αυτου
 "in my academy" אֵלָיו בשיבתי whence אֵלָיו "in my repentance": α
 $= \text{בישועתו}$ cf Is. xlv. 8 αυτου 20] "my" אֵלָיו 30 προ καιρον
 $= \text{אֵלָיו}$ "in righteousness" אֵלָיו $\text{δωσει} = \text{אֵלָיו}$ הוא נותן whence אֵלָיו "shall
 be given": + "to you" אֵלָיו αυτου] + "Blessed (be) Jehovah for
 ever and praised (be) His name to generation and generation
 (generation of generations אֵלָיו). Thus far the words of Simeon son
 of Jesus who is called son of Sira (Asira p) אֵלָיו + the wisdom of
 Simeon son of Jesus son of Eleazar son of Sira. Be the name of
 Jehovah blessed henceforth and for ever" אֵלָיו : + "the writing of the
 wisdom of Bar Sira is ended" אֵלָיו

PROLEGOMENA

CHAPTER I

THE PROLOGUE

ANY enquiry into the history of the book called *Ecclesiasticus* begins naturally and necessarily with the Translator's Prologue. The contents of this unique¹ document require minute investigation; and their importance justifies the undertaking. For the writer not only supplies facts about his grandfather's work and his own; but criticizes also, with a refreshing candour, the work of his colleagues and predecessors, who translated the Law and the Prophets into Greek. If these facts can be interpreted satisfactorily, a further result of the investigation will be to throw some light upon the obscurity, which surrounds the early history and the origin of the "Septuagint."

The grandson has not advanced beyond the position which he assigns to his ancestor, so far as questions of Canonicity and Inspiration of the Scriptures are concerned. His ancestor knew and studied—as his predecessors had translated—"the Law and the Prophets and the other books of the Fathers." In his view, and in that of his ancestor, the Law and the

¹ Its only rival is the statement appended to the Greek version of *Esther*; but that is a colophon and deals only with the translation of the one book.

Prophecies stood higher, perhaps, and possessed more authority than their successors. But it did not follow that the line of prophets was extinct or that the Law was word-perfect and all-sufficient in itself. There was room for followers of both, who should use the deposit and get from ten talents other ten. These, like their predecessors, were just instruments and means, "through whom many and great things were given." And the value of the Scriptures Ancient and Modern was not lost altogether, when they were made accessible to aliens in the refractory medium of another tongue.

According to the standard of a later age such views are rank heresy. But the exponents of that standard have not neglected this dangerous document, for all they ignore it. Philo and "Aristeas" use its phrases and its statements, rearranging and adapting them to suit a new and transformed set of *Dramatis Personae*. It was for them and for their predecessors a mine of unimagined possibilities, which only needed development. They took the writer's crudities wiselier than he meant and separated them, until they became amenable to treatment. These poor matters pointed to rich ends—even to the inspiration necessary to the translators of inspired books¹.

ΠΡΟΛΟΓΟΣ

(I) Πολλῶν καὶ μεγάλων ἡμῖν διὰ τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων τῶν κατ' αὐτοὺς ἡκολουθηκότων δεδομένων, ὑπὲρ ὧν δεόν ἐστιν ἐπαινεῖν τὸν Ἰσραὴλ παιδείας καὶ σοφίας· καὶ ὡς οὐ μόνον αὐτοὺς τοὺς ἀναγινώσκοντας δεόν ἐστιν ἐπιστήμονας γίνεσθαι, ἀλλὰ καὶ τοῖς ἐκτὸς δύνασθαι τοὺς φιλομαθοῦντας χρησίμους εἶναι καὶ λέγοντας καὶ γράφοντας· ὁ πάππος μου Ἰησοῦς ἐπὶ πλεῖον ἑαυτὸν δοὺς εἷς τε τὴν τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων πατρίων βιβλίων ἀνάγνωσιν, καὶ ἐν τούτοις ἱκανὴν ἔξιν περιποιησάμενος, προήχθη καὶ αὐτὸς συγγράψαι τι τῶν εἰς παιδείαν

¹ See below on ξνηχοι: page 248.

καὶ σοφίαν ἀνηκόντων, ὅπως οἱ φιλομαθεῖς καὶ τούτων ἔνοχοι¹ γενόμενοι πολλῶ μᾶλλον ἐπιπροσθῶσιν διὰ τῆς ἐννόμου βιώσεως.

(II) παρακέκλησθε οὖν μετ' εὐνοίας καὶ προσοχῆς τὴν ἀνάγνωσιν ποιεῖσθαι, καὶ συγγνώμην ἔχειν ἐφ' οἷς ἂν δοκῶμεν τῶν κατὰ τὴν ἑρμηνείαν πεφιλοπονημένων τισὶ τῶν λέξεων ἀδυναμεῖν· οὐ γὰρ ἰσοδυναμεῖ αὐτὰ ἐν ἑαυτοῖς Ἑβραϊστὶ λεγόμενα καὶ ὅταν μεταχθῇ εἰς ἑτέραν γλῶσσαν· οὐ μόνον δὲ ταῦτα, ἀλλὰ καὶ αὐτὸς ὁ νόμος καὶ αἱ προφητεῖαι καὶ τὰ λοιπὰ τῶν βιβλίων οὐ μικρὰν ἔχει διαφορὰν ἐν ἑαυτοῖς λεγόμενα.

(III) ἐν γὰρ τῷ ὁγδόῳ καὶ τριακοστῷ ἔτει ἐπὶ τοῦ Εὐεργέτου βασιλέως παραγενηθεῖς εἰς Αἴγυπτον καὶ συγχρονίσας, εὔρον οὐ μικρὰς παιδείας ἀφόμοιον· ἀναγκαιότατον ἐθέμην αὐτὸς προσενεγκασθαί τινα σπονδὴν καὶ φιλοπονίαν τοῦ μεθερμηνεῦσαι τήνδε τὴν βίβλον· πολλὴν γὰρ ἀγρυπνίαν καὶ ἐπιστήμην προσενεγκάμενος ἐν τῷ διαστήματι τοῦ χρόνου πρὸς τὸ ἐπὶ πέρας ἄγοντα τὸ βιβλίον ἐκδόσθαι καὶ τοῖς ἐν τῇ παροικίᾳ βουλομένοις φιλομαθεῖν, προκατασκευαζομένους τὰ ἥθη ἐν νόμῳ βιωτεύειν.

The last sentence is separated from the rest by its γάρ and yet has no finite verb but only a participle, *προσενεγκάμενος*. This defect may be accepted as proof of the fragmentary nature of the document, or it may be made good in one of three ways. The most obvious remedy is to omit the γάρ with some manuscripts². Its insertion may well be due to a mistaken correction of an original repetition either of the preceding or of the following letters: πολλη-αγρυπνιαν being read πολλη-Ὶαγρ... or πολληναγγραγρυπνιαν being emended to πολληνηγαραγρ...³. Failing this, one might restore the Indicative *προσηνεγκάμην* for the Participle *προσενεγκάμενος*: so the

¹ *ἐνοχοι* B^c.a. AY 55 106 254 296.

² A 55 70 155 253 P ZL.

³ Ὶ is the normal abbreviation of γαρ. The other alternative explanation would be most plausible if a line of the original manuscript ended at αγρ.

latter might be due either to a misreading of the termination as an abbreviation or to the incorporation of an inserted $\alpha\epsilon$, by means of which some ignorant scribe had indicated his preference for the normal form of the First Aorist. In the last resort, one might suppose that originally the clause containing *προσενεγκάμενος* preceded that containing *προσενέγκασθαι* and was accidentally postponed because of its similar content. This supposition would have the merit of enforcing the distinction between *τὸ βιβλίον* and *τήνδε τὴν βίβλον*.

But apart from this deficiency it is obvious that the present order of the second and third sections of the Prologue is illogical and unnatural. The first section is concerned with the Scriptures, which are described in chronological order, and with “my grandfather Jesus.” In the second *we* ask forgiveness from readers for the inadequacy of the translation which follows. The third explains the circumstances of this translation, which is suddenly introduced without any explanation whatever. This *hysteron-proteron* is easily mended by the transposition of the two sections. This transposition is amply justified by the Canons of Textual Criticism, which are based upon observation of the habits of scribes. Here as so often the copyist had before him two consecutive sentences, written perhaps more probably than read, which ended with almost identical words—*διὰ τῆς ἐννόμου βιώσεως* and *ἐν νόμῳ βιωτεύειν*. Nothing is more natural than that he should believe that he had copied both when he had only copied the one; and that the corrector—himself or another—should supply the omission with or without a negligible indication of its proper place. All Greek manuscripts preserve a far more serious dislocation of the text, which proves that they have a common and a fallible ancestor.

With this rearrangement the account of the translation of this book follows the account of its composition; and the address to the readers forms the natural conclusion of the

whole preface. It is true that this argument would justify equally the substitution of the third for the first section and *vice versa*. But the sonorous Genitive Absolute πολλῶν... δεδομένων, with its pendant, is a proper opening for such a composition¹.

I. *The Composition of the Book.*

“As many *things* and great have been given us by means of the Law and the Prophets and the others who followed after them, in respect of which it is necessary to praise Israel for Discipline and Wisdom; and since it is necessary not only that the Readers themselves become intelligent, but also that to them without the lovers of learning be able to be useful, both speaking and writing; my grandfather Jesus, having given himself in a more than common degree to the reading² of the Law and the Prophets and the other books of the Fathers, and therein having gained sufficient skill, was led forward himself also to compose one of the *books* pertaining to Discipline and Wisdom, in order that the Lovers of Learning, becoming possessed of these also, might much more add thereto by means of the lawful manner of life.”

That the book is a “digestive assimilation” of Scripture is plain enough to any reader of the whole Bible³. This descrip-

¹ Compare the preface of the Gospel according to St Luke.

² Strictly speaking, if τε is rightly placed, the translation should be “having given himself both to the reading... Books of the Fathers.” In this case there is a gap after ἀνάγνωσιν: the other studies, to which this Jesus gave himself, have dropped out of the statement.

³ The most elaborate treatment of the relation of Ecclesiasticus to the Scriptures, which I have seen, is contained in Dr Joh. Konrad Gasser's *Die Bedeutung der Sprüche Jesu Ben Sira für die Datierung des althebräischen Spruchbuches* (Beiträge zur Förderung der christliche Theologie), Gütersloh 1904.

tion of the author's function and position is based generally upon his own statement¹:

"And I last kept watch²,
 As gleaning³ after grape-gatherers.
 By the blessing of the Lord I caught *them* up⁴,
 And as a gatherer I filled the wine-press.
 Consider that not for myself alone I laboured,
 But for all who seek Discipline.
 Hear me, O ye great men of the People,
 And ye rulers of the Congregation, give ear."

This statement follows an emphatic assertion of the fact, that God had distinguished between the different races of mankind as between day and day⁵. The writer assumes as self-evident the truth of the proposition that the men whom God "blessed and exalted and sanctified and brought near to himself⁶" are the children of Israel. Already his book contains a "Praise of Wisdom," in which this claim is made. All Wisdom is from Jehovah; and He gave it to those who love and fear Him. And so Wisdom says⁷:

"I came forth from the mouth of the Most High
 And like a mist⁸ I covered the earth.

¹ xxvi. 16 a, xxx. 25-27. The Hebrew is not extant. Compare xxiv. 30-34.

² ἡγρῦπνησα = תִּקְרַתִּי. Its use here is due to Prov. viii. 34, where Wisdom says, "Happy is the man who hearkens to me, watching (ἀγρυπνῶν LXX.) continually at my gates." Hence it is adopted by the younger ben Sira in the phrase which he applies to himself, πολλὴν γὰρ ἀγρυπνίαν καὶ ἐπιστήμην προσενεγκάμενος (Prol. III. *ad fin.*).

³ καλαμῶμενος = לָלַע: compare Jer. vi. 9 καλαμᾶσθε καλαμᾶσθε ὡς ἄμπελον τὰ κατάλοιπα τοῦ Ἰσραὴλ· ἐπιστρέψατε ὡς ὁ τρυγῶν ἐπὶ τὸν κάρταλλον αὐτοῦ.

⁴ ἔφθασα = תִּמְצָא (?).

⁵ xxxvi. 7-15.

⁶ *ib.* 12.

⁷ xxiv. 3 ff.

⁸ ὁμίχλη which represents חֵכֶם xliii. 22. The comparison identifies Wisdom with the Spirit or Word of God, which was His agent in the

I had my dwelling in the highest,
 And my throne was on the pillar of cloud¹.
 The circuit of heaven I encircled alone,
 And in the depth of the abysses I walked.
 Over the waves of the sea and over all the earth
 And over all peoples and nations I ruled.
 With all these I sought rest;
 In whose inheritance I might lodge.
 Then the Creator of all commanded me,
 And he that created me arrested my lodging,
 And said, 'In Jacob lodge thee
 And in Israel get thine inheritance.'"

God's People, then, possess God's Wisdom, which is to say, they possess all wisdom. "The way of wisdom hath not been heard in Canaan, nor seen in Teman; the sons of Hagar that seek out understanding...the mythologists and the seekers out of understanding have not known the way of wisdom, nor remembered her paths.... Blessed are we, O Israel, for the things that are well-pleasing unto God are known unto us²."

This knowledge—this possession of such wisdom—is conveyed from God through the channel of the Hebrew literature. Though this Jesus be as yet the last in the succession of the messengers, who delivered God's message to Israel, he is not outside it nor inferior to his predecessors. He gleaned, where they gathered; but God's blessing prospered the gleaner. And so the gleaner appeals to the rulers of his people to listen to him rather than to the plausible sophists of Hellenism, which he will not name.

creation of the world. The *mist* appears in the account of Gen. ii. 6, where the LXX. has *πηγή* (i.e. *וַי*) and Onkelos *נַנְנָא* for the Hebrew *נַח*. In Job xxxvi. 27 *וַיִּשְׁלַח* is rendered in the LXX. by *eis nefélhēn*.

¹ Wisdom is enthroned upon the pillar of cloud, which guided and guarded the Exodus of Israel, and with which Philo identified the archangel and eldest Word (*Quis Rerum D. H.* §§ 205 f., M. pp. 501 f.).

² Baruch iii. 22 f., iv. 4. Compare 1 Cor. i. 19-21.

The grandson's account is somewhat prosaic. At the same time it is to be noted that he calmly assumes the absolute superiority of the Hebrew Wisdom, which his ancestor asserted so passionately. "Those without" are mentioned not as possible rivals but as expectant beneficiaries. The lovers of learning take the place of the "rulers of the congregation" and "the great men of the people"; and whatever their relation be to the Nation they have clearly the function of missionaries of Judaism in respect of the Gentiles.

First, then, the translator puts forward as one of his grandfather's motives the fact that *many things and great have been given to us through the Law and the Prophets and the others who followed after them*. These gifts are revelations from God, the possession of which constitutes an unique endowment of Discipline and Wisdom. As they are handed on by the recipients to their disciples, they become a Paradosis or Tradition. The best illustration of the phrase is the Saying which Jesus addressed to His disciples, "To you the secret *has been given* of the Kingdom of Heaven but to *those without* everything comes in parables¹." Here also a distinction is drawn between those who receive a direct revelation through an inspired teacher and those who are outside the favoured circle. It is not improbable that the Exordium of the Epistle to the Hebrews is based upon it:—πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις².

The many things and great are given *through the Law and the Prophets and the others who have followed after them*. The Scriptures, therefore, contain and do not constitute this

¹ Mark iv. 11. Matthew and Luke bring out the force of *δέδοται* by inserting *γινῶναι*.

² Heb. i. 1. This revelation is described later (Heb. ii. 2) as ὁ δι' ἀγγέλων λαληθεὶς λόγος corresponding to the "salvation which began to be spoken διὰ τοῦ κυρίου" (*ib.* 3: cf. i. 2).

treasure. They are the channels which God used for His communications with His people. Only the first and eldest section, the Law, is described throughout as a book without reference to its putative author. It is obvious that the other two sections have been written down, for they can be read. But the variations which follow—*the Prophets and the other Books of the Fathers and the Prophecies and the rest of the Books*—seem to indicate a time of transition, at which the second and third groups were passing from the rank of oral tradition to an equality with the first¹. Such promotion was probably due in part to their translation into Greek, of which the writer speaks. At the same time it is clear that the connexion of Moses with the Law of God was apt to be ignored². Ezra was entrusted with its publication³; and apart from his claim, part of the Law was not derived from Moses but from the Fathers⁴.

The description of the authors of the rest of the books as *the rest who followed after them* implies more than chronological sequence. "Follow me" is equivalent to "become my disciple." The force of the word is brought out in a fragment of Aristobulus, which may be an interpretation of this phrase as referring to the Greek philosophers: "In the first of the books addressed to Philometor he writes, Moreover Plato *followed* our Legislation...⁵."

¹ At a later time Daniel (ix. 2) says, "I observed *in the Books* (LXX. *διενοήθην ἐν ταῖς βιβλοῖς*) the number of the years which the word of Jehovah came to Jeremiah the prophet that he would accomplish for the desolation of Jerusalem." His books therefore included the Prophecies of Jeremiah.

² See xxxix. 1 ff. (cited *infr.*) and compare Ezra vii. 11, 14.

³ Bab. Sanhedrin 21 b (Wünsche's translation, pp. 36 f.).

⁴ Jn vii. 22.

⁵ Clem. Al. *Strom.* i. xxii. (pp. 410 f. P) *κατηκολούθηκε δὲ καὶ ὁ Πλάτων τῇ καθ' ἡμᾶς νομοθεσίᾳ καὶ φανερός ἐστι περιειργασμένος ἕκαστα τῶν ἐν αὐτῇ λεγομένων.*

The idea of praising Israel for Discipline and Wisdom on the basis of these gifts¹ is derived from Deuteronomy², where it is written, "This (Law) is your *wisdom and understanding* before the Gentiles who shall hear all these statutes and say, Surely this great nation is a wise and understanding people³." The substitution of *Discipline* for *understanding* is due to the influence of the book of Proverbs⁴.

The philosophical character of the Law is recognized in the Epistle of Aristeeas⁵; and reference has already been made to the theory of Aristobulus that Plato and Pythagoras borrowed from it. In the legend the gifts assume a tangible form. In order to secure first a copy of the Law and then Jews competent to translate it, Ptolemy orders the liberation of all Jewish captives in Egypt and sends offerings to the Temple at Jerusalem⁶.

The next clause introduces two classes of persons engaged directly or indirectly in the study of the Scriptures—*those who read* and *those who love learning*. The former are the Scribes, who *must become intelligent*: the latter are their disciples, who *must be useful to those without both in speech and by their writings*. The distinction drawn between the two is not absolute. Every Scribe was once a Disciple: every Disciple might become a Scribe, and yet retain his right to the tentative title of one *who loved learning*. But it is as Disciple that he comes into contact with those outside. From this one may infer, as from the

¹ The order of the words is against the otherwise possible rendering "for whose Discipline...it is right to praise Israel."

² iv. 6.

³ αὕτη ἡ σοφία ὑμῶν καὶ ἡ σύνεσις... Ἰδοὺ λαὸς σοφὸς καὶ ἐπιστήμων....

⁴ i. 2, 7; xxiii. 23.

⁵ Demetrius wrote to the king δέον δ' ἐστὶ καὶ ταῦθ' (the books of the law of the Jews) ὑπάρχειν παρὰ σοὶ διηκριβωμένα διὰ τὸ καὶ φιλοσοφωτέραν εἶναι καὶ ἀκέραιον τὴν νομοθεσίαν ταύτην ὡς ἂν οὖσαν θείαν (ed. Wendland, § 31).

⁶ *Ep. Aristeeas*, §§ 12 ff., 33, 37, 40.

evidence of ben Sira's book, that to travel in foreign parts was part of a Scribe's apprenticeship.

This technical or semi-technical use of the term *one who reads* appears also in the old Greek version of the books of Ezra and Nehemiah, which is known as 1 Esdras. Elsewhere—in the versions of Samuel, Kings, Chronicles, Ezra, Nehemiah, Isaiah, Jeremiah and Maccabees which are known as “the Septuagint” and in the New Testament—the Scribe (סֹפֵר) is called γραμματεὺς, the person concerned with the letter of Scripture. But in 1 Esdras the first and typical Scribe Ezra is described as *priest and Reader of the Law of Jehovah*¹, *priest and Reader of the Law of God most high*², *priest and Reader*³, *priest and Reader of the Law*⁴, and as *High priest and Reader*⁵. Reader is thus in this translator's opinion the proper rendering of Scribe⁶. From ὁ ἀναγινώσκων to ἀναγνώστης is no great step⁷, but the use of the participle is certainly older than the use of the noun. The origin of this rendering is to be found in the fact that Ezra with his colleagues “*read* in the book in the law of God distinctly and gave the sense so that they understood the reading⁸.”

Here Reading includes understanding: the compound ἀναγινώσκειν is more and not less than the simple verb γινώσκειν.

¹ 1 Esdr. viii. 8, 9=Ezra vii. 11, 12.

² *ib.* 19=Ezra vii. 21.

³ *ib.* ix. 39=Neh. viii. 1.

⁴ *ib.* 42=Neh. viii. 4.

⁵ *ib.* 49=Neh. viii. 9.

⁶ In 1 Esdr. viii. 3 (=Ezra vii. 6) Ezra is described as γραμματεὺς εὐφώνως ὡν ἐν τῷ Μωυσέως νόμῳ τῷ ἐκδεδομένῳ ὑπὸ τοῦ θεοῦ τοῦ Ἰσραήλ.

⁷ Compare *John the Baptizer* and *John Baptist*.

⁸ Neh. viii. 8 καὶ ἀνέγνωσαν ἐν βιβλίῳ νόμου τοῦ θεοῦ, καὶ ἐδίδασκεν Ἐσρας καὶ διέστειλλεν ἐν ἐπιστήμῃ κυρίου (מִפְרֵשׁ וְשׁוֹם שִׁבְלִי...: the gratuitous insertion of the name of God is very common). καὶ συνήκεν ὁ λαὸς ἐν τῇ ἀναγνώσει=1 Esdr. ix. 48 ἐδίδασκον τὸν νόμον κυρίου καὶ πρὸς τὸ πλῆθος ἀνεγίνωσκον τὸν νόμον τοῦ κυρίου ἐμφυσιοῦντες (represents hiphil of בִּן: cf. ver. 55 ἐνεφυσιώθησαν ἐν τοῖς ῥήμασιν=Neh. viii. 12) ἅμα (i.e. ὅλοι=the people: cf. Deut. xxxii. 43) τὴν ἀνάγνωσιν.

But when the people generally lost their knowledge of the sacred language, the public reading of the Scriptures lost its importance. Doctors of the law still *read*¹ in the larger and proper significance of the term, but they were known popularly as γραμματεῖς and not as Readers. The change was no doubt accelerated by the growing reverence for the letter, τὸ γράμμα, of Scripture, with which in Rabbinic Hebrew the very word for *reading* (קריא) came to be identified.

In the Epistle of Aristeus the Jews who came to Egypt in order to translate the Law follow the example of Jesus ben Sira: "they washed their hands in the sea that they might pray to God and turned to *the Reading* and the explanation of each thing²."

The Readers then are the Scribes. And of their number is Jesus ben Sira himself, who gave himself to the reading of the Scriptures and celebrated their ideal in his composition³:—

"Not so he that hath given himself to the fear of God,
 And meditateth in the law of the most high.
 He will seek out the wisdom of all the ancients,
 And will have recourse to the prophets of old.
 He will keep the discourse of men of renown,
 And will enter in amidst the subtleties of parables.
 He will seek out the hidden meaning of proverbs,
 And be conversant in the dark sayings of parables.
 He will show forth the instruction which he hath been taught,
 And shall glory in the law of the Covenant of the Lord.
 Nations shall declare his wisdom,
 And the congregation shall tell out his praise."

¹ See Mark ii. 25; xii. 10, 26.

² *Ep. Arist.* § 305 ὡς δὲ ἔθος πᾶσι τοῖς Ἰουδαίοις, ἀπονιψάμενοι τῇ θαλάσῃ τὰς χεῖρας, ὡς ἂν εἰζωνται πρὸς τὸν θεόν, ἐπετρέποντο πρὸς τὴν ἀνάγνωσιν καὶ τὴν ἐκάστου διασάφησιν. The sequel suggests that the explanation dealt with the ritual, which they observed, rather than the Scripture, which they read (*ib.* § 306).

³ xxxix. 1 ff.

The phrase *Those who love learning* is also a tentative anticipation of a technical term. To learn is to receive *oral* instruction, which is distinct from the Reading of the Scriptures. Indeed it would seem that such learning was a necessary preparation for the Reading; for it was said with reference to Jesus of Nazareth, "How doth this fellow know the writings not *having learned*?"¹ And it is notorious that there are parts of the Bible which no man of unripe years may read with impunity.

So ben Sira admonished his pupil²:

"Reject not the discourses of the Sages:

And on their proverbs bethink thee.

For thence shalt thou *learn* doctrine,

So that thou mayest stand before princes³.

Despise not the tradition of the elders⁴,

Which they heard⁵ from their fathers."

And his grandson repeated the word *learn* as proper to the reception of the tradition, whether the recipients, who "*heard*," were the Elders or their pupils.

There is, then, a definite technical significance in this indefinite phrase *those who love learning*; it is the precursor of the narrower term *disciple* (μαθητής). At the same time it possesses also a potential elasticity, in virtue of which it can include the Reader, whom men counted a finished Scribe, and generally all who were ready to learn from any source whatever.

The later legend takes advantage of this elasticity. Aristeeas was led forward or prompted⁶ to explain the meaning of the Law to Philocrates⁷ and to transcribe for him certain parts of

¹ Jn vii. 15 πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;

² viii. 8 f.

³ Prov. xxii. 29.

⁴ שְׁמִיעַת שְׂבִים (διηγῆματος γερόντων) = παράδοσις πρεσβυτέρων.

⁵ καὶ γὰρ αὐτοὶ ἔμαθον.

⁶ προῆγμαι, corresponding to προήχθην of the Prologue.

⁷ Ep. Arist. § 171: cf. § 1.

the official records for the sake of the *love of learning* which he had for things profitable¹. One of the clearest examples of the dependence of the Epistle upon the Prologue is the advice, which was given to Ptolemy by one of the Seventy-Two in answer to the question, How should one get through a feast?—*παραλαμβάνοντα τοὺς φιλομαθεῖς καὶ δυναμένους ὑπομνήσκειν τὰ χρήσιμα τῇ βασιλείᾳ καὶ τοῖς τῶν ἀρχομένων βίοις*².

The idea that the lovers of learning must be *useful* to those outside is possibly derived from the passage in which *the useful* man is put side by side with the Scribe:

“In the hand of Jehovah is the lordship of the earth;

And *the useful* man he will raise up timely upon it.

In the hand of Jehovah is the prosperity of a man;

And upon the face of the Scribe he will put his glory³.”

From the context one might infer that the presence of either in a city or nation carried with it the presumption of the wisdom of the king. Such an inference may well have helped to secure the alleged patronage of Ptolemy Philadelphus for the translation of the Pentateuch into Greek.

The designation *those without* is wide enough to include any who were not within the given community of Readers and Disciples. It is natural to suppose that it refers to persons outside Palestine and to the mind of the grandfather, who

¹ *ib.* § 300 εἰδότες ἣν ἔχεις φιλομάθειαν εἰς τὰ χρήσιμα : cf. § 7 φιλομαθῶς γὰρ ἔχοντί σοι περὶ τῶν δυναμένων ὠφελησαι διάνοιαν δέον ἐστὶ μεταδίδοναι....

² *Ep. Arist.* § 286. The reason given is :—οὗτοι γὰρ θεοφιλεῖς εἰσι πρὸς τὰ κάλλιστα πεπαιδευκότες τὰς διανοίας.

³ *Eccles.* x. 4 f. The Hebrew text transposes the verses and has *lordship* for *prosperity* in the third line, probably in consequence of the transposition. For τὸν χρήσιμον it has only אִישׁ לְעֵת *man for the time* : if this be the original, the Greek text translates the whole phrase by τ. χρ. and εἰς καιρὸν is a second rendering of לְעֵת. On the other hand τὸν χρήσιμον might be an alternative to εὐδοκία ἀνδρός of the third line on the analogy of *Ez.* xv. 4 where μὴ χρήσιμον ἔσται εἰς ἐργασίαν stands for הַיִּצְלָח לְמַלְאכָה.

recognized this duty, denoted Gentiles. The grandson, however, seems to interpret it as referring to persons who were ready to be lovers of learning and were already prepared to conduct as the Law prescribed—Jews of the Dispersion, that is, or such Gentiles as had so far embraced Judaism as to regard their country as a *παροικία* and Palestine as their fatherland. Be that as it may, the members of this circle are under obligation to propagate their faith beyond its limits. The Scribes or Readers require of their disciples that they should *be useful to those without*, as missionaries or, to use the older term, as Apostles. In Hebrew the difference between Apostle (שלוח)¹ and useful (צלח) is small enough to be disregarded. Later communities were more exclusive: Jesus of Nazareth said, *To those outside* all things come in parables²; St Paul said, What have I to do with judging *those outside*?³ and the Rabbis used the term to describe heretics⁴.

But Jesus ben Sira and his fellow sages inherited the prophecy that Israel should be the light of the Gentiles and strove to effect its fulfilment. They had a care for those without, whether they were Jews who needed confirmation, proselytes who needed instruction or pagans who needed conversion. It may even be that the legend, which speaks of the Mission of the Seventy-Two from Jerusalem to Alexandria, has only isolated one or more of a regular system of visitations⁵; and is justified in exalting it as the commence-

¹ 1 Sam. (Ki.) xiv. 6 ἐγὼ εἰμὶ ἀπόστολος πρὸς σε σκληρός.

² Mark iv. 11 ἐκείνοις δὲ τοῖς ἔξω... τοῖς ἐκτὸς of the Prologue occurs only in Daniel Bel 14 (LXX.), where Daniel commands those with him to strew the floor of the temple with dust οὐθενὸς τῶν ἐκτὸς αὐτοῦ εἰδότης.

³ 1 Cor. v. 12 τί γάρ μοι τοὺς ἔξω κρίνειν; Compare 1 Thess. iv. 12, Col. iv. 5.

⁴ החיצונים.

⁵ The number 72 is appropriate to a band of missionaries whose work lay among the Gentiles; for it would supply one for each nation of the world. The Elders appointed by Moses are a more obvious justification for this detail of the myth.

ment of a new era in the history of the Jewish Propaganda¹. Certainly the Jews of Alexandria tended to forget the Hebrew and needed guides like Candace's keeper of the Privy Purse. Their forgetfulness threatened their allegiance to the ancestral religion and called for a remedy. It is certain that there and elsewhere Jews withstood the various influences, which tempted them to apostasy, with a greater firmness than their ancestors in Palestine had shown. For this, as for the expansion of Judaism throughout the world, the Apostles of the Sages and the Scribes are the necessary and sufficient cause.

It was not until the sect of the Nazarenes became the rival of orthodox Judaism, that these forerunners and opponents of the Christian Apostles attracted attention² by controversy with their imitators, who profited by their achievements.

By giving himself to the Reading of the existing Scriptures, Jesus ben Sira *acquired sufficient skill therein*. This remarkable phrase, ἐν τούτοις ἱκανὴν ἔξιν περιποιησάμενος, is assigned by "Aristeas" to the Seventy-Two: οὐ μόνον τὴν τῶν Ἰουδαϊκῶν γραμμῶν ἔξιν περιεποίησαν ἑαυτοῖς ἀλλὰ καὶ τῆς τῶν Ἑλληνικῶν ἐφρόντισαν οὐ παρέργως κατασκευῆς³. It is equivalent to the description of Apollos as *powerful in the Scriptures*⁴.

As the result of this study and skill he was led forward himself also to compose a book which is classed with those relating to Wisdom and Discipline. The effect of this classification is to indicate, that the composition is to be ranked with those, for which it is right to praise Israel in the

¹ Compare the statement of the Translators of 1611:—"While God would be known only in *Jacob*...for the learners also of those times to make search and trial by."

² See Schürer *Gesch. Jud.* V.³, III. p. 77 (note 73) and Harnack *Die Mission u. Ausbreitung*...², I. p. 274 ff.

³ *Ep.* § 121. Compare Diodorus Sic. II. 29 μεγάλην ἔξιν εἰς τὴν ἀστρολογίαν περιποιούνται; and, for the latter clause, προκατασκευάζοντας of the Prologue.

⁴ δυνατὸς ὧν ἐν ταῖς γραφαῖς Ac. xviii. 24.

matter of Wisdom and Discipline. He was, in fact, inspired¹ according to his own definition of inspiration. And if the saying, "he that is wise in words shall advance himself²," be applied to this use of προήχθη here, the idea is, that he was not merely *prompted* but *promoted* to compose something and thereby was raised above the level of ordinary Scribes.

In the Epistle of Aristee the word is used in the ordinary Hellenistic sense of *induce*, and applied by the author to himself³ and to Ptolemy⁴, who was *moved* to tears, when he welcomed his translators.

The object of this composition is, ὅπως οἱ φιλομαθεῖς καὶ τούτων ἔνοχοι (ἐνηχοι) γενόμενοι πολλῶ μᾶλλον ἐπιπροσθῶσιν διὰ τῆς ἐννόμου βιώσεως. The rendering of the Revisers, "in order that those who love learning, and are *addicted* to these things, might *make progress* much more by living according to the Law," is open to objection. The Disciples are described, not by the participle as above, but by the adjective, which can hardly be coupled with the following words, as if they formed a second description of the class. The words καὶ τούτων ἔνοχοι γενόμενοι must refer to the additional endowment, which they receive from the composer in the book "Concerning Wisdom and Discipline." Further, it would be difficult to justify these renderings of ἔνοχοι and ἐπιπροσθῶσιν.

All the known senses of ἔνοχος imply that it was regarded as a Passive Adjective equivalent to ἐνεχόμενος *held by*. It is used with the genitive case to mean, "guilty of desertion," "liable to the death-penalty," "liable to the law," and so forth. But it will hardly be maintained that the writer thought of this

¹ See xxxix. 6 ff.

² xx. 27 ὁ σοφὸς ἐν λόγοις προάξει ἑαυτόν. The Syriac suggests the correction δλίγοις, with which compare the Parable of the Talents.

³ § 171 προήγμαι.

⁴ § 178 προήχθη.

book as a law, to which Disciples would become liable by offending against it¹.

The use of *ἐξίς* in a similar connexion may be held to give some support to the rendering of *ἐνοχοὶ γενόμενοι* by *having become possessed of*. But no parallel can be adduced to this active force of the word.

On the whole, it is better to discard *ἐνοχοὶ* in favour of *ἐνηχοὶ*, which is read by a reputable group of manuscripts and can mean *instructed in*². In accordance with the significance of *ἐνηχεῖν*³, it will refer strictly speaking to *oral* instruction like *φιλομαθεῖς*. So we may suppose that the composer would recite his work to his disciples and perhaps leave it to them to write it down. A more important point is that Philo, or his predecessors, seems to have found this reading in the tradition. At any rate he uses the verb to describe the inspiration of the translators, in virtue of which their several translations agreed word for word in spite of the wealth of the Greek language⁴: *καθάπερ ἐνθουσιῶντες προεφήτεον οὐκ ἄλλα ἄλλοι, τὰ δ' αὐτὰ πάντες ὀνόματα καὶ ῥήματα, ὥσπερ ὑποβολέως ἐκάστοις ἀοράτως ἐνηχοῦντος*⁵. This belief is the logical precedent of the dogma of the inerrancy of Scripture: without it no translation can be made. If *ἐνηχοὶ* of the Prologue be the hint, which the mythologists thus improved, it is a striking example

¹ Compare Jas. ii. 10, "for whosoever keep all the law but stumble in one point is guilty of all" (*πάντων ἐνοχος*).

² In Job xv. 5, *ἐνοχος εἰ ῥήμασιν στόματός σου, ἐνηχος* might be read as a better equivalent to its correspondent *ἦλκ*; but the Greek translator apparently anticipates ver. 6.

³ See for example Jos. *Ant.* ix. 4. 5:—*ἤρχετο δὲ ἤδη τοὺς Σύρους ἐκφοβεῖν καὶ τάρασσιν ὁ θεὸς καὶ κτύπον ἁρμάτων καὶ ὀπλων ὡς ἐπανερχομένης στρατιᾶς ταῖς ἀκοαῖς αὐτῶν ἐνηχεῖν....*

⁴ *καίτοι τίς οὐκ οἶδεν ὅτι πᾶσα μὲν διάλεκτος ἡ δ' Ἑλληνικὴ διαφερόντως ὀνομάτων πλουτεῖ καὶ ταῦτὸν ἐνθύμημα οἶόν τε μεταφράζοντα καὶ παραφράζοντα σχηματίζει πολλὰ ὥς, ἄλλοτε ἄλλας ἐφαρμόζοντα λέξεις*; Philo *de vit. Mos.* 11. 7.

⁵ *ibidem*.

of time's revenges and of the power of tradition to assimilate the most incongruous *data*.

If ἔνηχοι is important for the growth of the legend, ἐπιπροσθῶσιν is indispensable for the understanding of the later history of this and books like Daniel. There can be no doubt that the right translation is *add thereto*.

“If a skilful man hear a wise word
He will praise it and add thereto¹.”

As Jesus the elder became skilful in his Reading, he was prompted or promoted to compose his own Book of Wisdom. His hope was that his pupils and successors would deal with it, as he had dealt with the books of his masters and predecessors. It was, like the Scriptures which he himself had received, a deposit, which must be increased by the approved bankers, to whom he bequeathed it. And this will be done by *means of a life lived according to the Law*. There is no need to minimise the force of the preposition, διὰ. In this sense also the Rabbinic saying is true: the reward of a precept is a precept².

II. The Translation of “this book.”

“Now in the eight and thirtieth year under king Euergetes, having come into Egypt and synchronized, I found a copy of no small Discipline. I therefore esteemed it necessary myself to contribute some zeal and industry to interpret this book; for I contributed much wakefulness and intelligence in the interval of time towards the finishing of the Roll and its publication to them also, who in the land of sojourning wish to be lovers of learning, being prepared beforehand in respect of their morals to live by the Law.”

¹ Sir. xxi. 15 λόγον σοφὸν εἰάν ἀκούσῃ ἐπιστήμων ἐπαινέσει αὐτὸν καὶ ἐπ’ αὐτὸν προσθήσει.

² ben Azai (*Abot* iv. 5): compare Matt. xxv. 15 ff.

This section, which on all grounds is the natural successor of the first and the necessary predecessor of the second, is not easy to interpret. The first and chief difficulty is the determination of the date, which is given with apparent precision.

The formula employed occurs also in the Greek version of the Prophets, with which the writer professes himself to be acquainted. In the book of the Twelve Prophets it is said, "And it came to pass in the fourth year under Darius the king the word of Jehovah came to Zechariah¹" and again, "In the second year under Darius the king...the word of Jehovah came in Haggai the prophet's hand²." In these cases the preposition *under* (ἐπί) corresponds to the Hebrew ל, which is equivalent to *of*.

In the translation of the Law the importance of this preposition is not exaggerated by such separate recognition: it is represented simply and rightly by the Genitive Case of the person, to whom the year belongs³. The interpolation of this impotent and meaningless word may perhaps be regarded as a concession to the later national pride, which resented the inevitable adoption of the oppressor's chronology. But such a motive is impossible in the parallel phrase of 1 Maccabees, ἔτους πρώτου ἐπὶ⁴ Σίμωνος ἀρχιερέως μεγάλου καὶ στρατηγού καὶ ἡγουμένου Ἰουδαίων.

The evidence of the translated Scriptures, then, suggests that a translator of Scripture would be justified in the gratuitous insertion of a superfluous ἐπὶ. He would say to himself the "thirty-eighth year belonging to (ἐπὶ) Euergetes" and put it down

¹ Zech. vii. 1 καὶ ἐγένετο ἐν τῷ τετάρτῳ ἔτει ἐπὶ Δαρείου τοῦ βασιλέως.... Compare Zech. i. 1 ἐν τῷ...μηνὶ ἔτους δευτέρου ἐπὶ Δ., i. 7 ἐν τῷ δευτέρῳ ἔτει ἐπὶ Δ.

² Hagg. i. 1 ἐν τῷ δευτέρῳ ἔτει ἐπὶ Δαρείου τοῦ βασιλέως.... Compare iii. 1 ...τῷ δευτέρῳ ἔτει ἐπὶ Δ., ii. 10 ...ἔτους δευτέρου ἐπὶ Δ.

³ Compare Dan. ix. 1 LXX. ἔτους πρώτου ἐπὶ Δαρείου with Theodotion's ἐν τῷ πρώτῳ ἔτει.

⁴ xiii. 42: cf. xiv. 27.

as the "thirty-eighth year *under* (ἐπὶ) Euergetes." But if he thought and wrote in this way he forgot the precedent set by the translators of the Law.

The relevance of the usage of Egyptian papyri and Inscriptions to that of this Jew, who came to Alexandria, is not so obvious. But it must be noted, that Professor Deissmann cites three passages (two of which are variously interpreted) from which he draws the conclusion that "The pleonastic ἐπὶ of the Prologue to Sirach is thus supported by *several* authorities of about the same date and place¹." As the decision of Professor Deissmann appears to be generally accepted, it is worth while to quote also the authorities, on which he relies. "The Inscription of the Rosetta Stone (27th March 196 B.C.) line 16 runs thus: προσέταξεν [Ptolemy V., Epiphanes] δὲ καὶ περὶ τῶν ἱερέων ὅπως μὴθὲν πλεῖον διδῶσιν εἰς τὸ τελεστικὸν οὐ ἐτάσσοντο ἕως τοῦ πρώτου ἔτους ἐπὶ τοῦ πατρὸς αὐτοῦ... If we translate the concluding words by *until the first year [of the reign] of his father*, the whole sentence is made to fit most appropriately into the context... In *Pap. Par.* 15¹ (120 B.C.) two αἰγύπτια συγγραφαί are mentioned, which are dated as follows: μιᾶς μὲν γεγονυίας [τοῦ ΙΗ' ἔτους παχ]ῶν ἐπὶ τοῦ Φιλομήτορος, *the one of Pachon* (Egyptian month) *of the 18th year (of the reign) of Philometor*; ἑτέρας δὲ γεγονυίας τοῦ ΔΕ' μεσορῇ ἐπὶ τοῦ αὐτοῦ βασιλέως, *the other of Mesore* [Egyptian month] *(of the year) 35 (of the reign) of the same king*. Finally *Pap. Par.* 5² begins thus: βασιλευόντων Κλεοπάτρας καὶ Πτολεμαίου θεῶν Φιλομήτορων Σωτήρων ἔτους Δ' ἐφ' ἱερέως βασιλέως Πτολεμαίου θεοῦ Φιλομήτορος Σωτήρος Ἀλεξάνδρου καὶ θεῶν Σωτήρων, κ.τ.λ."

In regard to the second, one would naturally say that the ἐπὶ is introduced in order to vary the monotony of two consecutive and different Genitives. In regard to the third, which seems to conform to the normal type of such preambles, the

¹ *Bible Studies*, pp. 340 f.

4th year gravitates towards the foregoing Genitive Absolute clause, *in the reign of Cleopatra and Ptolemy*. One might compare, for example, the beginning of the Inscription of the Rosetta Stone: βασιλεύοντος τοῦ νέου...ἔτους ἐνάτου, ἐφ' ἱερέως Ἀέτου; or that of the Decree of Canopus (238 B.C.) βασιλεύοντος Πτολεμαίου τοῦ Πτολεμαίου καὶ Ἀρσινόης θεῶν Ἀδελφῶν, ἔτους ἐνάτου, ἐφ' ἱερέως Ἀπολλωνίδου... In such cases the specified year is clearly that of the King and not that of the Priest. Therefore ἐπὶ can introduce a distinct and additional notification of a date.

Finally, the first of these Egyptian authorities who countenance the pleonastic use of ἐπὶ seems to admit of a rendering, which connects the words ἐπὶ τοῦ πατρὸς αὐτοῦ with ἐτάσσοντο: Ptolemy ordained in the matter of the priests that they should not contribute a larger fee at initiation than that which had been prescribed up to the first year (of his reign) in the time of his father.

On the whole one may conclude that a writer who was not an Egyptian but a Jewish sojourner and had no Hebrew document before him may have attached some significance to this preposition which he inserted. The thirty-eighth year may be that of the reign of Euergetes or it may—equally well—belong to some familiar and therefore unspecified era.

If ἐπὶ is a meaningless part of an established formula, the writer has presumably adopted the chronology, which he found current in the land of his sojourning. So it remains only to find a King Euergetes who reigned for 38 years, in order to determine the date. It is commonly said that Ptolemy Euergetes the Second, surnamed also Physcon, satisfies this condition and that Ptolemy Euergetes the First does not.

The fragment of Porphyry, the Neo-Platonist¹, which enumerates the kings of Egypt and Alexandria, ends with the

¹ Müller, *Fragmenta Hist. Graec.* III. pp. 719 ff.

following list of names and years:—Ptolemy Lagi 40 years: Ptolemy Philadelphus 38 years: Ptolemy Euergetes 24 years: ...Ptolemy Euergetes the younger 29 years. Earlier he says: "Two Ptolemies sons of Ptolemy Epiphanes succeeded him, the elder surnamed Philometor and the younger surnamed Euergetes II. The years of both are put at 64; for we have combined the number of their years, because a confusion of dates has arisen in consequence of their civil wars and alternate tenures of power....Euergetes became king in the 12th year of Philometor¹, when he was captured by Antiochus. When Philometor died in Syria, Euergetes was summoned from Cyrene: being proclaimed king², he reckons his years from the time when he was first regarded as king."

The discrepancy between this statement and the list already quoted is a good example of the confusion, to which Porphyry refers. Euergetes II. was proclaimed king at Alexandria in 170 B.C. and died in 117 B.C.; there are extant inscriptions and papyri which bear the date of his 53rd and 54th years. It was the king's pleasure to ignore all interruptions of his reign, whether they occurred during his brother's lifetime or after his death. But on the death of his brother he was enthroned at Memphis in accordance with the laws of the Egyptians; and an heir was born to him while he was offering the sacrifices³. It is from this date that Porphyry reckons the 29 years of his list, ignoring the flight of the king to Cyprus in 130 B.C.⁴ So also Diodorus gives him 15 years, counting from the coronation at Memphis to this flight, upon which his sister and former wife was recognized as Queen. But Porphyry's neglect of this incident is justified by other evidence. A votive offering of

¹ 170 B.C.

² 146 B.C.

³ Diodorus Siculus XXXIII. 13 Πτολεμαίου κατὰ τὴν Μέμφιν ἐνθρονιζομένου τοῖς βασιλείοις κατὰ τοὺς Αἰγυπτίων νόμους παῖς ἐγένετο ἐκ τῆς Κλεοπάτρας τῇ βασιλεῖ. ἡσθεὶς δὲ διαφερόντως προσηγόρευσε τὸν παῖδα Μεμφίτην ἀπὸ τῆς πόλεως καθ' ἣν τὰς θυσίας ἐπιτελοῦντος ἐγεννήθη.

⁴ XXXIII. 6.

Soterichos of Gortyn¹ is dated "the year 41" (129 B.C.) and begins *ὑπὲρ βασιλείως Πτολεμαίου*. Whether Ptolemy had already returned or not, this shows a disregard of adverse circumstances such as the king required.

In spite of the "confusion about the times," then, Ptolemy Euergetes II. had—or claimed to have—a thirty-eighth year to his credit. His coronation at Memphis took place not in his first but in his twenty-sixth year according to his own computation. Therefore his thirty-eighth year will be 132 B.C. And, if *ἐπὶ* is impotent to resist the royal will, which so despised both right and fact, this Prologue belongs to the reign of Ptolemy IX. who was known to posterity as the second Benefactor and to his subjects as the Malefactor².

But, unless the unanimous testimony of all known historians be set aside as proceeding from a conspiracy of malicious liars, the conclusion, that any sane Jew came to Egypt in this reign and was able to remain there, until he had rendered some Jewish book or books into Greek, is incredible.

The people of Cyrene refused to accept Euergetes II. as their ruler, knowing, as Polybius testifies, that he was not a king but a tyrant³. When he gained possession of Egypt in 146 B.C., he celebrated his son's birthday by the massacre of the Cyrenians, who had helped to restore him and had forfeited his gratitude by their outspoken comments on his concubine⁴. This massacre Diodorus regards as a specimen of his "habitual bloodthirstiness⁴" and speaks elsewhere of his illegalities—the

¹ Dittenberger, *Orientalis Gr. Inscr. Sel.* 1. pp. 213 f.

² Athenaeus IV. 83.

³ Polybius XXXI. 26. 14 οἱ γὰρ Κυρηναῖοι πείραν εἰληφότες τῆς τοῦ Πτολεμαίου προαιρέσεως ἐκ τῶν κατὰ τὴν Ἀλεξάνδρειαν πεπραγμένων καὶ θεωροῦντες οὐ βασιλικὴν ἀλλὰ τυραννικὴν οὔσαν τὴν ἀρχὴν αὐτοῦ καὶ τὴν ὅλην αἵρεσιν οὐχ οἶοι τ' ἦσαν ἐθελοντὴν σφᾶς αὐτοὺς ὑποτάττειν, ἀλλὰ πᾶν ἐτόλμων ὑπομένειν, ἀντεχόμενοι τῆς πρὸς τὴν ἐλευθερίαν ἐλπίδος.

⁴ τῇ συνήθει μαιφονία χρώμενος.

murder or banishment of innocent citizens and the confiscation of their property¹. Strabo says that "all the successors of the third Ptolemy were corrupted by luxury and ruled badly²; but the worst rulers were the fourth (Philopator) and the seventh (Euergetes II.) and the last (Auletes)³."

The most impressive judgment pronounced upon the character of his reign is that of Polybius himself, who actually did come to Egypt in the time of Euergetes II. Polybius, Strabo says, visited the city (Alexandria) and its state filled him with abhorrence. Three races, he says, inhabit the city:—the native Egyptian people, who are acute and highly-civilized⁴; the mercenaries, who are many and unruly (for by ancient custom they maintained soldiers, who were taught rather to rule than to be ruled in consequence of the nonentity of the kings). The third race is the Alexandrian, which is not properly civilized for the same reasons though superior to the second: for though they are mixed, yet they were originally Greeks and have retained the memory of the common Greek character. But as this class has been destroyed—especially by Euergetes Physcon in whose reign Polybius came to Alexandria⁵, for Physcon being troubled by sedition often abandoned the mobs to the soldiers and destroyed them—as the city was in this condition, he says, then the saying of the poet⁶ proved true

To go to Egypt is to go a long and weary way.⁷

If any intelligible or respectable principle lies behind the actions—or the policy, if any can be traced—of Euergetes II. it is Egypt for the Egyptians. The Second Estate of the realm justifies its existence by destroying the Third, who were

¹ Diodorus Siculus xxxiii. 6.

² χείρον ἐπολιτεύσαντο.

³ Strabo xvii. i. 11.

⁴ πολιτικόν.

⁵ καθ' ὃν ἦκεν....

⁶ Homer, *Odyssey* iv. 483.

⁷ Polybius xxxiv. 14 (Strabo xvii. pp. 797 f.).

originally Greeks. And the Third Estate includes the Jews, against whom the king had this also, that they had been the favourites of his brother and had opposed his restoration¹. In the general elimination of the motley Greek element of the population, which Polybius describes, the Jew, who would naturally be among the richer aliens, must have suffered severely. Jewish philosophers must have been banished from Alexandria and scattered over Europe along with the other disciples of Hellenism. It is true that Euergetes II. was himself a Greek author², but according to two Greek historians³ quoted by Athenaeus he took measures to encourage the study of the arts and sciences in other countries than his own. "It is the Alexandrians who have educated all the Greeks and the barbarians.... There was once more a renaissance of culture⁴ in the reign of the seventh Ptolemy King of Egypt, who was justly called Kakergetes by the Alexandrians. For he murdered many of the Alexandrians, and banished not a few of those who had grown up with his brother⁵; and so he filled the islands and cities with grammarians, philosophers, geometricians, musicians, painters, schoolmasters, physicians, and many other craftsmen⁶, who taught what they knew because of their poverty and so trained many notable men⁷."

In the face of this evidence it is difficult to acquiesce, without compulsion, in the accepted verdict, that the younger ben Sira came to Egypt in the time of Euergetes II. Probability must be the guide of the historian. It is possible of

¹ Josephus, *c. Apion.* II. 5 (ed. Niese, §§ 48 ff.).

² Fragments of his *ὑπομνήματα* are collected chiefly from Athenaeus in Müller, *op. cit.* III. pp. 186 ff.

³ Menecles of Barca and Andron of Alexandria: Müller, *op. cit.* II. p. 352.

⁴ ἀνανέωσις παιδείας.

⁵ τῶν κατὰ τὸν ἀδελφὸν αὐτοῦ ἐφηβησάντων.

⁶ τεχνιτῶν.

⁷ πολλοὺς κατεσκεύασαν ἄνδρας ἐλλογίμους.

course—all things are possible—that in some secluded corner of Egypt the work of the translators of the Scripture went forward aided by such recruits from Palestine, in spite let us say of Ptolemy Philopator and now of Ptolemy Physcon. But our writer speaks of publishing the book, and this involves a publicity which would have been disastrous.

There can be no doubt whatever that the reign of Ptolemy III., Euergetes I., was as favourable to this work of translation, as that of Euergetes II. was unfavourable; and that his death concludes the epoch of an enlightened and tolerant government of Egypt. Polybius and Josephus like Strabo recognize from their several standpoints this line of demarcation. "Soter, Philadelphus and Euergetes cared more, and not less, for their foreign interests and possessions than for their power in Egypt. By land and sea they pressed upon the kings of Syria and were lords of Coele-Syria and Cyprus.... They dominated the most famous cities and places and harbours along the sea-coast from Pamphylia to Hellespont...and so their authority at home was never disputed. But Philopator cared for none of these things and abandoned himself to unseemly lusts and to irrational and continuous drinking-bouts¹."

Now Ptolemy Soter, who inaugurated this policy of expansion, had been lieutenant of Alexander the Great. Then or later he seems to have learned the advantage of the friendship of the Jews, whose communities he found or planted in all the different countries, over which he aspired to rule. These communities were scattered, but not dis severed from one another. It was to his interest first to conciliate, and then to consolidate them. From his point of view any influence which sapped their consciousness of nationality directly impaired their usefulness. Such influences he and his successors resisted, if Josephus is to be trusted, by all means which were within their power.

¹ Polybius v. 34.

"Ptolemy Lagi (Soter)," he says, "entrusted to the Jews the Egyptian guardposts, and wishing to rule Cyrene and the other towns in Libya secretly sent part of the Jews to settle there.

His successor Philadelphus not only gave back all the captives of our nation but also often presented money. And the greatest thing of all, he became desirous to know our laws and to read the books of the sacred Scriptures. For he sent requesting that men should be sent to translate for him the Law; and that it should be written fairly he assigned the supervision not to ordinary men....He would not have desired to understand the laws and the philosophy of the Fathers, if he despised the men who used them.

Ptolemy Euergetes, having conquered Syria, did not offer a thanksgiving for his victory to Egyptian gods but came to Jerusalem and performed many sacrifices to God as is our custom and dedicated offerings worthy of the victory¹."

The Law and the Wisdom and the Worship form a three-fold cord which bound the Nation together. The prophets attain their importance in the eyes of later generations, when the oppressor compels them to seek their only comfort in "the world which is to come." A king of Egypt, who knew and valued Joseph, might well sacrifice at Jerusalem and promote the translation of the Law into Greek for the benefit of Greek-speaking Jews.

One naturally concludes, that, so far as the work of this translation was done in the light of day, it must have been at latest in the time of Euergetes I.² This conclusion, if it is to include our Prologue, is probably incompatible with the interpretation of ἐπί as merely ornamental. Euergetes reigned 25 years (247—222 B.C.). Therefore he had no 38th year. It

¹ *c. Apion.* II. 4.

² Ptolemy Philometor favoured the Jews but the land had no rest in his days.

might be suggested, that, before his accession to the throne, he had been associated with his father in royal proclamations. But in his case there appears to be no "confusion of the times."

Thus the only possible and reasonable course to be taken by the interpreter is to insist upon ἐπὶ, as having force enough to dissociate the king from the year, and to look for an era, whose 38th year will fall within the reign of Euergetes. The Seleucid era¹, which is employed by the author of the First Book of Maccabees, is obviously inappropriate. The age of the writer is not of such importance as to warrant an anonymous reference to it here. But there is an era, which satisfies all conditions, to which this date must conform. It is the common Egyptian era which begins with the accession of each king and ends with his death. Ptolemy Philadelphus died in the thirty-eighth year of his reign and was succeeded by his son, who was afterwards known as Ptolemy Euergetes. According to the current reckoning the year 247 B.C. was the thirty-eighth year: and, as a matter of fact, it was the year in which Euergetes succeeded to the throne. It is difficult to imagine another formula by which a newcomer or even a native of Egypt would be likely to describe the year, which included the conclusion of one era and the beginning of the next.

If this be the meaning of the given date, it is probably to be assigned to ben Sira's arrival in Egypt rather than the discovery, of which he speaks. And so a good sense is secured for συγχρονίσας²—"I stayed in Egypt so long as king Euergetes reigned"—and for "the interval of time," which presumably ended with the death of Euergetes in 222 B.C. The date of the preface itself is not given.

¹ It began in 312 B.C.

² συγχρονίσας is a correlative term, incomplete in itself. The variant ἐγχρονίσας, on the authority of the Scholiast who commented on Thuc. III. 27, means "to stay much time" or "delay." Compare Polyb. XIII. 14.

If this explanation be adopted as a "working hypothesis," it follows that during the writer's sojourn in Egypt, which began in 247 B.C., he translated the Wisdom of his grandfather¹ himself and took some part in the translation of a Book or Bible², which was intended for lovers of learning. Moreover—to anticipate the statement of the Second Section of the Prologue—he was able to compare his work with existing translations of "the Law and the Prophecies and the rest of the Books." Their existence at the time may be regarded as an objection to the hypothesis and as an argument favourable to the date which is endorsed by the Authorized Version, 132 B.C. But it must be remembered that this description does not necessarily imply that all the Books of the Old Testament as edited by the Masoretes were already translated into Greek; and also that the precise relation of such translations as were then in existence to the Greek Bibles of the fourth century A.D. cannot now be ascertained. It is obvious that the Prophecies and other writings, which were beyond all doubt manufactured by the industrious Jews of the Maccabean Age, cannot be included under the triple heading, if the Prologue is assigned to the third century B.C. But such works would inevitably gravitate towards the mass of the Scriptures, and would be absorbed in it along with their successors in their Greek as in their Hebrew form.

This date agrees with the traditional account of the translation of the Law. According to Aristobulus³, it was made in the time of Ptolemy Philadelphus under the management of Demetrius Phalareus. These two points are worked up in the Epistle of Aristeas: the king's interest in the matter is exaggerated and Demetrius becomes his Librarian.

¹ τήνδε τήν βίβλον.

² τὸ βιβλίον.

³ Euseb. *Præp. Ev.* XIII. 12. 2. The Greek has points of contact with our Prologue. ἡ δὲ ὅλη ἐρμηνεία τῶν διὰ τοῦ νόμου πάντων ἐπὶ τοῦ προσ-
αγορευθέντος Φιλαδέλφου, σοῦ δὲ προγόνου, προσενεγκάμενον μείζονα
φιλοτιμίαν, Δημητρίου τοῦ Φαληρέως πραγματευσαμένου τὰ περὶ τούτων.

Philo insists upon the first point to the exclusion of the second. "Since the work was a great one and profitable to the state¹ it was assigned, not to private persons, nor even to rulers, of whom there is a large number, but to kings and to the noblest of kings Ptolemy the Third." He is obviously correcting imaginative traditions like that of Aristobulus which credited Demetrius, the king's adviser,—a mere archon—and even private persons with the promotion of the work. Philadelphus, he continues, excelled all men of his own and ancient times in the imperial virtues so conspicuously that his name became a proverb for magnificence².

Demetrius Phalaréus had no such hold upon the popular imagination; and therefore his connexion with the work is less open to question. He had come to Egypt in the reign of Ptolemy I., when "the habitual jealousy of the Athenians drove him out³." The theory, that he was the King's Librarian, and the fact, that he arranged for the translation of the Jewish Law, are illustrated by his saying, which Plutarch has preserved in his collection of Apophthegms⁴, "Demetrius advised Ptolemy to get and to read the books about kingship and empire, because the advice which kings' friends dare not give

¹ κοινωφελές.

² ὡς ἤδη καὶ ἐν παροιμίας εἶδει τὰς ὑπερόγκους φιλοτιμίας καὶ μεγάλας κατασκευὰς Φιλαδελφείου ἀπ' ἐκείνου καλεῖσθαι. *De vit. Mos.* II. §§ 28 f. (pp. 138 f. M.).

So Josephus says εὖρον τοίνυν ὅτι Πτολεμαίων μὲν ὁ δεύτερος μάλιστα δὴ βασιλεὺς περὶ παιδείαν καὶ βιβλίων συναγωγὴν σπουδάσας ἐξαιρέτως ἐφιλοτιμήθη τὸν ἡμέτερον νόμον καὶ τὴν κατ' αὐτὸν διάταξιν τῆς πολιτείας εἰς τὴν Ἑλλάδα φωνὴν μεταβαλεῖν; and speaks of Eleazar the high priest as οὐδενὸς ἀρετῇ δεύτερος.

³ Aelian, *Var. Hist.* III. 17 (among philosophers who were also statesmen) Δ. ὁ Φαλαρεὺς καὶ Ἀθήνησιν ἐπιφανέστατα ἐπολιτεύσατο, ἔστ' ἂν αὐτὸν ὁ συννηθὴς Ἀθηναῖος φθόνος ἐξέωσε (307 B.C.) καὶ ἐν Αἰγύπτῳ δὲ συνὼν τῷ Πτολεμαίῳ νομοθεσίας ἤρξε.

⁴ *Reg. et Imp. Apophth.* 189 D.

is written in them." On the accession of Philadelphus Demetrius fell out of favour at court and died in B.C. 283¹.

So the translation of the Law began as Irenaeus and Clement assert² before the year 285 B.C., in which Ptolemy I. died, and was presumably given out to the Jews of Alexandria early in the reign of Philadelphus.

The legendary embroidery, which was added to the tradition,—that Philadelphus sent to Jerusalem for men and manuscripts and so forth—has about as much historical value as the frontispiece of Cranmer's Bible, in which Henry VIII. is depicted in the act of distributing the Scriptures to his subjects.

But even in the Epistle of Aristee there is evidence that the Wisdom of the Jews was communicated to the Greeks along with the law. Philadelphus entertains the translators in a series of banquets and propounds hard questions to them. When he dismissed them after the accomplishment of their task he besought them to come to him frequently. All this points to a continuation of the work beyond the limits of the Law, whether the royal favour was bestowed upon it formally or not. And so it is probable enough that some forty years after the commencement of the "Septuagint" it included the prophecies as well as the Law.

In Egypt the younger ben Sira made a discovery, which he describes enigmatically as οὐ μικρᾶς παιδείας ἀφόμοιον. The discovery led in some way to the translation of "this book."

¹ See further Diogenes Laertius, v. 5 (78). According to Hermippus, "he betook himself to Ptolemy Soter after the death of Cassander, being in fear of Antigonos. He stayed there some time and advised Ptolemy, in addition to other things, to invest all the children of Eurydice with the sovereignty. Ptolemy was not persuaded and gave the crown to the son of Berenice. Demetrius was banished from the court of the new king while his case was under consideration. He passed some time in the country and died in his sleep by the bite of an asp."

² The presence of Menedemus (Diog. Laert. II. xvii.) at Ptolemy's banquet (*Ep. Arist.* § 201) points also to the reign of Soter.

But the description is both singular and ambiguous. The adjective ἀφόμοιος is capable of meaning *like* and *unlike*: to make a noun of it is the act of a churl, or of a writer who was imperfectly acquainted with the resources of the Greek language.

To save time and trouble, one is tempted to adopt the variant ἀφορμήν, which is given by two worthless manuscripts¹. With this reading the phrase will be translated, "I found opportunity of no small culture." If the interpretation apparently put upon it by Philo be acceptable, it will refer to the Greek education, which formed the necessary equipment of the Seventy. They were selected by the high-priest as being τοὺς παρ' αὐτῷ δοκιμωτάτους Ἑβραίων οἱ πρὸς τῇ πατρίῳ καὶ τῇ Ἑλληνικῇ ἐπεπαίδευντο παιδείαν². The Epistle of Aristee, on the other hand, applies to them the phrase, which the writer assigns to his grandfather, with a side-glance at the words προκατασκευαζομένους τὰ ἥθη:—Eleazar chose, it says, τοὺς ἀρίστους ἄνδρας καὶ παιδείᾳ διαφέροντας ἅτε δὴ γονέων τετευχότας ἐνδόξων, οἵτινες οὐ μόνον τὴν τῶν Ἰουδαϊκῶν γραμμάτων ἔξιν περιεποίησαν ἑαυτοῖς ἀλλὰ καὶ τῆς τῶν Ἑλληνικῶν ἐφρόντισαν οὐ παρέργως κατασκευῆς³. It is quite possible that ben Sira was already acquainted with the Greek, before he came to Egypt. ἀφορμήν may be referred to the stimulus derived from the New Learning which flourished at Alexandria; and the connexion of his translation with this treasure-trove will be that of recompence with obligation⁴. In the acrostic which closes this Book it is said "I inclined mine ear a little and

¹ 55, 254.

² Philo, *de vit. Mos.* II. § 32 (p. 139 M.).

³ § 121.

⁴ In support of the reading ἀφορμήν Aristobulus might be quoted: οἷς μὲν οὖν πάρεστι τὸ καλῶς νοεῖν θαυμάζουσι τὴν περὶ αὐτὸν σοφίαν καὶ τὸ θεῖον πνεῦμα καθ' ὃ καὶ προφῆτης ἀνακεκήρυκται ὧν εἰσιν οἱ προειρημένοι φιλόσοφοι...καὶ ποιηταὶ παρ' αὐτοῦ μεγάλας ἀφορμὰς εἰληφότες καθὸ καὶ θαυμάζονται (Eus. *Præp. Ev.* VIII. p. 376 C.).

received and found for myself much discipline; therein I made progress¹. Again the Greek translator of Proverbs says

"Give a sage opportunity and he will be wiser²."

But elsewhere in the Prologue Discipline (παιδεία) is regarded as being contained in books; and the Colophon describes this book as:—"The Discipline of understanding and Proverbs fitly spoken of Simeon son of Jesus son of Eleazar son of Sira³."

It is therefore necessary to return to the reading ἀφόμοιον and to make the best of it. The grandfather composed a book which is classed with those which relate to Wisdom and Discipline. The grandson may wish to say that he found in Egypt a collection of such books in the making. Thus παιδείας will be an abbreviation or reproduction of their title and the οὐ μικρὰς his compliment to their contents. As for ἀφόμοιον—an Hebrew Jew might be capable of creating precedents for himself, when he condescended to write in Greek. And if he was not afraid to be singular, he might prefer the word on the ground of its ambiguity to the commonplace ἀντίγραφον or the like. For if it was a book that he found, it was the beginnings of that Bible (τὸ βιβλίον), which he helped to finish. Being a Greek translation, it was both *like* and *unlike* the original. So the word ἀφόμοιον may well be regarded as the only one, by which the writer could fitly describe a collection of Wisdom-literature which being written and translated becomes a *Copy*. The phrase present to his mind would be *Mishnah of Discipline* (מישנה המוסר) corresponding to the Mishnah of the Law (מישנה התורה), which the king of Israel must write and study⁴.

¹ Sir. li. 16 f. ...καὶ πολλὴν εὖρον ἐμαυτῷ παιδεῖαν· προκοπὴ ἐγένετό μοι ἐν αὐτῇ.

² Prov. ix. 9 διδόν σοφῷ ἀφορμὴν....

³ Sir. l. 27. The Greek has παιδεῖαν συνέσεως καὶ ἐπιστήμης ἐχάραξα ἐν τῷ βιβλίῳ τούτῳ Ἰησοῦς υἱὸς Σειράχ Ἐλεάζαρ ὁ Ἱεροσολυμείτης.

⁴ Deut. xvii. 18: compare Jos. viii. 32. The LXX. has τὸ δευτερονόμιον which cannot be used of any copy but that of the Law.

In consequence of this discovery the writer says, "I considered it necessary myself also to contribute some zeal and industry, in order to translate this book (τήνδε τὴν βίβλον)." This description of the translation of Ecclesiasticus is chiefly remarkable on account of the way in which it has been used by the plagiarists. The Epistle of Aristeeas has no room for such contribution from the inspired translators of the Law: the *zeal* is transferred to the king¹ and the *industry* to the agriculturists of Palestine². Aristobulus says that the king *contributed*. According to Aristeeas he also asked one of his guests, "What is the *most necessary* possession for a king?" and received the answer, "The affection and love of his subjects."

The last sentence of this section has suffered in transmission, as has been indicated above, and is probably mutilated past recovery: the suggested remedies are only palliatives. But it is probable that the writer wished to speak here of his fellow translators, in whose behalf he appeals to the readers. For with the readings of the original hand of Codex Sinaiticus, which in this book are always of interest, we should render, "I contributed³ much wakefulness and knowledge in the interval of time, so that we might bring⁴ the Bible to an end and publish it also to those who in the land of sojourning wish to love learning, preparing⁵ their morals for life according to the Law." To secure obedience to the Law was the aim of all Jewish Teachers. The writings of the Sages, which condescended upon particulars and dealt with the life of their

¹ § 39 καλῶς οὖν ποιήσεις καὶ τῆς ἡμετέρας σπουδῆς ἀξίως ἐπιλεξάμενος ἄνδρας... (Letter of Ptolemy to Eleazar).

² § 112 μεγάλη γὰρ ἡ τῶν γεωργουμένων φιλοπονία.

³ If προεθέμην be read, compare *Ep. Arist.* § 127 τὸ γὰρ καλῶς ζῆν ἐν τῷ τὰ νόμιμα συντηρεῖν εἶναι, τοῦτο δ' ἐπιτελεῖσθαι διὰ τῆς ἀκροάσεως πολλῶ μᾶλλον ἢ διὰ τῆς ἀναγνώσεως. προτιθέμενος οὖν ταῦτα...φανερὸς ἦν τὴν διάθεσιν ὅς ἦν πρὸς αὐτοῦς.

⁴ ἀγάγοντας.

⁵ προκατασκευάζοντας. Compare Eus. *Præf. Ev.* VIII. 1. 6.

own times, were useful as preliminary to the study of the Law of Moses. So these variants give an excellent sense. They discriminate between the Dative of the recipients (τοῖς ἐν τῇ παροικίᾳ βουλομένοις φιλομαθεῖν) and the Accusative of the benefactors (προκατασκευάζοντας...), which must else be identified, and restore the preeminence of the Law, to which all other books must be subsidiary.

However this may be, *the Bible* (τὸ βιβλίον) must be distinguished from *this book* (τήνδε τὴν βιβλον), which is the "Wisdom of Sirach." That, which needed to be brought to a conclusion and to be published, corresponds to the aforesaid Copy, and perhaps also to the *these things*, which in the Second Section are separated from "the Law and the Prophecies and the rest of the Books," as later publications. Paradoxical as it may seem, the diminutive *Biblion* is capable of comprising within itself at least five *Bibloi*; for it is written, that Ezra took the *Biblion* of the Law before the multitude¹. So the person or persons concerned with the publication of the *Biblion* or *Bible* are the translators one or many of the Wisdom Literature of the Jews.

For the rest, the *wakefulness*², which the younger ben Sira contributed, is an echo of that in which his grandfather composed the book, which he himself translated. His understanding (ἐπιστήμη) is the firstfruits of his training as a Scribe³. The *interval of the time* is most readily explained as the reign of Ptolemy Euergetes I. The character of Philopator, the heir-apparent, must have been notorious. Aristaeas mentions the interval, after which the translators were interrogated by the king, at the first of the banquets⁴.

¹ 1 Esdr. ix. 45, Neh. viii. 5.

² ἀγρυπνίαν: compare Sir. xxxvi. 16a ἡγρύπνησα.

³ Compare αὐτοὺς τοὺς ἀναγινώσκοντας δεόν ἐστὶν ἐπιστήμονας γίνεσθαι.

⁴ § 187 ὅτε δὲ καιρὸν ἔλαβεν ἐκ διαστήματος ἡρώτησε....

III. *Address to the Readers.*

"You are entreated¹ therefore to read with goodwill and attention, and to pardon in case of any apparent failures in the elaborated phraseology of our translation². For the things are not equivalent in themselves as said in Hebrew and when they are transferred into another tongue. And not these only, but also the Law itself and the Prophecies and the rest of the Books have no small difference when said in themselves."

The general sense of this paragraph is happily unmistakable: literal translation from Hebrew into Greek is impossible. If any one doubts the truth of the proposition, he has only to read the fragments of Aquila from the point of view of an Hellenist; or, if he will substitute Greek and English for Hebrew and Greek, he might spend his leisure in attempting to construct an adequate translation of the words or phrases, in which the proposition is expressed.

The best illustration of it, perhaps, is supplied by the author of the *de Mysteriis*, who poses as a priest and defender of the ancient Egyptian religion. "The language of the holy nations, he says, is reasonably and rightly preferred before that of the rest of mankind, because the names which it possesses are bound up with realities. When they are translated they do not conserve the same meaning. Each race has idioms which cannot be expressed in language to another race. Even if it is possible to translate them, they no longer keep the same force³."

¹ παρακέκλησθε might also be Imperative. In either case it is the Epistolary Perfect.

² Literally "to pardon in whatever cases we seem to be impotent, *that is* in some of the words which have been laboured over in translation."

³ *de myst.* VII. 5 εἰ μὲν γὰρ ἦν κατὰ συνθήκην κείμενα τὰ ὀνόματα, οὐδὲν διέφερε τὰ ἕτερα ἀντὶ τῶν ἑτέρων μεταλαμβάνειν· εἰ δὲ τῇ φύσει συνήρηται

But our translator is far from regarding the original text of the Jewish Scriptures as possessed of any such magical efficacy. The apparent inadequacy, which he recognizes, is in respect of *the letter* (τῶν λέξεων), and too much force must not be given to the phrase *not equivalent*. The difference does not prevent the publication, or affect the usefulness, of these translations.

The admission, however it be interpreted, was, of course, inadmissible in the eyes of later generations, who regarded the Septuagint with the veneration due to all versions authorized to be read in Churches. Philo actually boasts that, if Chaldeans were instructed in the Greek tongue and Greeks in that of the Chaldeans and were to read both the Scriptures—the Chaldee and the translation—they would marvel at them as sisters or rather as one and the same in matter and in words. If the experiment which he suggests was actually made in his time, the Hebrew text must have been very different from that which we inherit from the Masoretes. But it is safer to conclude that his rhetorical suggestion argues a general ignorance of Hebrew, which he shared with his contemporaries at Alexandria.

The Epistle of Aristeas testifies in a still more impressive manner to the complete predominance of the Greek translation. It is not enough that the usurper should have equal authority with the legitimate Law of the Jewish Nation. The imperfections which our translator confesses are actually transferred to the original. "The royal Library," it is said¹, "lacked

τῶν ὄντων τὰ μᾶλλον αὐτῇ προσεικότα καὶ τοῖς θεοῖς ἔσται δὴπου προσφιλέστερα. ἐκ δὴ τοῦδε καταφαίνεται ὡς εὐλόγως καὶ ἡ τῶν ἱερῶν ἐθνῶν προκέκριται φωνὴ πρὸ τῶν ἄλλων ἀνθρώπων· οὐδὲ γὰρ πάντως τὴν αὐτὴν διασώζει διάνοιαν μεθερμηνεύμενα τὰ ὀνόματα· ἀλλ' ἔστι τινὰ καθ' ἕκαστον ἔθνος ἰδιώματα ἀδύνατα εἰς ἄλλο ἔθνος διὰ φωνῆς σημαίνεσθαι· ἔπειτα κἂν εἰ οἶόν τε αὐτὰ μεθερμηνεύειν, ἀλλὰ τὴν γε δύναμιν οὐκέτι φυλάττει τὴν αὐτὴν.

¹ §§ 30 f. ...ἀμελέστερον γὰρ καὶ οὐχ ὡς ὑπάρχει σεσήμενται καθὼς ὑπὸ εἰδότην προσαναφέρεται· προνοίας γὰρ βασιλικῆς οὐ τέτευχε. δέον δ' ἔστι καὶ ταυθ' ὑπάρχειν παρὰ σοὶ δηκριβωμένα.

the books of the Jews' Law, because they were spoken (λεγόμενα) in Hebrew characters and language; moreover they were not written with the care which was bestowed upon the public records of Egypt." The original Scripture might be in some sense divine, but the translators were certainly inspired. Philo calls them *prophets and hierophants*. Josephus, on the other hand, like a good Pharisee recognizes that, even in cases of inspiration, some cooperation is required of God's agents: his Seventy-Two emulate the *industry* mentioned in the Prologue: οἱ δ' ὡς ἐνι μάλιστα φιλοτίμως καὶ φιλοπόνως ἀκριβῆ τὴν ἑρμηνείαν ποιούμενοι...

The word *ισοδυναμεῖν*, *to be equivalent*, which is used here with apparent reference to phraseology, is applied by Philo to the correspondence of meaning in accordance with a common use of the word *δύναμις*: the promise given to Moses, he says, "I am gracious to them according to thy word" *is equivalent* to "In thee shall be blessed all the tribes of the earth¹."

The description of the Books as *recited* (λεγόμενα), coupled with the formal phrase to hold the reading (ἀνάγνωσιν ποιῆσθαι), suggests a connexion of these translations with the public worship of the Synagogue². The familiar formulae "Scripture says" or "it is said (in Scripture)" are insufficient to explain it. And therefore it is evidence that in the Dispersion a translation of the Scriptures into the current language followed the reading of the original. The description is perpetuated ineptly enough in the Epistle of Aristeas. The books of the Law are Ἑβραϊκοῖς γράμμασι καὶ φωνῇ λεγόμενα³; and Ptolemy writes to the high-priest, wishing to confer a favour upon the Jews in Egypt, "whom we have redeemed from slavery, upon all the Jews in the world and

¹ *de migr. Abr.* 21 (p. 455 M.).

² Euergetes granted the right of asylum to a Jewish synagogue: see Dittenberger, *Or. Gr. Inscr. Sel.* I. p. 207.

³ § 30.

upon future generations, we have decided that your Law be translated in Greek letters out of the Hebrew writings, which are *read* among you¹."

No parallel is as yet forthcoming for the use of *transfer* (μετάγειν) in the sense of translate. Possibly the motive, which prompted its selection, was the desire to associate the *Translation* of the Jewish literature with the *Captivity* of the Jews in a strange land. So the Scriptures are transplanted in order to avert the dangers, which arise from the exile and the new environment of the Nation.

The final sentence is the verdict of one, who had actually made the experiment, which Philo suggested². Taken in connexion with the preceding statement, it declares plainly enough that there is a *difference* or lack of equivalence between the Scriptures in Greek and the Scriptures in Hebrew. But if the connexion be disregarded and no necessary correlative be understood, then *difference* can mean *excellence*—for things in general are mostly bad. Otherwise those who accept the Greek Bible as inspired and incapable of improvement or of error must follow Aristéas in his unfavourable, but hardly unreasonable, estimate of the way in which the Hebrew records were kept.

The results—more or less probable—of this investigation may be summarized in six propositions.

(1) The Prologue affixed to the Greek translation of the Wisdom of Sirach was not the least important of the sources which were embodied in the traditional account of the origin of the Septuagint.

¹ § 38 ...μεθερμηνευθῆναι 'Ελληνικοῖς γράμμασιν ἐκ τῶν παρ' ὑμῖν λεγομένων 'Εβραϊκῶν γραμμάτων. There seems to be some confusion in the tradition between transliteration and translation. If Seneca's account of the Library be correct, the king may have been content to possess the Hebrew in Greek letters. See *de tranquillitate* ix. 5.

² See page 268.

(2) This traditional account is not to be passed "without controul¹"; but at the same time it is not to be dismissed as merely and wholly "a clumsy Cheat¹," even if the Epistle of Aristee and its creditors be deprived of the support of Aristobulus and Philo. The Epistle preserves a nucleus of facts, although its author concealed himself and personated one of Philadelphus' officials.

(3) These facts are

(a) that the translation was intended primarily for the Jews of the Dispersion.

(β) that both Demetrius of Phalerum and Ptolemy Philadelphus gave their countenance to the undertaking.

(4) The original limits of the undertaking were exceeded, so that the Prophecies and other books were included with the Law in the Alexandrian translation.

(5) The younger ben Sira came to Egypt in 247 B.C. and took part in the translation of the Wisdom Literature which was then proceeding. His contribution was probably more than the rendering of his grandfather's composition.

(6) He came to Egypt and remained there in accordance with the rule of his order, which prescribed foreign travel and missionary work as part of a Scribe's novitiate.

It follows also, as a corollary, that at the beginning of the third century B.C. there were in Palestine Scribes whose duty and delight it was to study the Scriptures and to add to them, if they received the necessary inspiration.

¹ Bentley, in the Introduction to his *Dissertation upon Phalaris* (ed. Bohn, p. 79), says "What clumsy Cheats, those *Sibylline* Oracles now extant, and *Aristee's* Story of the *Septuagint*, passed without controul even among very learned Men."

CHAPTER II.

THE PHARISAIC RECENSION OF THE WISDOM OF BEN SIRA.

IN the margin of the Revised Version¹ of Ecclesiasticus there is to be found a recurrent formula, *Verse is omitted by the best authorities*. The explanation of these notes, which have all the finality and less than the usual amount of information and eulogy proper to an epitaph, lies in the statement of the Preface²:—"Considerable attention was paid to the text; but the materials available for correcting it were but scanty." The object of the Revisers, it would seem, was to recover and reproduce the original text, not of the original Wisdom of Ben Sira but, of the translation of it into Greek, which was made by the writer's grandson. Their "most ancient authorities" are the uncial Greek manuscripts of the fourth century A.D.: what they did not find there, they excluded and suppressed.

The Authorized Version of the Apocrypha, on the other hand, rests ultimately upon certain cursive manuscripts, which were written some nine or ten centuries later than the great

¹ The Apocrypha translated out of the Greek and Latin tongues being the version set forth A.D. 1611 compared with the most ancient authorities and revised A.D. 1894.

² p. vi of Cambridge 1898 edition.

Uncial Bibles. Whatever the theories of Textual Criticism of its authors may have been, their practice involved a thorough comparison of the available authorities. Sir John Selden, their contemporary, said in his *Table-Talk*, "The English Translation of the Bible, is the best Translation in the World, and renders the Sense of the Original best, taking in for the English Translation, the Bishops Bible, as well as King *James's*. The Translation in King *James's* time took an excellent way. That part of the Bible was given to him who was most excellent in such a Tongue (as the *Apochrypha* to *Andrew Downes*¹) and then they met together, and one read the Translation the rest holding in their Hands some Bible either of the learned Tongues, or *French Spanish, Italian, &c.* if they found any Fault they spoke, if not, he read on²."

One result of this method was that most of the additions to the text of Ecclesiasticus, which are contained in Codex 248, were included in the version of 1611 A.D. Thenceforward, so far as the current Lectionary permitted, they received that degree of Canonization, which belongs to Scriptures read publicly in Churches. But their ancestry is mean and their birth obscure. And so the time came when *A poor man speaketh and they say, Who is this? a man of low degree uttereth wisdom and no place is allowed him*³. So far as the Revisers' jurisdiction extends, these verses have perished and become as though they had never existed, leaving only a number and no name behind them.

It is easy enough to show cause why this sentence of banishment should be reversed by an appeal to the authority of patristic texts. But the effect of this is to impugn the authority of the Uncials as having omitted portions of the

¹ And. Downes, M.A., Joh., Regius Professor of Greek, 1585— .

² *Table Talk: being the discourses of John Selden, Esq....sub tit.* Bastard, Bible, Scripture (ed. Arber, 1898, p. 20).

³ Eccclus. xiii. 23, 22.

presumed original. There must be some real difference between the matter common to Uncials and Cursives and the additions, which are peculiar to the latter.

What this difference is, the additions themselves reveal. They are fragments of the Wisdom of a Scribe of the Pharisees and contain tentative Greek renderings of many of the technical terms and watchwords of the Sect.

As Jesus ben Sira dealt with the earlier Scriptures, so some unknown disciple dealt with his master's composition. He received the deposit and added to it. His speech bewrays him.

If this hypothesis can be established, the credit of the Revised Version and the Uncials on the one hand and that of the Authorized Version and the Cursives on the other are established with it. These preserved and those omitted the traditional accretions¹, which—so far as external evidence testifies—descended from an immemorial antiquity. Both, whether they acted consciously or unconsciously, are justified.

For knowledge of the distinctive doctrines of the first Pharisees we are dependent upon Josephus. The books of the New Testament—and especially the Epistles of St Paul—contain much and valuable information about them. But their evidence—like that of the Talmud—refers to a later date than that to which these fragments seem to belong. Moreover the Evangelists dwell rather upon the symptoms of degeneracy, which were prevalent among the baser sort, than upon the essentials of their creed. The Pharisaism of St Paul has been transferred to the credit of Christianity. The Talmud is as wholly Pharisaic as the Scriptures of the Old Testament were believed to be; and its compilers are not concerned to defend the main tenets of their ancestors, which were universally accepted; but rather to preserve their decisions in matters of detail and of dispute, connected with the observance of the Law.

¹ They do not necessarily proceed from the hand of one individual.

Before the evidence of Josephus is taken, it is necessary to emphasize the fact that the existence of the sect does not begin at the time when they make their first appearance in history.

The name *Pharisee* stamps its bearer as an upholder of the principle that Israel is and must remain *separate*. Being *Separatists* the Scribes of the Pharisees are entitled to trace their descent through the Synagogue of the Hasidaeans, who joined Judas Maccabaeus, to the assembly of *the Seed of Israel*, who *separated themselves from all strangers and stood and confessed their sins and the iniquities of their fathers*¹. It is true that the word used in that narrative is B-D-L and not P-R-SH, from which the name *Pharisee* is derived. But in the Targum of Onkelos P-R-SH is the regular equivalent of B-D-L; and thus their name is directly associated with the action of God Himself, who separated light from darkness², Israel from the nations³, and the Levites from the People⁴.

The connexion of the Pharisees with the Seed of Israel who obeyed Ezra is endorsed by the tradition of the Talmuds, in which the succession of Scribes is described as the Men of the Great Synagogue :—"Moses received the Law from Sinai and he delivered it to Joshua, and Joshua to the Elders, and the Elders to the Prophets, and the Prophets to the Men of the Great Synagogue"⁵...Simon the Just was of the remnants⁶ of the Great Synagogue⁷."

¹ Neh. ix. 1 ff. ויבדלו זרע ישראל מכל בני נכר : καὶ ἐχωρίσθησαν οἱ υἱοὶ Ἰσραὴλ ἀπὸ παντὸς υἱοῦ ἁλλοτρίου.

² Gen. i. 4.... ויבדל אלהים בין האור : Targ. Onk. ... ואפריש : LXX. διεχώρισεν : Σ. διέστειλεν.

³ Lev. xx. 24 אתכם מן העמים : Targ. Onk.... אפרשית... : LXX. διόρισα (ib. 26 ἀφώρισα).

⁴ Num. xvi. 9 כיהבדיל אלהי ישראל אתכם מעדת ישראל : Targ. Onk. אפריש : LXX. διέστειλεν.

⁵ אנשי כנסת הגדולה.

⁶ משירי כנסת הגדולה.

⁷ *Aboth init.*

Their first appearance, then, in the pages of Josephus must not be taken as a date before which the distinctive doctrines of the Pharisees cannot have been formulated or disseminated. It merely implies that the historian regarded their action or inaction as an important factor in the affairs of Jonathan, brother and successor of Judas Maccabaeus.

"Now at this time," he says, "there were three sects of the Jews, who held different views about human affairs—the Pharisees, the Sadducees and the Essenes. The Pharisees say that some things and not all are the work of Fate¹, while others stand within our power and happen or not as we choose. The Essenes proclaim Fate mistress of all and deny that anything meets men, which is not in accordance with her decree. The Sadducees destroy Fate, holding that it is naught, that human affairs do not progress in accordance with it, but that all things lie in our own power²."

This characterization may seem to be inadequate. But far-reaching principles are involved in these solutions of the eternal problems

"Of providence, foreknowledge, will and fate,
Fixed fate, freewill, foreknowledge absolute."

The section is interpolated in the middle of matter corresponding to two consecutive verses of the First Book of the Maccabees. Just before it Josephus says that "when Jonathan saw that all his affairs prospered according to his mind by the

¹ Josephus uses the Stoic word which admitted of many meanings. Compare Plutarch, *de Aud. Poet.* 23 D εἰδέναι δεῖ καὶ μνημονεύειν ὅτι καὶ τῷ τοῦ Διὸς καὶ Ζηνὸς ὀνόματι ποτὲ μὲν τὸν θεὸν ποτὲ δὲ τὴν τύχην πολλάκις δὲ τὴν εἰμαρμένην προσαγορεύουσιν...ὅταν δὲ ταῖς αἰτίαις τῶν γινομένων παθῶν ἐπονομάζωσι τὸν Δία καὶ Λέγῳσι

πολλὰς δ' ἰφθίμους ψυχὰς αἶδι προλαψεν
Διὸς δ' ἐτελέετο βουλή,

τὴν εἰμαρμένην, οὐ γὰρ τὸν θεὸν ὁ ποιητὴς οἶεται κακὰ μηχανᾶσθαι τοῖς ἀνθρώποις.

² *Ant.* XIII. v. 9 (Niese, §§ 171—173).

providence of God, he sent ambassadors to Rome being desirous of renewing the friendship, which their nation had had with them formerly." Almost immediately after it he narrates the treacherous murder of Jonathan by Trypho, which drove the Jews to despair. So the effect of this interpolation is to suggest that Jonathan forgot to recognize the hand of God in the success which crowned his efforts for the restoration of the nation; and that, whereas the Essenes had forsaken him and the Sadducees had followed him despite the re-establishment of the Temple service, the Pharisees disapproved of his reliance upon foreign alliances and now withdrew their support.

The Hasidaeans had retired from the struggle when first religious freedom seemed secure; and some of them had paid with their lives for their premature assurance. Josephus, himself a Pharisee, suggests by the arrangement of his material that at this point the Pharisees with a wiser application of their principle followed the example of those who were in spirit if not in name their ancestors. The Essenes held that *everything is foreseen*, the Sadducees that *free-will is given*. The Pharisees accepted both propositions¹ and acted upon them in public and in private life, judging as best they might the time to act and the time to refrain from action.

Herein the sect of the Pharisees, as Josephus says elsewhere, resembled that which is called the Stoic sect among the Greeks². For the Stoics were untiring in their opposition to those who made away with Providence³; and at the same time

¹ הכל צפוי והרשות נתונה Aboth III. 16.

² *Josephi Vita* II. (ed. Niese, § 12) ἡρέαμην τε πολιτεύεσθαι τῇ Φαρισαίων αἵρεσει παρακολουθῶν, ἣ παραπλήσιός ἐστι τῇ παρὰ Ἑλλήσιν Στωικῇ λεγομένῃ.

³ Plutarch, *de Stoic. repugn.* 38, p. 1051 E πρὸς τὸν Ἐπίκουρον μάλιστα μάχεται (sc. Chrysippus) καὶ πρὸς τοὺς ἀναιροῦντας τὴν πρόνοιαν ἐκ τῶν ἐννοιῶν ὥς ἔχομεν περὶ θεῶν εὐεργετικοῖς καὶ φιλανθρώπους ἐπινουῶντες. καὶ τούτων πολλαχοῦ γραφομένων καὶ λεγομένων παρ' αὐτοῖς οὐδὲν ἔδει λέξεις παρατίθεσθαι.

they proclaimed that men had freewill and were responsible for their actions. By a nice discrimination of the causes, which must precede every event, they made room—scant room indeed, but room enough—for man's liberty in their theory of the universe¹. But at best man's estate is that of semi-slavery. A good Stoic must use Cleanthes' form of prayer and say:—

“Lead me, O Zeus, yea and thou, Fate, lead on,
Whithersoever 'tis ordained for me.
I'll follow straightway: yea tho' I refuse,
Still will I follow; evil though I be,
Turned evil none the less I'll follow still.”

The resemblance of this sect of Judaism to that Oriental philosophy, which pervaded Greece and Rome, does not end here. Within limits, it would seem to be such a clue as may help us to piece together our fragmentary knowledge of the Pharisees into a coherent whole. Both sects appealed to ancient writings as to recognized authority; and at the same time did not scruple to emend them². Both had a message, which they must deliver to the world. The message of both

¹ Cicero, *de Fato*, 39.

² Plut. *de aud. poet.* 12, p. 33 D καὶ ὁ Ζήνων ἐπανορθούμενος τὸ τοῦ Σοφοκλέους

ὅστις δὲ πρὸς τύραννον ἐμπορεύεται
κείνου 'στι δοῦλος καὶ ἐλεύθερος μὸλη

μετέγραφεν

οὐκ ἔστι δοῦλος ἦν ἐλεύθερος μὸλη

τῷ ἑλευθέρῳ νῦν συνεκφαίνων τὸν ἀδεᾶ καὶ μεγαλόφρονα καὶ ἀταπείνωτον: *de Stoicorum Repugnantiis* XIV. (p. 1039) ποτὲ δὲ τὸν Θέογνιν ἐπανορθούμενος (Chrysippus) οὐκ ἔδει, φησὶν, εἰπεῖν χρὴ πενίην φεύγοντα, μᾶλλον δὲ

χρὴ κακίαν φεύγοντα καὶ ἐς βαθυκῆτ᾽ πόντον
ῥιπτεῖν καὶ πετρῶν, Κύρνε, κατ' ἡλιβάτων.

Plut. *de aud. poet.* 11, p. 31 D Cleanthes

τὸ Ζεῦ ἄνα Δωδωναίε

κελεύων ἀναγιγνώσκειν ὑφ' ἐν ὧς τὸν ἐκ τῆς γῆς ἀναθυμιάμενον ἀέρα διὰ τὴν ἀνάδοσιν ἀναδωδωναῖον ὄντα.

was chiefly concerned with the right conduct of life¹. And in order to deliver it both were compelled to create a vocabulary; and used the Greek language as conquerors moulding it to their will. Zeno was stigmatized as “discoverer not of things but of new words²”—*advena quidam et ignobilis verborum opifex*³—; and the Pharisees are open to the same charge.

For practical purposes it was necessary to guard against the tendency towards the Sadducean position and to assert against them the fact that God governed the world. Accordingly the Pharisee, who wrote in the name of ben Sira, said two things:—

“Better confidence in the only Master

Than to cling with dead heart to dead things⁴”;

and again,

“Better inexorable persistence in seeking the Lord

Than a masterless charioteer of his own life⁵.”

Both amount to this:—*the Pharisee is better than the Sadducee*, who conducts his life without a guide and is essentially an idolater.

ib. 12, p. 33 C

αἱ παραδιωρώσεις αἰς καὶ Κλεάνθης ἐχρήσατο καὶ Ἀντισθένης.

Galen complains that Chrysippus filled all his book with verses of Homer, Hesiod, Stesichorus, Empedocles and the Orphics, and compared not a few from Tragedy and from Tyrtaeus and the other poets.

De Hipp. et Plat. plac. III. 4 (120), p. 281 M.

¹ Ariston of Chios taught that ethics was the only philosophy; for dialectic was nothing to us and physics above us. *Eus. Prep. Ev.* xv.

62. 7 (854 C).

² Cicero, *de Fin.* III. 5.

³ Cicero, *Tusc. disp.* v. 34.

⁴ *κρείσσων παρρησία ἐν δεσπότῃ μόνῳ
ἢ νεκρὰ καρδία νεκρῶν ἀντέχεσθαι.*

Sir. xviii. 29 (Cod. 248).

⁵ *κρείσσων ὑπομονὴ ἀπαραίτητος ἐν ζητήσῃ Κυρίου
ἢ ἀδέσποτος τροχηλάτης τῆς ἰδίας ζωῆς.*

Sir. xx. 31 (Cod. 248).

The description of the typical Sadducee *as clinging with dead heart to dead things* goes little beyond the account of Josephus. It is true that he never identifies the sect formally with the Epicureans. But he describes them both in similar terms; and indicates his conviction, that their denial of Providence leads to virtual atheism. A God who has no oversight of the universe is equivalent to a dead idol. Epicureans and Sadducees might acknowledge the distant existence of the gods of their respective nations; but this formal acknowledgment could not save them from the lash of the orthodox. The Rabbis employ the word Epicurus to denote the fool who said in his heart, There is no God. And such were dead even in their lifetime, as the righteous live on even in death¹.

The picture of the charioteer, who drives his life, which is his chariot, at random, directed by no master, corresponds closely enough with one of the metaphors employed by Josephus. "The Epicureans," he says, "expel Providence from life and do not admit that God oversees events nor yet that the universe is guided by the blessed and incorruptible Essence for the permanence of the whole: they say that the world is borne along *lacking a charioteer* and uncared for²."

Our moralist applies the figure to the individual microcosm

¹ *Jer. Berak* 11. 3 (4 11). For the living know that they shall die, these are the righteous, who even in their death are called living. But the dead know not anything, these are the wicked who though living are called dead, for it is said, For I have no pleasure in the death of תמח. Compare Philo, *Quaest. in Gen.* 1. § 16, *de Legg. All.* 1. *fin.* (pp. 64 f M.) on Gen. ii. 17.

² *Ant.* x. 11. 7 (ed. Niese, § 278). Daniel wrote what should come to pass—the persecution of the Jews by Antiochus Epiphanes and the hegemony of Rome:—ὥστε τοὺς ἀναγινώσκοντας καὶ τὰ συμβαίοντα σκοποῦντας...τοὺς Ἐπικουρείους ἐκ τούτων εὕρισκεν πεπλανημένους, οἱ τὴν τε πρόνοιαν ἐκβάλλουσι τοῦ βίου καὶ θεὸν οὐκ ἀξιοῦσιν ἐπιτροπεύειν τῶν πραγμάτων, οὐδ' ὑπὸ τῆς μακαρίας καὶ ἀφθάρτου πρὸς διαμονὴν τῶν ὄλων οὐσίας κυβερνᾶσθαι τὰ σύμπαντα, ἅμοιρον δὲ ἡνιόχου καὶ ἀφρόντιστον τὸν κόσμον αὐτομάτως φέρεσθαι λέγουσιν.

and adapts it to suit the application. But τροχηλάτης, the word which he chooses, is not that of Josephus or indeed that of common speech, but one possessed of peculiar associations. Sophocles and Euripides both dealt with the story of Oedipus who like his father Laius attempted vainly to avert his predicted fate. And both give this title to the agent of fate, who brought about the slaying of the father by the son¹ in spite of all their efforts. The choice of this rare word, then, is evidence of familiarity with Greek discussions of Fate and Free-will, in which the legend of Oedipus played no small part. Chrysippus, for example, who was esteemed to be the second founder of Stoicism, said of Oedipus and of Alexander son of Priam that, Although their parents devised many expedients for killing them in order to avert the predicted mischief, they could not do so². And a later writer explains that "the God by the oracle gave Laius the impression that he could avert the prophecy, in order that the drama of fate might be fulfilled³."

The other metaphor employed by Josephus to describe the Providential Government of the world occurs in another of these Pharisaic fragments. Ben Sira says⁴,

"He that lives for ever created all things together:
Jehovah alone is righteous":

¹ Sophocles, *Oedipus Tyrannus*, 8066 (Oedipus speaks)

καὶ γὰρ τὸν ἐκτρέποντα τὸν τροχηλάτην
παίω δι' ὀργῆς.

Euripides, *Phoenissae*, 39 (Iocaste, wife and mother of Oedipus, speaks)

καὶ νῦν κελεύει Λαίου τροχηλάτης,
ὧς ξένε, τυράννοις ἐκποδῶν μεθίστασο.
ᾔθεν...παῖς πατέρα καίνει.

² Diogenianus apud Euseb. *Præp. Ev.* iv. 3, p. 138.

³ Alexander Aphrod. *de Fato* 31, p. 201: cited by von Arnim, *Fragmenta Stoicorum* II. p. 271. Compare Oenomaus apud Euseb. *Præp. Ev.* p. 258 b, and Cicero, *de Fato* 30.

⁴ Sir. xviii. 1 ff. The addition seems to be based upon a collection of parallel passages illustrating the Omnipotence of God.

his successor adds,

“And there is no other save him;
He that steers¹ the world with the span of his hand
And all things obey his will.
For he is king of all in his might,
Dividing among them² holy from profane.”

In contrast with the Sadducee he defines the essential characteristics of his own party as *inexorable persistence in seeking of the Lord* and *confidence in the only Master*.

The word for *persistence* is ὑπομονή³. It is used in the Septuagint as meaning *hope* or *expectation*. In the Fourth Book of Maccabees it has the ordinary Greek sense of *endurance*. A Pharisee might employ the word in either or possibly both of these capacities. His friends were prepared for *endurance* of persecution, because they possessed the *Hope*.

But though here it stand for the Hope, which was later the common bond of all Pharisees, to which even reputed apostates⁴ could appeal, it consists in a quest and has no definite content of its own. As yet there are no Revelations to define the details of the future Age. The essence of Pharisaism⁵ is expectant endurance—a waiting upon the Lord. But with this passivity a certain activity is joined. The ὑπομονή is ἀπαραίτητος, *inexorable, importunate*; and it is *in the search for Jehovah*.

And this last phrase would seem to be an adequate defini-

¹ ὁ οἰακίζων. Compare Job xxxvii. 10 LXX., οἰακίζει δὲ τὸ ὕδωρ ὡς ἐὰν βούληται: Aquila (*l. c.* 12) puts οἰάκωσις for תַּחְבּוּל, Symmachus κυβέρνησις.

² διαστέλλων ἐν αὐτοῖς: probably a misrendering of לְהַבְרִיל בֵּין (Lev. x. 10).

³ Rebecca = ὑπομονή, Philo, *Leg. All.* III. 29 (p. 105 M.), etc.

⁴ So St Paul (Ac. xxiii. 6 etc.).

⁵ In the descriptions of the other sect, which laid all the stress upon human freedom, the action of the individual and even the individual himself are contrasted with the abstract qualities of Pharisaism.

tion of the familiar *Midrash*: it sets forth the ideal, for which the word stood in the beginning, and, if heeded, might have preserved it from abuse in the days when there was no open vision. As yet the object of *Midrash* was not the written word of God, but Jehovah Himself. Later it was confined to Scripture and was narrowed down and exalted, until it denoted only the Study of the Sacred Books. But in its earlier as in its later stage it belongs to the Pharisees, one of whom realized its proper importance¹:—"Not *Midrash* but action is the chief thing."

The other couplet contains an answer to the question, What is Pharisaism—or Judaism, as the Pharisees understand it—which must have delighted the ear, as it satisfied the mind, of Jewish missionaries.

Being translated Pharisaism is Separatism. But Separatism was not an ideal which could thrill the nations with an instantaneous and irresistible appeal. To insist upon it was to court the charge of hostile hatred towards all other men.

In a world of idolaters Separation was the consequence of adhesion to the worship of the One God; and that consequence was the stumbling-block, and not the foundation stone, of the Jewish Propaganda. To succeed, as they did succeed, in confirming the faith of Jews of the Dispersion and in converting those outside to a conception of the Supreme God, other than that which they inherited from their fathers, the Apostles of Judaism must have been content to emphasize the essentials of their creed. Their enemies were ready enough to fasten upon its corollaries and consequences, which only the conquest of the world could make enduring.

But being transliterated Pharisaism is *Parrhesia*, which might be rendered *Confidence from which issues liberty of speech and of action*. Stripped of its proper connotation the definition was a weapon ready to the hand of the severest critics of the

¹ Simon ben Gamaliel II., *Aboth* 1. 17... לא מדרש העיקר.

sect in its degeneracy. But in the beginning it was in itself an argument, which turned many to Righteousness. *Corruptio optimi pessima*. For good and for evil, in sound and in sense, Pharisaism is Confidence. As such, Pharisaism is not only the final fruit of Judaism but also the fulfilment of the aspirations of the Greeks.

To propose to a Greek the means whereby he might attain this Freedom was to awake in him memories of Athens in her prime. In such a democracy each citizen possessed and exercised the right to act and speak as he thought fit¹. *Παρησία* was a word to conjure with. The dear city of Cecrops², of which the poet sang, was with all the glamour of its irrevocable past an half-way house to the City of God. Though Liberty became Licence, though the free men ended by disregarding the written and unwritten laws³, the ideal was noble still and able to win a hearing for the missionary.

But the sense which the word conveyed to an Hebrew Jew differed from this as cause from effect. The gulf between the two is partially bridged by Philo's use of the word. As an Hellenist he takes it to mean freedom of speech, frankness or daring, in accordance with the ordinary Greek usage; but, as Jew, he gives it its proper connexion. Boldness towards superiors, he says, is a wondrous virtue⁴; and it was characteristic of Abraham and of Moses⁵. The slave of God may fitly

¹ Thuc. II. 37 (Speech of Pericles): VII. 69 (Speech of Nicias).

² M. Aurelius IV. 23 *ἐκείνος μὲν φησι, Πόλι φίλη Κέκροπος, σὺ δ' οὐκ ἐρεῖς, ὦ πόλι φίλη Διός*.

³ Plato, *Rep.* 357 B, 563 D, E. In a democracy men are free and the city becomes full of liberty and licence (*παρησίας*).... In the end the citizens disregard all laws, *ἵνα δὴ μηδαμῇ μηδεὶς αὐτοῖς ἢ δεσπότης*. The ideal which the word embodies appears in Euripides: see *Hipp.* 422, *Ion* 671 ff.

⁴ *Quis rerum div. haeres*, § 5 (p. 473 M.) *ἢ τε εὐτολμία καὶ ἡ ἐν τῷ δέοντι παρησία πρὸς τοὺς ἀμείνονας*....

⁵ *l. c.* §§ 1—22 (pp. 473 ff. M.). In Gen. xv. 2 the question *τί μοι δώσεις* indicates *θάρος*, and the form of address *δέσποτα* denotes *εὐλάβειαν*. For the *παρησία* of Moses see Ex. xiv. 14 f. etc.

speak freely¹ to Him who is lord and master both of himself and of the universe when he is pure from sins and conscientiously convinced of his loyalty². In this way the Hellenic ideal was conserved and purged of the fatal defect, which exposed it to the strictures of Plato³.

Ben Sira's successor, on the other hand, was not fettered by Philo's intimate knowledge of Greek idioms. Not the Greek, but the Hebrew, was his mother-tongue. He takes the word Παρρησία, in which all masterless free men exulted, and constructs the phrase Παρρησία ἐν δεσπότῃ μόνῳ; as who should say, You prize freedom and yet acknowledge many masters: here is a better way. There is one Lord and Master: in Him you may have παρρησία—not lawless licence, but confidence in Him whose service is perfect freedom. Man is free, but God is supreme.

By a play on the senses of παρρησία a solution of the fundamental contradiction is attained. The process is not logical, perhaps, according to modern conceptions of logic; but such methods of argument still appeal to the natural man⁴ and the conclusion at any rate is unexceptionable.

Solvitur ambulando: the Scribe propounds an Halacha, a way in which a man must walk.

“The fountain of wisdom is the Word of God most high,
And her paths are eternal commandments⁵.”

Josephus' account of the quarrel between John Hyrcanus and the Pharisees⁶ yields other tests of Pharisaism. As their disciple and beloved disciple the king professed to them that

¹ ἐλευθεροστομεῖν || παρρησίαν ἄγει.

² *l. c.* § 7 (p. 474 M.).

³ *Repub. II. c. supr.*

⁴ It would be interesting to investigate the effect of the simple syllogism, “Home-Rule Rome-Rule.”

⁵ Sir. i. 5 (Pharisaic doublet of i. 4): αἱ πορείαι = הלכות. Compare Hab. iii. 6 הליכות עולם לו.

⁶ *Ant.* XIII. x. 5 f. (ed. Niese, §§ 288—298).

"he wished to be righteous and did everything whereby he might please God and them¹." But one of their number required of him, that he should lay down the high-priesthood, because his mother had been a captive in the days of Antiochus Epiphanes.

Righteousness is thus already appropriated to the Pharisees. Their aim is to please God; and therefore their pupils must study to please God and them. Some of them are prepared to insist at all costs upon purity of descent in the high-priest. In the sequel Josephus draws attention to the great influence which the Pharisees exercised over the common people², their leniency in the matter of punishments³, and the fact that they had delivered to the people certain regulations derived from the succession of the Fathers, which are not recorded in the laws of Moses⁴.

The Sadducees, on the other hand, with whom Hyrcanus threw in his lot, drew their adherents from the wealthy classes⁵, and abolished the traditional ordinances.

In some respects the Pharisaism of the second century B.C., as thus described, merely reproduces the teaching of Moses himself and his successors. But it has distinctive features, which reappear in some of the accretions attached to the later Greek manuscripts of Ecclesiasticus. And apart from these such watchwords as Righteousness had acquired in some measure a new connotation.

¹ λέγειν ἤρξατο πρὸς αὐτοὺς ὡς ἴσασιν μὲν αὐτὸν βουλόμενον εἶναι δίκαιον καὶ πάντα ποιῶντα ἐξ ὧν ἀρέσειεν ἂν τῷ θεῷ καὶ αὐτοῖς.

² τῶν Φαρισαίων τὸ πλῆθος σύμμαχον ἔχοντων.

³ φύσει πρὸς τὰς κολάσεις ἐπιεικῶς ἔχουσιν οἱ Φαρισαῖοι.

⁴ νῦν δὲ δηλῶσαι βούλομαι ὅτι νόμιμά τινα παρέδοσαν τῷ δήμῳ οἱ Φαρισαῖοι ἐκ πατέρων διαδοχῆς ἅπερ οὐκ ἀναγέγραπται ἐν τοῖς Μωυσέως νόμοις, καὶ διὰ τοῦτο ταῦτα τὸ Σαδδουκαίων γένος ἐκβάλλει λέγον ἐκεῖνα δεῖν ἡγεῖσθαι νόμιμα τὰ γεγραμμένα, τὰ δ' ἐκ παραδόσεως τῶν πατέρων μὴ τηρεῖν.

⁵ τῶν μὲν Σαδδουκαίων τοὺς εὐπόρους μόνον πειθόντων τὸ δὲ δημοτικὸν οὐχ ἐπόμενον αὐτοῖς ἔχοντων.

Whatever attitude the Pharisees adopted towards the policy of Jonathan, it appears that they acquiesced in the appointment of Simon as "high-priest and prince¹." And if this be so they are *the Jews* of whom the author of 1 Maccabees speaks:—the Jews and the priests decreed that Simon should be prince and high priest for ever, until there should arise a faithful prophet².

As loyal supporters of the new dynasty they had the training of Simon's son and successor, John Hyrcanus. But now, as in the time of the final revolt against Rome, there were extremists in the party, who questioned his right to hold the high-priesthood. According to Josephus, the point alleged was that his mother had been a captive. It is also probable that a strict Pharisee would object to the union of the civil power with the high-priesthood in one man, as a departure from the example set by Moses. For Philo lays great stress on the fact that when Moses came to die he passed over not only his own sons but also his nephews the priests and appointed Joshua as his successor at God's command³.

In any case the incident is an apt illustration, if not the actual occasion, of the couplet:

¹ 1 Macc. xv. 2 Βασιλεὺς Ἀντίοχος Σίμωνι ἱερεῖ μεγάλῳ καὶ ἐθναρχῇ καὶ ἔθνεϊ Ἰουδαίων χαίρειν. Compare ver. 1 (Σίμωνι ἱερεῖ καὶ ἐθναρχῇ τῶν Ἰουδαίων); xiii. 42 "Ετους πρώτου ἐπὶ Σίμωνος ἀρχιερέως μεγάλου καὶ στρατηγοῦ καὶ ἡγουμένου Ἰουδαίων (double renderings of *High-* and *prince*); xiv. 27, 41 f., 47.

² xiv. 41 f....οἱ Ἰουδαῖοι καὶ οἱ ἱερεῖς εὐδόκησαν τοῦ εἶναι αὐτῶν Σίμωνα ἡγούμενον καὶ ἀρχιερέα εἰς τὸν αἰῶνα ἕως τοῦ ἀναστῆναι προφῆτην πιστόν· καὶ τοῦ εἶναι ἐπ' αὐτῶν στρατηγόν (|| ἡγούμενον) καὶ ὅπως μέλη αὐτῷ περὶ τῶν ἀγίων (|| ἀρχιερέα).

³ *de Virt. (de human.)* §§ 53 ff. (p. 384 M.). If he was suspicious of his children yet he had no lack of honourable nephews who held the high priesthood as the meed of virtue...ἢ ὅπερ εἰκὸς ἐνενόησεν ὅτι ἀμήχανον τοὺς αὐτοὺς δύνασθαι καλῶς ἀμφοῖν ἐπιτροπεύειν ἱερωσύνης τε καὶ βασιλείας, ὧν ἡ μὲν ἐπαγγέλλεται θεοῦ θεραπείαν ἡ δ' ἀνθρώπων ἐπιμέλειαν.

"A servant saying to his master As it pleaseth I will not do :
If thereafter he do, he angereth his nurturer."

At the time the disciple refused to comply with his master's demand ; but dying he appointed his son Aristobulus to succeed him as high-priest and bequeathed the civil power to his widow. The results of this belated obedience were disastrous. Aristobulus threw his mother and three of his brothers into prison, assumed the title of King, and died miserably after one year's reign¹—a manifest proof of God's anger against his father.

The couplet is of further interest as the probable source from which Our Lord derived the germ of the Parable of the Two Sons². He put before the Pharisees the case of a son who refused to obey and obeyed, together with its natural complement, the case of a son who promised to obey and did not keep his promise. He asked them to decide which of them did the will of his father. The textual authorities are divided in their report of the decision ; but there can be no doubt that the reading which is repugnant to later Christian scribes is the original³. *Proclivi lectioni praestat ardua*. The

¹ 105.—104 B.C. See Jos. *Ant.* XIII. 11 (Niese, §§ 301—319). Being himself a Moderate Pharisee, Josephus describes Hyrcanus as τὴν ἀρχὴν διοικησάμενος ἄριστον τρόπον...τριῶν τῶν μεγίστων ἄξιος ὑπὸ τοῦ θεοῦ κριθείς, ἀρχῆς τοῦ ἔθνους καὶ τῆς ἀρχιερατικῆς τιμῆς καὶ προφητείας (*Ant.* XIII. vi. 7 : Niese, § 299).

² Matt. xxi. 28—32.

³ In verse 31 the Codex Bezae with some MSS. of the Old Latin and the Sinaitic Syriac versions reads ἔσχατος, referring to the son who said ἐγὼ κύριε, καὶ οὐκ ἀπῆλθεν : Codex Vaticanus with the Ferrar-Group reads ὕστερος, but with reference to the other son who said οὐ θέλω ὕστερον μεταμεληθεὶς ἀπῆλθεν. Codex Sinaiticus, with Origen etc., reads πρῶτος, keeping the original order of the Codex Bezae etc. It is a curious coincidence that Codex Vaticanus and its allies transform these Pharisees into orthodox Christians (Orig. *ad loc.*) by the expedient of transposition, which Zeno used to make Hesiod a Stoic.

Pharisees decided in favour of the son who promised obedience, in accordance with the ruling of their predecessor that the other angered his nurturer. It was within the power of both to promise or refuse obedience. The son who promised did his duty at the time; and the other rebelled. Intention is the criterion which they employ.

The rebel, who afterwards repents, does not always find place of repentance, if he also is a son. There are two counts in the indictment against Cain, the self-lover, Philo says: the first that he sacrificed *after days*¹.... Therefore like Pharaoh² he is pronounced by Scripture to be guilty of impiety. The directions for the observance of the Passover³ teach the same lesson that delay must be avoided:—*ἐργον ἄριστον ἢ πρὸς τὸ πρῶτον καλὸν ἀννιέρθεται ἀρέσκεια*⁴.

The sentence of ben Sira's successor and the verdict of the Pharisees in the Gospel form another link with the Stoics. Zeno secured authority for the similar dogma, that ready obedience is better than self-sufficient wisdom, by inverting Hesiod's comparative estimates of the rival qualities⁵ and reading:—

κεῖνος μὲν πανάριστος, ὃς εὖ εἰπόντι πίθηται.
ἐσθλὸς δ' αὖ καὶ κεῖνος ὃς αὐτὸς πάντα νοήσῃ.

Righteousness.

As a disciple of the Pharisees, Hyrcanus wished to be righteous. In the exercise of his free-will he had chosen to practise piety under the guidance of those who were pre-eminently "the Righteous" of his time. The ideal, which they strove to attain, and which they put before their pupils, was, as their successor St Paul said, a righteousness born of

¹ Gen. iv. 3.

² Ex. viii. 9.

³ Ex. xii. 11.

⁴ *de Sacr. C. A.* §§ 52 ff. (p. 171 M.), 63 (p. 174 M.), 69 (p. 176 M.).

⁵ *Op. et D.* 293, 295. See Diog. Laert. vii. 1. 21: Proclus ad Hes. *l. c.* (quoted in Flach's note).

the Law. Of that degree of attainment, which mortal man could compass, the first condition was the Fear of God, which is the gift of God. Once this condition is satisfied, a man might make progress by obedience to God's Will, as it is exhibited in Scripture and expounded by its competent interpreters. Again it is true,

The reward of a precept is a precept.

The more nearly teacher or pupil attains to the ideal, the better he will understand what land remains to be possessed. And, if he be really righteous, he will welcome the new duty, whether he perceive it himself or be reminded of it by another. Perfect righteousness is the peculiar prerogative of the ancients¹, if ever it has been gained by any mortal. But the story of their lives proves that human effort receives divine assistance, in virtue of which the Righteous are able to benefit their fellow-men and save them from despair².

So it was said in the name of ben Sira:—

The fear of the Lord is knowledge of piety.

Purity will guard and justify the heart³.

He that is without fear cannot be justified⁴.

A wise and prudent heart will abstain itself from sins,

And in works of righteousness will have success⁵.

There is a sure foundation in works of righteousness⁶.

For righteousness a man must struggle for his soul's sake⁷.

Before thy death do righteousness.

¹ e.g. Noah and Abraham, who did "all my law" (Gen. xxvi. 5).

² See Philo, *de migr. Abr.* τὸ σπάνιον ἀγαθὸν ἐπιφροσύνη θεοῦ πολὺ γίνεται χεόμενον, ἐξομοῖουν τὰ ἄλλα ἑαυτῷ. εὐχόμεθα οὖν...τὸν δίκαιον διαμένειν εἰς τὴν τῶν νόσων ἄκσιν· τούτου γὰρ ὑγιαίνοντος τὰς εἰς παντελὴ σωτηρίαν οὐκ ἀπογνωστέον ἐλπίδας.

³ i. 15 add. (Latin). See Textual Commentary, *ad loc.* The interchange of cases in *scientiae religiositas* points to an Hebrew original.

⁴ i. 22 (Latin).

⁵ iii. 29 (Latin).

⁶ iv. 24 (Latin) et firmamentum in operibus iustitiae.

⁷ iv. 28 (Latin) pro iustitia agonizare pro anima tua.

Every elect work shall be justified,
And he that worketh it shall be honoured therein.

But there is another side to this insistence upon human endeavour and achievement in this matter. As St Paul said of the source of the Righteousness, which he embraced and proclaimed, Faith is God's gift. This earlier Pharisee taught that the Fear of the Lord is a gift from the Lord¹; and again that knowledge and understanding of righteousness are treasures bestowed by the Wisdom of God².

"Every man from his youth is given to evil,
Neither could they make to themselves fleshy hearts from stony.

But Israel is the Lord's portion,
Whom being his firstborn he nourisheth with discipline,
And giving him the light of his love doth not forsake him³."

But every true Israelite may emulate the example of his father Jacob⁴, who wrestled and prevailed—as it is said,

"Faint not to be strong in Jehovah,
But cleave to him that he may strengthen you⁵."

The Jew may refuse to give up the struggle for the acquisition of virtue, may gain thereby strength in Jehovah and finally, exchanging progress for perfection, may attain the privilege of seeing God. For this—the sight of God—is the significance of the new name *Israel*; and the right of those who bear the name worthily.

¹ i. 13 (Codd. 70, 253. Syro-Hexaplar—under asterisk—) φόβος κυρίου δόσις παρὰ κυρίου. Compare i. 19.

² iv. 18 (Latin) et thesaurizabit super illum scientiam et intellectum iustitiae.

³ xvii. 15—18.

⁴ Gen. xxxii. 24—29.

⁵ xxiv. 24 μὴ ἐκλύεσθε ἰσχύειν ἐν κυρίῳ, κολλᾶσθε δὲ πρὸς αὐτὸν ἵνα κραταιώσῃ ὑμᾶς αὐτοίς. Compare Philo's comment on Gen. i. c. in *de Ebr.* p. 369 M. §§ 81—83 C. W. (vol. II. p. 185): ἰσχυσας μετὰ θεοῦ is paraphrased ἰσχύειν τὴν ἐν θεῷ...εὐράμενος.

“To those to whom he appears he apportions wisdom that they may see him¹”—*εἰς ὄρασιν αὐτοῦ*.

Pleasing (ἀρέσκεια).

The aim of the Pharisee was to do righteousness and so to *please God*. Given knowledge of God's will it was a sin to fail in performance thereof. Such knowledge the Jew possessed as his birthright; as it is said, “Blessed are we Israel, for *the things that please God* to us are known².” And so the word *ἀρέσκεια*, which was inevitably chosen to represent this ideal, when noun succeeded verb as means of expression, lost in some circles its evil connotation. In pagan writers³ it has the force of *complaisance*⁴, because men mostly try to please men and conspire to debase the standard of conduct.

But where the standard, expressed or implied, was not human but divine, the bonds which disgraced the word were broken. Philo says of the ideal man, who was first created, that he strove to say and to do every thing for the *pleasing* of his Father and King⁵. St Paul is still more independent of Greek convention, when he sets *all pleasing* as a goal before the Colossians⁶ without any definition. Thus it becomes less surprising that the word should be inserted nakedly in an admonition addressed to the pupil of the Sage:—

“Say not, What profit is there *of my pleasing*⁷,
And what good things shall I have?”

¹ Sir. i. 10.

² Baruch iv. 4 *μακάριοι ἔσμεν Ἰσραὴλ ὅτι τὰ ἀρεστὰ τοῦ θεοῦ ἡμῶν γνωστά ἐστιν*.

³ See especially Theophrastus, *Characters* III.

⁴ It is something that there is no native English equivalent.

⁵ *de Op.* § 144 (C. W.), p. 34 M.

⁶ Col. i. 10 *περιπατῆσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκίαν*.

⁷ Sir. xi. 23. Presumably the addition of *ἀρεσκείας* is due to the inadequacy of *τίς ἡ χρεία μου* as a rendering of *כִּי עֲשִׂיתִי חֶפְצִי*: the context seems to require *חֶפֶץ*.

The insertion has the effect of making the couplet equivalent to the Saying of Antigonus, Be not as slaves that minister to the lord with a view to receive recompence¹. But the Hebrew recalls rather the question, What lack I yet?, if indeed it refers to the just man rather than the rich.

Elsewhere it is said, they that *do things pleasing to him* shall reap the fruit of immortality².

The Oral Tradition.

The Sages were concerned with *Musar*, the Discipline of Wisdom, the παιδεία of which the Prologue speaks. The Scribes who succeeded them were concerned³ with the Tradition, which is *Masorah*. To this and the conflict, which was waged around it in the reigns of Hyrcanus and of Alexandra³, there seems to be an unmistakeable reference in the enigmatic couplet which is in the Authorized Version,

*For a mean estate is not always to be contemned,
Nor the rich that is foolish to be had in admiration⁴.*

The Greek is :

οὐ γὰρ καταφρονιτέον αἰεὶ τῆς περιγραφῆς,
οὐδὲ θαυμαστὸς πλούσιος νοῦν οὐκ ἔχων.

This interpretation is certainly justified by the context, in which the couplet is now found. The reader is to understand that poverty may be only the temporary condition of a man, whose intelligence will restore him to prosperity. It is therefore prudent "to be faithful to one's neighbour in his poverty, that one may rejoice in his prosperity⁵."

¹ *Aboth* i. 3.

² xix. 18—21.

³ Josephus, *Ant.* XIII. xvi. 1 f. (ed. Niese, §§ 398 ff.).

⁴ Sir. xxii. 23.

⁵ *ib.* πίστιν κτῆσαι ἐν πτωχείᾳ μετὰ τοῦ πλησίον ἵνα ἐν τοῖς ἀγαθοῖς αὐτοῦ εὐφρανθῇς. The phrase πίστιν κτῆσαι is perhaps an attempt to render the

Such an interpretation presumably determined the present position of the verse; but it would be difficult to find parallels for this sense of περιγραφή¹, which means elsewhere either *outline* or *destruction* or *deceit*. The first of these meanings would give a kind of sense here, making the second line rather a supplement than an antithesis to the first:—"you must not always despise the trappings of a man nor yet admire a rich man who has no mind within them." As ben Sira said, "A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him. A man's attire and excessive laughter and gait show what he is²."

If this meaning be adopted the saying is sufficiently characteristic of the Pharisee, who sought to provide things honest before God and men—to be righteous and so reputed also.

But if the saying have any direct connexion with the Wisdom of ben Sira, it would seem to be evolved from his sentence:

*Not to despise an intelligent pauper;
And not to honour any man of violence³.*

In the versions this process of interpretation has already begun. For *intelligent* the Latin and the Syriac translators substitute *righteous*. And the Greek combines the alternatives, reading "It is not *righteous* to dishonour the *intelligent* pauper."

Hiphil of נִפְחָא based on the analogy of פִּלְטִין ἔχειν which represents the Niphal in Jer. xv. 18. As Greek it is sufficiently appropriate: by belief a man would in such circumstances "acquire credit" with his friend.

¹ The Complutensian has *res angusta*. Grotius' note is:—videtur quisquis eius sententiae auctor est, περιγραφῆς nomine intellexisse *res arctas*.

² xix. 30. Compare Hippocrates, p. 22, 39 ἴδοι δέ τις ἂν καὶ ἀπ' ἐσθῆτος καὶ τῆσιν ἄλλησιν περιγραφῇσι. In the *Excerpta Theod.* 19 περιγραφή is contrasted with οὐσία:—ὁ λόγος σὰρξ ἐγένετο οὐ κατὰ τὴν παρουσίαν μόνον ἄνθρωπος γενόμενος ἀλλὰ καὶ ἐν ἀρχῇ ὁ ἐν ταυτότητι λόγος κατὰ περιγραφὴν καὶ οὐ κατ' οὐσίαν γενόμενος ὁ υἱός.

³ Sir. x. 23.

It may even be that our fragment is framed out of the relics of another Greek version of this text which put οὐ καταφρονήτεον for οὐκ ἔστιν ἀτιμάσαι and οὐδὲ θαυμαστός for οὐ καθήκει δοξάσαι.

But περιγραφή is not necessarily therefore to be forced to mean "poverty"; though, even so, the sentiment reflects the Pharisaic attitude which reappears in the Epistle of S. James.

Rich and *poor* were already semi-technical terms for Sadducees and Pharisees; and the description was justified by the facts of the case from the time when the Hasmonaeans first renewed the temporal prosperity of Israel.

Since the uses of the word in themselves supply no obvious warrant for its employment here, it would seem to be reasonable to suppose that it may have been employed with a view to its component parts. A Jew, whose native language was not Greek, might well suppose that the compound which contained the *Scripture*, γραφή, was really not a chemical combination, so to say, but only a mixture, and must derive its meaning thence. If then the meaning is the About-Scripture, the couplet becomes a plea on behalf of the Oral Tradition and the supplements of Torah, which were supplied by the Sages. But such a solecism laid the Pharisees open to a fatal rejoinder from any Sadducee, who knew as an Hellenizer that to the Greeks περιγραφή meant *Destruction*.

If they called their Masorah by this name they were condemned out of their own mouth.

But such good fortune as this does not often fall to the lot of controversialists. It is more in accordance with the nature of things that this apt bad name should be a malicious parody or caricature of some familiar term employed by the adherents of the Masorah. For such a term one has not far to seek. The Pharisees found Scriptural warrant for their Oral Tradition in the Scripture, Thou shalt watch my watch¹. The men of the

¹ *Aboth* i. i.

Great Synagogue said three things, Be deliberate in judgment and raise up many disciples and make a fence to Torah.

R. Aqiba said, Tradition (Masorah) is a fence to the Law. When the Pharisees entered the Greek world in search of these many disciples they needed a Greek name for the fence, by which they set such store, and found it in the obvious equivalent of this metaphorical designation. The Talmudic noun does not occur in the Old Testament; but the participle of the verb is found in the Song of Songs, *Thy body an heap of wheat fenced about with lilies*, and the Greek translator renders *θημωνία σίτου πεφραγμένη ἐν κρίνοις*¹.

And proof is not wanting that *περίφραγμα* was the proper equivalent of the sound *Masorah*, which thing Aqiba described as *Fence*. For Jerome says in a note², which recognizes the tendency of translators to treat words as units or as compact of separable elements,

ubi LXX interpretati sunt *de Tyro* sciamus in Hebraico scriptum esse MASOR; quod verbum si in praepositionem MA et nomen SOR dividatur *de Tyro* intelligitur; sin autem unus sermo sit *munitionem* sonat. Denique omnes *περιοχὴν καὶ περίφραγμα καὶ πολιορκίαν* non *de Tyro* sicut LXX sed *munitionem* et *ambitum muratae urbis* transulerunt.

The fence, then, which is Masorah, will be *περιφραγή*, and the fence of Scripture or Torah *περιφραγὴ τῆς γραφῆς*. And thence friend or foe passed easily to *περιγραφή*, whether inadvertently or of malice prepense. Apostles of Pharisaism might well doubt whether the word was one or capable of division into an all-important noun and preposition, which must keep its insignificant place.

¹ Cant. vii. 2... *בטנך ערמת הטים סוגנה*.

² In Mic. vii. 12. The same rendering of *מצור* Egypt is given by Symmachus in Ps. xxxi. 22.

Finally it is to be noticed that the word *καταφρονεῖν* is almost a technical term denoting the attitude of the Sadducees towards prescribed ordinances. For the Greek translator of the prophecy of Zephaniah describes those who deny the providential government of the world as *those who despise the precepts*¹; and the word for *precepts* is *φυλάγματα*, which Aquila puts for *watch* in the proof-text on which rested the authority of the Masorah.

iii. *The Pharisaic Tradition.*

When Josephus speaks of the Tradition of the Pharisees, he seems to have in mind that tangible and public part of it which affected rites and ceremonies. The observance of these regulations was evidence of the supremacy of the party in this domain; and thanks to their popularity it became permanent in course of time². But apart from the doctrine of the Resurrection and the Judgment he says little of their general teaching as it related to the individual. The creed of the party was not so far stereotyped or blazoned abroad as to become equally conspicuous with their ritual.

But the methods of the Pharisees can be studied in the Talmuds and in the works of Philo; and the additions to the Wisdom of ben Sira go far to bridge the gap between the mine of Scripture which the later Scribes worked and the current coin which they issued.

Accuracy.

If it be necessary to find one Greek word to describe the idiosyncrasy of the sect, there can be no doubt that the word

¹ καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξερευνήσω τὴν Ἱερουσαλὴμ μετὰ λύχνου καὶ ἐκδικήσω ἐπὶ τοὺς ἀνδρας τοὺς καταφρονούντας ἐπὶ τὰ φυλάγματα αὐτῶν· οἱ δὲ λέγοντες ἐν ταῖς καρδίαις αὐτῶν Οὐ μὴ ἀγαθοποιήσῃ κύριος οὐδὲ μὴ κακώσῃ. The Hebrew is *על שמריהם* that are thickened on their lees: Targum "that repose on their riches."

² Jos. *Ant.* XVIII. i. 3 f. (Niese, §§ 13, 15).

is ἀκριβεια, *Exactitude*, if Pharisees like St Paul and Josephus be taken as guides for the quest. This *Exactitude*, moreover, is at times expressly connected with the exegesis of Scripture¹. And as it is generally in the form of the corresponding adjective the badge of all the tribe, it is necessary to enquire into its associations and its antecedents. It is no new thing that a philosophy should aim at *exactitude* or shrink from doing so. But the precedent afforded by a phrase of the Platonic Socrates² is inadequate as an explanation of the accepted appellation of a sect of Hebrew Jews and their converts. If the enquiry be transferred to the native soil of Pharisaism it soon becomes fruitful. For the meagre Greek word has associations, which indicate the method and the essence of Pharisaism, as that was practised and this conceived by its exponents, the *Precisians*.

Indeed ἀκριβής is just a translation of the more familiar title, *Pharisee*. The versatile root P-R-S has among other meanings that of *make distinct*³, which in Greek will be ἀκριβοῦν or at length μετὰ ἀκριβείας ἐξηγείσθαι.

This sense of *exactitude* is recognized by the Greek translator of Daniel, who employs it to represent the Aramaic root IÇB. In Hebrew this root is used "especially of standing quiet and passive to see the mighty deliverance of Jehovah⁴." This is certainly at times the attitude of the Pharisees; but Aquila was probably influenced by the Aramaic usage, when he rendered the Hebrew word by ἀκριβάζεσθαι⁵.

¹ e.g. Josephus, *B. J.* II. viii. 14 (Niese, § 162) οἱ μετὰ ἀκριβείας δοκοῦντες ἐξηγείσθαι τὰ νόμιμα.

² Plato, *Gorgias* 487 c.

³ See Lev. xxiv. 12 and Num. xv. 34. Philo takes both incidents as cases of supplementary laws enacted διὰ πείσεως καὶ ἀποκρίσεως: *Vit. Mos.* II. (III.) §§ 188 ff. The verses quoted have פרש in the neighbourhood of משמר *ward*, which a Rabbi would at once identify with משמרת, the guard of a guard, i.e. the fence to the Law.

⁴ BDB. s.v. יצב: see e.g. Ex. xiv. 13.

⁵ 2 Sam. i. 19.

The result of this *explanation* of Scripture was a series of enactments. And the later translators, who were notoriously affected by Rabbinic influences, commonly render the various forms of the Hebrew root HQQ by various forms of the Greek ἀκριβ.¹ For this practice there is precedent in the "Septuagint."

The most striking justification of the application of this adjective to the sect of the Pharisees is supplied by the translator of the Wisdom of Sirach. His author according to the Hebrew text appropriated a phrase, which is peculiar to the famous compendium of the Law enunciated by the prophet Micah²: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and *to walk humbly* with thy God?"

In his commentary on the passage, Jerome connects the prophet's saying with the Law³ and takes the last phrase as indicating the reward of those who obey the requirements of the Lord. After this he says, Verbum ESNE (quod LXX transtulerunt, *paratum esse*, et nos diximus, *sollicitum ambulare*) Theodotio significantius expressit, *...et cave diligenter ut ambules...*

The Sage received from the prophet this word ESNE and joined it, not with *walking*, but with *knowledge*⁴. His grandson wrote *Exactitude of knowledge*, ἀκριβεία ἐπιστήμης.

In the Bible the Hebrew root occurs—as an adjective—only once more, in the book of Proverbs⁵,

"A false balance is an abomination to Yahweh,
But a just weight is well-pleasing to him.

¹ ἀκριβασμός=רִחַ, Jg. v. 15, 3 Ki. xi. 34, 4 Ki. xvii. 15, Prov. viii. 29.

² Micah vi. 8 הַצִּנֵּעַ לֵב עַם-אֱלֹהִים...: LXX. ...καὶ ἔτοιμον εἶναι τοῦ πορεύεσθαι μετὰ (ὀπίσω) κυρίου θεοῦ σου: Θ...καὶ ἀσφαλίζον τοῦ πορεύεσθαι μετὰ Ἐλωαίχ.

³ Deut. x. 12, 13.

⁴ Sir. xxxv. 3 הַצִּנֵּעַ שֶׁכֶּל.

⁵ Prov. xi. 1 f. (translation of C. H. Toy, *I. C. C.*).

When pride comes then comes disgrace,
But with the humble is wisdom."

Now the humble—the meek—the lowly are titles, which the Pharisees used in speaking of themselves. In relation to the Scriptures from which they derived their tradition they were *Precisians*: in relation to God whose will they strove to perform exactly they were *humble*. They were indeed the straitest—ἀκριβεστάτη—sect of Judaism.

Nobility.

Being poor and despised by the rich and the noble, the Pharisees were forced to insist upon the true idea of Nobility. Furthermore, inasmuch as they sought to "raise up many disciples" outside the natural Israel, they justified themselves and their converts by an appeal to Scripture, which St Paul utilized in the interests of Christianity.

Every Jew is *noble* in his own right, because he is the son of God, beloved by Him and competent to love Him. His right rests upon his descent from Abraham, the first Jew, and Israel, who superseded his elder brother. Ultimately, therefore, this birth-right was simply the gift of God: various views might be taken of the extent to which Israel and Abraham co-operated in the matter of their election.

But the Jew, who is disobedient to God's will, however revealed, forfeits his birth-right. And on the other hand the Gentile may be chosen to share the possession of God's Wisdom of whom it is said¹,

"She glorifieth her *noble birth* in that it is given her to live
with God,

And the Sovereign Lord of all loved her."

This line of argument is common to St Paul and Philo, and is therefore part of their common inheritance of Pharisaism.

¹ Sap. viii. 3 εὐγένειαν δοξάζει συμβίωσιν θεοῦ ἔχουσα.

The elder Pharisee, who received from ben Sira, supplies the text, which Philo¹ elaborates.

"If children live honestly, and have wherewithal,
They shall cover the baseness of their parents.
But children that are haughty, through disdain and want of
nurture,
Do stain *the nobility* of their kindred²."

Once more the Sadducee is contrasted with the Pharisee. The former, like the Gnostic of another day, was assured that nothing could stain his hereditary nobility³. Confident in their ancestral virtue and reposing upon the Law, they proclaimed a truce in the war against Pleasure and encouraged their countrymen to despise the resolute pursuit of Virtue. But the latter taught that the Law appraised each man by himself and that the children of the elect race must keep their nobility⁴.

If *disdain*⁵ mean *faithlessness* and *pollution* imply tangible proof of apostasy, the persecution of the Jews by Antiochus

¹ See especially the treatises *περὶ μετανόας* and *περὶ εὐγενείας* (translated in *Jewish Quarterly Review*, Jan. 1908).

² Sir. xxii. 9 f.

³ See Iren. II. 14. 5 (ed. Stieren, I. p. 321), quod putent a nemine in totum posse *coinquinari* propter *generositatem*, licet quodcumque manducant vel operentur; Clem. Al. *Strom.* III. 4. 30 ff. *υἱὸς μὲν φύσει τοῦ πρώτου θεοῦ λέγοντες καταχρωμένοι δὲ τῇ εὐγενείᾳ καὶ τῇ ἐλευθερίᾳ ζῶσιν ὡς βούλονται, βούλονται δὲ φιληδότως...εἰδωλόβουτα ἀδιαφόρως ἐσθίουσιν μηδὲ μολύνεσθαι ὑπ' αὐτῶν ἡγούμενοι.* For this application of *μολύνειν* to eating of forbidden food compare Porphyry, *de Abstin.* I. 42 ...οἱ ἐπὶ πᾶν εἶδος ἡδονῆς προῆλθον ἐκ καταφρονήσεως...οὐ γὰρ ὑμᾶς μολύνει, φασί, τὰ βρώματα.

⁴ See Philo, *Concerning Nobility* fin. τί τοίνυν μεταδοτέον τοῖς ὡς ἴδιον ἀγαθὸν τὸ ἀλλότριον εὐγένειαν ὑποδυομένοις οἱ...ἐχθροὶ δικαίως ἂν νομισθεῖεν καὶ τοῦ τῶν Ἰουδαίων ἔθνους καὶ τῶν πανταχοῦ πάντων, τοῦ μὲν ὅτι διδάσκει τοῖς ὁμοφύλοις ἐκεχειρίαν ὀλιγωρεῖν ὑγιαίνοντος βίου καὶ βεβαίου πεποιθήσει προγονικῆς ἀρετῆς, τῶν δ' ὅτι κἂν ἐπ' αὐτὴν φθάσωσιν ἀκρότητα καλοκαγαθίας οὐδὲν ὠφελήθουσιν διὰ τὸ μὴ τυχεῖν γονέων καὶ πάππων ἀνεπιλήπτων; ἥς οὐκ οἶδ' εἴ τις βλαβερωτέρα γένοιτ' ἂν εἰσήγησις....

⁵ *καταφρόνησις* = *לגזל* in Symmachus' translation of Ez. xvii. 20, xx. 27.

Epiphanes, in which the Hellenizers were sharply distinguished from the Pious, may be regarded as furnishing an historical background for the saying. In any case *Nobility* like St Paul's *Adoption* is the privilege of the child of God, which he may forfeit or acquire. Its antecedent is *B'korah*, the right of the first-born. *υιοθεσία* suggests its connexion with Jacob, *εὐγένεια* that with Abraham, "who is to all proselytes, as Philo says, the norm of *nobility*."

In this matter also the Pharisee resembled the Stoic, who taught that the wise man was the only noble.

Reception and Rejection.

In the Epistle to the Romans St Paul says with reference to his people, "If their Rejection *be* the reconciliation of the world, what *shall* the Reception *be* but life from the dead¹?" The words *πρόσληψις* and *ἀποβολή* are used without explanation as being well-known technical terms, derived from the saying, "Israel I loved: Esau I hated." But St Paul is speaking as one who believed that Jesus was Messiah, of those who did not; and, in accordance with his practice, he claims for the followers of Jesus Christ the title of the true Israel with all its prerogatives.

The Pharisee, who succeeded to ben Sira, employed these terms as St Paul did. To prove his priority he defined them. And in one saying about *Reception* he uses, not the noun, but the verb, and in such a way as to indicate the origin of the term as the antecedent condition and complementary expression of the *Nobility*, which the Jew acquired or retained.

"In the division of the nations of the whole earth he set a ruler over every people,

And he *received* Israel as a portion for himself:

Whom, being his first-born, he nourisheth with discipline,

And dividing the light of love he doth not forsake him²."

¹ Rom. xi. 15.

² xvii. 17 f.

And again he says :

“It is great glory to follow the Lord,
And length of days to be received by him.”

Nobility is the estate of God's peculiar people, over whom he set no intermediary ruler. It is theirs, because he received them, *took them to himself*¹—adopted them in fine.

This technical sense of the verb is recognized by the Greek translator of 1 Samuel in a passage², where the ideas of Reception and Rejection stand side by side. The Hebrew is rendered, “The Lord will not *forsake* his people for his great name's sake : because it hath pleased the Lord to *make* you his people.” The Septuagint is, “The Lord will not *reject* his people...because the Lord hath graciously *received* you to himself as a people³.”

Elsewhere in the book of Psalms the verb is used—the noun does not occur—to render other words in similar contexts. Once⁴ it corresponds to the verb *Mashah*, which an Hebrew, ignorant of Egyptian, inevitably used to explain the name of *Moses*. That it connotes *Adoption* is clear from the verse⁵,

“My father and my mother have forsaken me ;
But the Lord *hath received me*.”

It is also associated with Election and denotes the nearness to God, which distinguishes the Jew from the Gentile⁶.

Reception then is that act of God, by which Israel was made his first-born son ; and it is perhaps to be associated especially

¹ This is the proper force of the middle and the compound.

² 1 Sam. xii. 22.

³ οὐκ ἀπόσεται...προσελάβετο ὑμᾶς αὐτῷ εἰς λαόν.

⁴ Ps. xvii. (xviii.) 16 προσελάβετό με ἐξ ὑδάτων πολλῶν. The translator of 2 Samuel has εἴλκυσεν (2 Sam. xxii. 17). Compare Ex. ii. 10 (LXX. ἐκ τοῦ ὕδατος αὐτὸν ἀνείλόμεν).

⁵ Ps. xxvi. (xxvii.) 10 προσελάβετο = 'בָּרַךְ.

⁶ Ps. lxiv. (lxv.) 5 μακάριος ὃν ἐξελέξω καὶ προσελάβον (בָּרַךְ). In Ps. lxxii. (lxxiii.) 24 προσελάβον με = 'בָּרַךְ.

with Moses, whose name means *λήμμα*, *a thing taken*¹. Its use emphasizes the truth, that no man can come to God as a proselyte (in the widest sense of the term), unless God *draw* him. But in his definition of the term and of its counterpart *Rejection* ben Sira's successor lays stress on human freedom and consequent responsibility, which the familiar term *Proselyte* tended to isolate.

"The beginning of Reception is the fear of Jehovah,
And the beginning of Rejection is hardening and haughtiness²."

And again³:

"The fear of the Lord is the beginning of *Reception*,
And wisdom from him winneth Love.
Knowledge of the commandments of the Lord is Discipline of Life,
And they that do his will⁴ take the fruit of the tree of immortality."

So Abraham, the first proselyte according to Philo's reckoning, "forsakes mortal things and is added to God's people reaping fruit of incorruptibility⁵."

It is natural to suppose that missionaries found it necessary to lay the stress on the human factor. At any rate the correlative description of the stranger, who enters the gate of Israel, as one received, *προσληπτός*, is only found in the Syro-Hexaplar translation of the saying of ben Sira⁶:

"*Stranger* and alien, foreigner and pauper,
Their glory is the fear of the Lord."

¹ Philo, *de Mut. Nom.* § 126, p. 597 M.

² Sir. x. 21.

³ Sir. xix. 18 f.

⁴ τὰ ἀρεστὰ αὐτῷ, assonant rendering of יצו.

⁵ προστίθεται τῷ θεοῦ λαῷ καρπούμενος ἀφθαρσίαν—interpretation of Gen. xxv. 8. Compare ἀθανασίας δένδρον καρπούνται of Sir. l. c.

⁶ x. 22.

Strictly speaking the other term *Rejection* suggests rather the conception of the Nation as the Bride of Jehovah. But one typical case of Rejection is that of Hagar and her son. And in the case of individuals this conception is unsuitable.

Repentance.

In their efforts to confirm the faith of their own people and to effect the conversion of those without, the Pharisees, like the prophets and the Rabbis, were concerned to insist upon the paramount importance of Repentance. For the latter it was the condition of Reception and for the former it was the means of restoration. It was the function of the Pharisee to *convict* all men everywhere of their need of repentance. Wherefore it is said to the pupil of the Scribe

“How good it is when convicted to *manifest repentance*,
For so thou shalt avoid wilful sin¹.”

The phrase *φανερῶσαι μετάνοιαν* appears to be unique. It is probably a more pointed version of ben Sira's *show turning*, *δείξον ἐπιστροφήν*², and includes all forms of outward manifestation of the inner change of mind. The pupils of the Pharisee must fast, for example, but fasting consists in self-control³. They must not merely examine themselves but prepare themselves to do well⁴.

Repentance is also the gift of God.

“The Lord being gracious and knowing his creature
Neither left them nor forsook, sparing them...
Dividing to his sons and daughters repentance⁵.”

¹ Sir. xx. 2.

² Sir. xviii. 21.

³ Sir. xviii. 21.

⁴ Sir. xviii. 20.

⁵ Sir. xvii. 21 f.

The Promise.

Those who repented, were received. Those who were received, became heirs of the Promises. The Pharisees made no distinction between Jews and Gentiles. They set aside the law¹, which excluded the Edomite or Egyptian and his son and admitted only his grandson to full rights. It is even recorded that some of the unofficial Apostles of Judaism did not insist upon the rite of circumcision². It was left for Eleazar a Galilean Jew, "reputed to be a *precisian* in the matter of the ancestral customs," to enforce this requirement of the Law and the prophets upon the king of Adiabene, who had been converted by a simple merchant. Their task was to do all that lay within man's power, to bring about the fulfilment of the Promises, which God had spoken by the mouth of His servants.

The possession of these Promises is reckoned by St Paul to be one of the peculiar privileges of the Nation. As a Pharisee he was alive to the real significance of the watchword, *Separation*. He claimed for his converts the proud title, *Children of the Promise*. Though later Rabbis condemn proselytes and propaganda as the cause of the destruction which overtook the Nation; though degenerates in earlier days forgot, that God regards the heart and not the face or race of man; S. Paul was herein true to the ideal of his sect, whose greatest leaders had been proselytes or sons of proselytes. The arguments by which he vindicates the rights of the Nazarenes were learned at the feet of Gamaliel.

The word *Promise*, ἐπαγγελία, is absolutely identified with Pharisaism. In the "Septuagint" it is put to various uses; but whenever it stands as an equivalent to some Hebrew word, it is always to a word, whose root belongs in one way or

¹ Deut. xxiii. 9.

² See Josephus, *Ant.* xx. ii. 3 f. (Niese, §§ 34 ff.).

another to the *Teaching* of the *Scribes* of the *Pharisees*. In Amos¹, God is said to have established upon the earth, not his vault, *Agudah*, but his *Promise*, which is proclaimed by the Teaching, *Agada*. The *book Sopher*, in which God places the tears of the Psalmist², is God's *Promise*, which is made known to all by *Sopher*, the Scribe. And lastly in Esther³, *Parashah*, the exact statement, of the money which Haman promised to the king that he might destroy the Jews, is translated by the technical term, as if to suggest to the reader at once that in the end the *Promise* was not wholly unfulfilled.

Elsewhere it means promise, especially and indubitably God's Promise to His faithful People. Manasses, credited by the charity of some Pharisee with posthumous repentance, is made to speak in his prayer⁴ of "the mercy of thy Promise" as "measureless and past finding out." In the Psalms of Solomon it is said, May the Lord's saints inherit the Promises⁵.

Our Rabbi is more concerned with the human than with the divine side of such matters: and speaks rather of the Hope, which man must cherish, than of the Promise, which God will perform. But twice he uses *ἐπαγγελία* in the technical sense in which it is used by S. Paul and in the Psalms of Solomon. For the Latin appends to the synagogues of Jacob the words *et Israel promissionis*⁶. And in the Prayer there is a clause, now displaced by a rival, which reads "The outrages of the in-Promise-sinners pass thou not by⁷."

The phrase is a strange one. As it stands it might mean, either those who sin against the Promise, or the sinners who are within the Promise. In the former case the Promise will

¹ ix. 6.

² Ps. lvi. 8.

³ iv. 7.

⁴ Prayer of Man., v. 6, ἀμέτρητόν τε καὶ ἀνεξιχνίαστον τὸ ἔλεος τῆς ἐπαγγελίας σου. The composition is the outcome of 2 Chron. xxxiii. 18 f. : contrast 2 Ki. xxi. 11—15.

⁵ Ps. Sol. xii. 8 καὶ ὅσοι κυρίου κληρονομήσαιεν ἐπαγγελίας.

⁶ xxiv. 23.

⁷ xxiii. 2 τὰς δὲ ὑβρεὶς τῶν ἐν ἐπαγγελίᾳ ἀμαρτωλῶν μὴ παρῆς.

be a synonym of the Covenant, against which certain persons have sinned deliberately¹. In the latter case the Promise is the ideal Land of Promise, which is coterminous with the Holy People and is described elsewhere as "the lot of the Holy Age²."

If on the other hand the sentence is translated directly from the Hebrew—as it well may be—in (ב) may be a blunder for *sons* (בני). So the sinners in question are *Children of the Promise*, who—but for their sin—would be reckoned as seed of Abraham and heirs³.

However this may be the Promise is already a known technical term: and the sinners who are in some way connected with it are the Sadducees. The Pharisee prays that the punishment which they have earned by apostasy or persecution may not be withheld. Presumably the execution of that punishment would coincide in time with the reward of the Righteous and the consummation of the Hope. He discerned the object of the Praetermission of foregone sins. God held His hand, that men might have room for repentance. But men despised His goodness⁴.

But men make promises as well as God. And the promise of a man is not so sure to be fulfilled. The contagion of human frailty brings about the degeneration of the word ἐπαγγελία, and from meaning *promise* and *the Promise* it comes to mean *profession* and that *profession without performance*. In this sense also the word belonged to Pharisaism. *Corruptio optimi pessima*. But the corruption of the Pharisees was never universal and complete. This fault was descried most keenly

¹ Ps. xlv. 18 "we have not *dealt falsely against thy covenant*." For 'ב חטא compare 1 Sam. xix. 4 f. (LXX. has ἀμαρτάνειν εἰς) and Rom. ii. 12.

² Test. (xii. Patr.) Joseph, 20 ὁ θεὸς ποιήσει τὴν ἐκδίκησιν ὑμῶν καὶ εἰσάξει ὑμᾶς εἰς τὴν ἐπαγγελίαν τῶν πατέρων ὑμῶν.

³ Ro. ix. 8.

⁴ Compare Rom. iii. 26, ii. 4.

and denounced most severely by men, who were Pharisees themselves. There are seven types of Pharisees, it is said, and only one is laudable¹. Of the others, the first according to one reckoning is the *Shechemite*. According to the interpretation given in the Jerusalem Talmud this is the man who carries the commandments upon his *shoulder* to carry them away². To this *shoulder-Pharisee* ben Sira's description of the man "who toils and labours and runs and all the more remains behind" is applied by his disciple. For he appends to the distich an explanation of his failure, which apart from the Baraita is unintelligible,—*because of the profession of his shoulders*³. The addition is due probably to the mention of toiling, for Shechem is the symbol of toil according to Philo⁴.

The corresponding verb ἐπαγγέλλεσθαι occurs in a couplet, which, though found in the Hebrew and the Syriac, has been excluded from the oldest manuscripts of the Greek version. The Hebrew contains two simple statements, which might be rendered "No pupil no light no knowledge no wisdom." The Greek is ampler and converts the aphorism into a precept,

"Having no pupils thou shalt lack light

And having no share of knowledge make no profession."

A.V. "Without eyes thou shalt want light ;

Profess not the knowledge therefore that thou hast not."

It is presumably directed against incompetent pretenders to the titles and profession of a Rabbi, such as were described

¹ *Jer. Ber.* ix. 5 (8): *Bab. Sota* 22 b.

² The Babylonian Talmud says, this is he who does the deed of Shechem.

³ xi. 11 διὰ τὴν ἐπαγγελίαν ὧμων ἰδίων αὐτοῦ. The phrase occurs in Philostratus' description of a stripling in a picture, ἔρρωται καὶ ὧμων ἐπαγγελίᾳ καὶ οὐκ ἀτρέπτῳ τένοντι μετέχει δὲ κόμης ὅσον μὴ κομᾶν.

⁴ According to R. Jehuda (*Beresh. R. Par.* xcvi. fin.) Shechem (in Gen. xlviii. 22) is the portion of the firstborn.

by S. Paul¹ and denounced by Jesus. Philo calls them the "wise-in-their-own-conceit," ranks Protagoras among them and brands them all as the spiritual descendants of Cain, "ignorant of true wisdom²."

Hope.

In the translated Scriptures the word *ἐλπίς*, *Hope*, and its derivatives have not only the normal sense of *expectation*, but also, and often, the acquired sense of *confidence* or *trust*. Their connexion with the "Resurrection from the dead" is the result of special circumstances, which stultify to all appearance the claim of the faithful to the present enjoyment of God's favour. Originally they were competent to include all forms of the *Confidence* of the Pharisee and were not appropriated to the *Hope* which was born of despair. *ἐλπίς* must, therefore, take its place among the tentative renderings of *B^ctachah*, *assurance*. The delimitation of *ἐλπίς* is accelerated by the Greek use of the word, but the saying, "The righteous has no assurance in this world," shows that similar conditions produced a similar development among the Hebrew-speaking Rabbis. But properly this confidence or assurance is not confined to the future. And in its full sense it is the distinguishing characteristic of the true man, as it is written³, "Enos (Man) hoped first to invoke the name of the Lord God."

In Scripture it is usually directed towards, or rests upon,

¹ Ro. ii. 17 ff. *εἰ δὲ σὺ Ἰουδαῖος ἐπονομάξῃ...πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει.* The titles belong to the Rabbi as compared with the unlearned and to the Jew as compared with the Gentiles.

² *δοκῆσισοφοὶ τὸ πρὸς ἀλήθειαν σοφὸν οὐκ εἰδότες, ἀγνοιοὶ καὶ ἀπαιδευσίαν καὶ ἀμαθίαν καὶ τὰς ἄλλας ἀδελφὰς καὶ συγγενεῖς κῆρας συγκεκροτηκότες* I. 235 M. (*de Post. Caini* 14, § 52). *τίς οὖν ἀσεβοῦς δόξα; μέτρον εἶναι πάντων χρημάτων τὸν ἀνθρώπινον νοῦν ἢ καὶ τῶν παλαιῶν τινα σοφιστῶν ὄνομα Πρωταγόραν φασὶ χρῆσασθαι τῆς Κάιν ἀπονοίας ἐκγονον :* I. 232 (*de Post.* 11, § 35).

³ Gen. iv. 26. See Philo, *Quod Det.* 38, p. 218 M., C. W. §§ 138—140.

God Himself. But twice in the book of Psalms¹ it is associated with God's mercy, *Hesed*, from which the Hasidaeans took their name. And this association appears in two sayings which have been incorporated in the Wisdom of ben Sira.

The first of these sayings describes the enemies of the Pharisee, who wishes to serve God², as those *from whom the hope of thy mercy is far*³. The Hope is not yet a technical term sufficient in itself; and it is clearly something, which the apostate forfeits in the present life. The prayer that God will not praetermit the outrages of such sinners does not necessarily imply that the breach between them and the suppliant is irreparable. Philo⁴ says, Let us who are convicted in our conscience of our private wrongdoings beseech God to punish us rather than pass us by." After payment of the proper penalty even the apostate might share the confidence in God's mercy which the Pharisee inherited from the Psalmist.

Elsewhere the original phrase is slightly varied. *Hesed* is *mercy*: *hasid* is *holy*. So Wisdom says through the Sage, "I am mother of fair love and fear and knowledge and *the holy hope*⁵"; and the saying is made clearer by a Christian, "in me is all grace of Way and Truth, in me all hope of life and virtue⁶." For the Christians received from the Pharisees; and another saying of Wisdom, "I will penetrate the lower parts of earth and behold all that sleep and enlighten them that hope in God⁷," belongs to the common ground of Pharisaism and Christianity⁸. But the Pharisees also had hope in the unceasing visitation.

¹ Ps. xiii. 6 *וְאֲנִי בַחֲסָדְךָ בִטְחָתִי* ἐγὼ δὲ ἐπὶ τῷ ἐλέει σου ἠλπισα. Ps. lii. 10 *בִּטְחָתִי בַחֲסָד־אֱלֹהִים* ἠλπισα ἐπὶ τὸ ἔλεος τοῦ θεοῦ.

² Sir. xxiii. 5 *κρατήσεις τὸν θέλοντά σοι δουλεῦναι*. This expansion of *thy servant* emphasizes human responsibility; and *κρατήσεις* asserts the supremacy of God.

³ Sir. xxiii. 3 *ὧν μαρκαν ἐστὶν ἡ ἐλπίς τοῦ ἔλεους σου*.

⁴ Q. Det. 40, p. 219 M.

⁵ Sir. xxiv. 18.

⁶ *ib.* Latin.

⁷ Sir. xxiv. 32 (Latin).

⁸ Compare Eph. iv. 9, v. 14.

The World which is to come.

In its narrow specialized sense this Hope is concerned with the Future Life. And to this there are references in the fragments under examination, where it is called the *Holy Age*. As the references are only preserved in the Latin they are perhaps to be relegated to a lower place in the succession of scribes, who followed ben Sira: in one case the Greek manuscripts have a different addition. But their contexts contain nothing which is demonstrably Christian. The first is the exhortation,

“Go to the lot of the holy age

With the living and them that offer thanksgiving to God¹.”

The second is a piece of Rabbinical exegesis of the verse in which Wisdom promises to “leave prophecy to the generations of the ages.” All posterity is not capable of receiving this instruction and *leave* can mean *desert*. So it is said,

“I will leave it to them that seek wisdom

And I will not leave their progeny until the Holy Age².”

The phrase occurs also in the Apocalypse of Baruch and the Epistle of Barnabas; and is possibly a corruption of *the Age of the Holy*³.

Speaking generally there does not appear to be any definite demarcation of the future from the present in these fragments. The mercy which rewards the faithful here differs in degree perhaps but not in kind from that which awaits them hereafter. In company with S. Paul and Philo the scribes who taught in the name of ben Sira seem to regard physical death as an insignificant incident in the continuous progress of those, who have acquired the spiritual life, which alone is life indeed. God reveals His secrets to the meek. He will guide those, who

¹ Sir. xviii. 27.

² Sir. xxiv. 32 (Latin).

³ Compare the age of the Righteous, Sir. xviii. 10 (Syriac).

will be guided, out of darkness into healthful illumination¹. They, who do His will, take the fruit of the tree of incorruptibility. Though they fall short of perfect obedience and cannot claim the boon of life as their right, God is kind and knows His creature. "Being kind he punishes men courteously and gently and so sets right their sins. He sends forth into their mind his Word to chasten and convict them, and thereby will heal it of its transgressions, though he be displeased and reproachful²." Death—physical death—may be the penalty of sin; but, if so, it is but the price the sinner pays for life. Fitfully here and perfectly hereafter God's athlete enjoys the knowledge and the vision of God, as he is enabled to receive it.

Recompence.

That God rewards those who seek Him³ is a cardinal doctrine of the Pharisees which was liable to misrepresentation and also to misuse. Antigonus⁴, the man of Soko⁵, who received from Simon the Righteous, used to say, "Be not as slaves that minister to the lord with a view to receive *recompence* [but be as slaves that minister to the lord without a view to receive *recompence*]; and let the fear of Heaven be upon you⁶." This early criticism of Pharisaism is directed against the exaggerated emphasis of the reward of piety. The word used is *P^eras*⁷, an Hebrew echo of *Pharisee*, which in the Talmud is the daily food of the slave or the wife, distributed to both by the master of an household.

One of ben Sira's successors defined this reward: an eternal gift with joy is his recompence⁸. It is eternal, "because the reward of God abides for ever⁹." It is accompanied by *joy*,

¹ Sir. xvii. 26.

² Philo, *Q. Det.* 40, p. 219 M.

³ Heb. xi. 6.

⁴ c. 190 B.C.

⁵ i.e. "a *vir magnus* in his city" (Taylor's note, *Sayings of the Jewish Fathers*, p. 13). Iscariot, *man of Kerioth*, might have the same meaning.

⁶ *Aboth* 1. 3 (Taylor's translation).

⁷ פֶּרַס. Compare 2 Sam. viii. 6, where the Targum has מִנְחָה for פֶּרַס.

⁸ Sir. ii. 9.

⁹ Sir. xviii. 22 (Latin).

because joy is, on the testimony of Moses, the prerogative of the wise or good man and the creation of God¹.

Fear and Love of God.

Antigonus indicated another danger arising out of excessive emphasis, when he said, Let the *fear* of Heaven be upon you. The Pharisees were apt to regard fear as proper to slaves, and therefore unworthy of the sons of God, who *love* Him as their father. Origen² says that Scripture knows the difference between those who fear and those who love God. And the higher *status* was claimed not only by the Pharisees, but also by the Christians in their controversies with the Jews, and by the Gnostics in their controversies with the ordinary "ecclesiastic" Christians.

The Pharisee is God's friend, like Abraham³. All his privileges rest on the love of God, to which he has been advanced. "He that has this lot has advanced beyond the confines of human happiness. He alone is noble because God is his father and he has been adopted by God as an only son. He is not rich, but all-wealthy....He is not glorious, but fair-famed, winning praise which has the warranty of truth....He only is king....He only is free⁴."

The true Pharisee transcends and fulfils the Stoic ideal. Joseph on the other hand must fear God because he is incapable of loving Him.

The Talmuds and Midrashim offer conclusive evidence and abundant illustration of this doctrine of the Pharisees. One of the clearest testimonies is contained in the Baraita which enumerates the seven classes of Pharisees. Originally the

¹ Philo, *Quod det.* 33 ff., pp. 215—217 M.

² On 1 Cor. ii. 10 (Cramer's *Catena*).

³ Gen. xviii. 17.

⁴ Philo, *de Sobr.* p. 401 M. (C. W. II. p. 226, §§ 56 f.)...μόνος γὰρ εὐγενὴς ὅτε θεὸν ἐπιγεγραμμένος πατέρα καὶ γεγονὼς εἰσποίητος αὐτῷ μόνος υἱός....

Pharisee of fear and the Pharisee of love were certainly both commended; and the former was inferior to the latter. At a later date motives were imputed to them, which deprived one or both of this commendation.

Another is the dispute about Job. Ben Paturi said that Job served God from Love, because only he who loves the king swears by his name¹. Jochanan ben Zakkai, on the other hand, always taught that Job served only from fear².

Rabbi Meir pointed out that it is said both of Abraham and of Job, *he feared God*. But Abraham's Fear proceeded from Love, as it is said, "Seed of Abraham that *lovest* me³."

Simeon ben Eleazar said, Greater is he who acts from Love than he who acts from Fear. And another Rabbi said that both were perfectly righteous⁴.

It is, therefore, definitely and decidedly a mark of Pharisaism, that in the Wisdom of ben Sira the *Love* of God should be substituted for the *Fear* of God, as an higher ideal; and that sayings should be added, which explain the relation of Fear to Love and insist upon the necessity of both.

The substitution of *Fear* for *Love* is the result of exegesis, which gets no help from outward resemblance of the two words. The sound of IR', *to fear*, suggests rather R'H, *to see*. This suggestion is followed in some cases: the Vision of God is the reward of the Fear of God and is associated with the Love of God. And since Light, 'OR (אור), is necessary to vision, it is conjoined with *Love*, which is the perfect product of an apprenticeship of *Fear* IR'H (יראה).

Here then are some fragments of the Wisdom of the early Pharisees:

The Love of Jehovah is glorious Wisdom;

To whomsoever it appear he distributes it for vision of him⁵.

¹ See Job xxvii. 2.

² *Sota* 31 a. See Bacher, *Agada der Tannaiten* 1.² pp. 61 f.

³ Is. xli. 8.

⁴ *Sota*, l. c.

⁵ Sir. i. 11.

The Fear of Jehovah is a gift from Jehovah,
For upon Love's paths it setteth him¹.

Seed of safety are they who fear Jehovah
And honoured plant they who love him.

Seed of dishonour they who heed not the Law,
Seed of error they who transgress commandments².

Wisdom and understanding and knowledge of the Law are
from Jehovah,

Love and ways of good works are from him.

Error and darkness were created with sinners
And evil shall wax old with them that glory within³.

In all thy life love the Lord
And call upon him for thy salvation⁴.

Israel being his firstborn he nourisheth with discipline
And imparting the Light of his Love he doth not forsake him⁵.
Wisdom winneth Love from him⁶.

Finally ben Sira said, The Fear of the Lord surpasseth all things: his disciple said in his name, The *Love* of the Lord surpasseth all things *for illumination*, and justified his interpretation of his master's meaning by adding

The Fear of Jehovah is the beginning of his Love
And faith is the beginning of cleaving to him.

Faith and Fear belong to the elementary stage of religion: by these stepping-stones the pupil of the Pharisees may advance to Love of God and Union with God. For *Cleaving*, κόλλησις, is the early and Scriptural equivalent of Philo's ἔνωσις and the πίστις of S. Paul⁷, which includes the identification of the believer with his Lord.

¹ Sir. i. 13.

² Sir. x. 19.

³ Sir. xi. 15 f.

⁴ Sir. xiii. 14.

⁵ Sir. xvii. 18.

⁶ Sir. xix. 18.

⁷ Philo has a similarly high conception of πίστις.

Glory.

The wise man, who enters the ranks of those who may love God, acquires the Glory, ἡ δόξα¹, or the *Boasting*, καύχησις¹, to which his degenerate successors had no proper claim. Their solicitude for the acquisition and their parade of it resulted in a degradation of the ideal. The nation possessed the Glory along with the Sonship and the rest², but some of its members were convicted by Jesus of *seeking* it, and that from men rather than God. As for the Boasting S. Paul proves elaborately that it "has been excluded" in all but its barren technical sense.

Ben Sira, like Philo, had a keen appreciation of the value of a good name, of honour and reputation. His disciples indicate, with a proper sense of the relative importance of such consequences of honest endeavour, that they are part of the Reward which God bestows.

The Wisdom of God, which man may acquire by God's grace and his own effort, is "glorious³."

From "the seed of safety" springs "an honoured plant⁴."

"God broadens Boasting to them that love him⁵."

Such sayings are echoes of Old Testament orthodoxy and do not contemplate the affectation of "the spotted ones, who do the deed of Zimri and claim the reward of Phinehas."

Things Indifferent.

A final quotation will illustrate the affinity of Pharisaism to Stoicism. Chrysippus taught that wealth is a thing *indifferent*, ἀδιάφορον, and not a *good* thing, ἀγαθόν. The word *indifferent*

¹ Both words represent תפארת in the "Septuagint."

² Rom. ix.

³ Sir. i. 10.

⁴ Sir. x. 19.

⁵ Sir. i. 18.

may be taken in two or in three ways. Plutarch gives the true sense when he says, "That which it is possible to use well and ill is neither good nor bad¹." But it was easy to despise these things when they belonged to others. Such a fool shall be laughed to scorn,

"For he knoweth not aright what it is to have

And it is all one unto him as if he had it not²."

To have is to be rich: to have not is to be poor. Riches may be used well and their right use is Righteousness in the special sense of the word. To have not is ἀδιάφορον the fool thinks, for he is a superficial thinker. But note the pun: poverty is a thing *indifferent* and ἀ-διάφορον a lack of money.

This discussion has been lengthy, and even so it is not complete. If the fragments which have been discussed had been part of a mere translation, they would have been recognised as such long ago and would have received the honour due to the relics of Another who is an elder forerunner of Aquila, Symmachus and Theodotion. But this ἄλλος is so much older than the Three, that he exercised an authority, to which they could not pretend. His translations of the Wisdom of Sirach are independent of the official version, and are contained in aphorisms which constitute an absolute transformation of the original. It may even be that his work, of which only fragments survive, embraced other works relating to Wisdom and Discipline, and was the ἀφόμοιον or ἀφορμή, which prompted the grandson of ben Sira to undertake the translation of this book. In that case one might regard it as in form and substance a prototype of the handbooks of morality, which were used by Christian catechists.

Differences of attestation suggest—they do not prove—that probably this *Another* is a School and Succession of Scribes rather than a single Rabbi-missionary of the Dispersion. The

¹ *de Stoic. repugn.* 31, p. 1038 C.

² *Sir.* xx. 16.

fragments exhibit varying degrees of proficiency in the use of the Greek, and of independence of Hebrew phrases. But all belong to the period within which the Scribes of the Pharisees emerged from the Sages of Israel and went out into the world as friendly rivals of the Stoics.

There is no external evidence to decide these questions of date and authorship. It is possible that the grandson himself supplemented this *Wisdom*. The Synopsis of Scripture attributed to Athanasius¹ takes this view; but it seems to be simply an inference from the Prologue.

In any case the man or School from which these fragments proceeded belonged to the sect of the Pharisees, if the evidence adduced is to be accepted. The quasi-contemporary statements of Josephus afford a scanty but substantial foundation for the reconstruction of their early history. The doctrines common to Philo of Alexandria and Saul of Tarsus, disciple of Gamaliel, apostle of the High Priest and of the risen Jesus, demonstrate the existence of a far-away ancestor, who taught as did this masterful translator. His legacy is as far removed from the hypocrites of the Gospels, who abused it, as from the docile and dependent expositors of the Talmudic era, who codified it. But within its limits it explains all the evidence which can be accumulated from all these sources: it makes it intelligible, and therefore true. The degenerate and the casuist, the Hellenist and the Christian conspire with the friend of Vespasian, who did not share the passionate yearning for Liberty of his neighbours, to confess that they received from such a Master.

This deposit, itself interest of the deposit, is the treasure which S. Paul and Philo, the Rabbis and the hypocrites, used in their trading; as it is the treasure, which Josephus hid in a napkin, or, at best, deposited at the Imperial Bank. And,

¹ The Synopsis of Ecclesiasticus is reproduced as Prologue in Codex 248 and translated in the Authorized Version.

because it is but interest, it was distinguished from the original deposit and at length discarded.

To say that the additions to the text of Ecclesiasticus which are found in late cursives in the Latin and in the Syro-Hexaplar are relics of primitive Pharisaism is to invite the verdict *obscurum per obscurius*. Nevertheless, though these additions be of no reputation and the origins of the Pharisees be unknown, they illuminate each other's obscurity like flint and steel.

CHAPTER III.

THE QUOTATIONS OF CLEMENT OF ALEXANDRIA.

THE "oldest authority" available for the reconstruction of the Greek text is Clement of Alexandria, who quotes from Ecclesiasticus some sixty times and thus preserves about eighty verses. Eusebius¹ remarked upon the fact in his account of the *Stromateis*:—"He laid a foundation of divine Scripture, added edifying extracts from Greek writers, mentioned popular notions...mingling withal the dogmas of the philosophers. Moreover *he used therein the disputed Scriptures*, the so-called Wisdom of Solomon, *that of Jesus the son of Sirach*, the Epistle to the Hebrews...." But in the *Stromateis* there are only eight quotations of Ecclesiasticus as against some fifty in the *Paedagogus*. The latter however are never introduced under the name of Jesus ben Sira. Only in the *Stromateis*—and there only twice—is this Jesus credited with his own Wisdom: elsewhere it is fathered on *Solomon*, the eponymous hero of the clan of Sages, *Wisdom*, the *Paedagogue* or *Scripture*. And the text of these quotations, judged by our standards, is apt to vary with the ascription.

It was inevitable that Christians should grudge to this book the title ἡ σοφία Ἰησοῦ. It had been applied, perhaps, in the beginning to collections of genuine Oracles of the Lord: later it was abandoned to Gnostic heretics who cherished in their

¹ *H. E.* vi. 13.

Book of Jeu the record of the teaching of the Forty Days. The learned might be content to emphasize the patronymic *ben Sira*, but for the sake of the populace, Jesus ben Sira, when he was pressed into the service of Jesus Christ, became anonymous. So it is only when he addresses himself to the morally complete Christian, that Clement writes, "As says the Wisdom of Jesus..." and again, "Hear out of the Wisdom of Jesus...." For hearers less advanced there was but one Jesus, who was Himself the Wisdom of God; and, in addressing them, Clement is careful to avoid the correct but dangerous title of his great authority¹.

In this case, then, there is an additional motive for the observance of the common custom of appealing to Scripture as the direct word of God coming through one or other of the known prophets. But this usage is absolutely incompatible with the circulation of the text of the whole book with its title and colophon, which assert the true authorship. The text as commonly known and used must have been anonymous. Unless parts of it, at any rate, were widely known and universally regarded as Solomon's, it would have been a ludicrous anachronism to say that Heraclitus² had derived hints from it.

In the third century, then, at Alexandria this book was current in two forms. The one bore the name of the true author, and was, therefore, probably complete. Its text, judged by the formal quotations in the *Stromateis*, deviated little from that of the uncial manuscripts. The other seems to have consisted of a series of extracts, whose text had a different origin and a different history. Whatever its origin, it is probable that its prehistoric history resembled its known history. The examination of Clement's quotations suggests that it came to him from the hands of earlier catechists, who were not always

¹ Now too the work is universally known as *Sirach*, *Ben Sira* or *Ecclesiasticus*.

² c. 500 B.C.

content to be mere copyists. Indeed it is reasonable to suppose that the source, from which he drew these fragments of the Jewish Wisdom, was not the complete book but an oral or quasi-oral tradition, which acquired a certain fixity and prescriptive authority in the course of transmission and yet was to be learned rather than read.

Oral instruction was the rule of the Synagogue; and the Church in its infancy had every motive for adopting that rule. Copies of the Scriptures were expensive and cumbrous: the Christians were poor and liable to persecution. It is significant, that the destruction of their books is a distinctive feature of the persecution of Diocletian. In the first three centuries of our era it seems that the books *quibus Christiana religio comprobetur et vetustatis opprimatur auctoritas*¹ did not attract the notice of their oppressors. And even in the time of Diocletian the Acts of the Martyrs prove that in some churches only the Lectors, the official Readers, possessed copies of the Scriptures. Clement himself testifies to the prevalence and the predominance of oral tradition. In his *Stromateis*, he says, are stored memories of the words and men whom he has been privileged to hear. "When I met the last who was in force the first I rested. He² was indeed the bee of Sicily, who reaped the flowers from the prophetic and apostolic meadow and engendered in the souls of his hearers a knowledge undefiled. They preserved the true tradition of the blessed teaching straight from Peter and James from John and Paul the holy Apostles, son receiving from father—but few are like their fathers,—and came (under God) to plant in us also those ancestral and apostolic seeds³."

One advantage of the oral method is, that the teacher is able to select what is necessary, and to reserve the rest of his

¹ Arnobius, *adv. nat.* III. 7.

² *i.e.* Pantaenus.

³ *Strom.* I. 11. 2 f. (322 P.).

material for a more convenient season. Ben Sira himself had employed this method of dealing with the Wisdom of his predecessors; and the catechists, Jewish or Christian, who preceded Clement, applied it to his gleanings. Of his book, as of the rest, it is true that its contents are obscured *non solum specie breviantes sed etiam multiforini narratione*¹. The Scriptures, as Augustine said², are a medley of materials, which for practical use must be classified and grouped. And Augustine constructed a manual of extracts—a Mirror of Scripture,—which follows the order of the books, and indicates the relative position of the quotations by the formulae, *post... versus* or *post multa*. It is quite clear that this arrangement was an innovation. Augustine aimed at superseding the current manuals³, to which he refers, by the issue of an authoritative collection, which was derived directly from the complete Bible. So he departed deliberately from the established form⁴. The primitive type of catechetical manual consists of extracts from all parts of Scripture grouped under appropriate headings.

Augustine distinguishes three *species* of the *genus* manual which correspond to the *Protrepticus*, the *Paedagogus* and the *Stromateis* of Clement. The evangelist has a collection of texts—proof-texts,—by which he leads the unbelieving to believe. The catechist has a collection to guide him in the direction of the believer. The spiritual teacher has a body of wholesome problems and difficulties, which he uses to train the

¹ Tyconius, *Reg.* iv.

² Oportuit enim sic ea poni ab auctoribus nostris, quemadmodum posita sunt, ut praecepta narrationibus vel disputationibus propriis figurata et figuratis propria miscerentur, dum rerum gestarum ordo servatur, aut respondetur adversis, aut qui docendi sunt instruuntur aut occultorum inventionem quodam modo renovantur hi qui prompta et aperta fastidiunt.

³ So Jerome made a new lexicon of Hebrew names book by book, but follows the old interpretations. See Lagarde, *Onomastica Sacra*.

⁴ Augustine is also—like Tyconius—more comprehensive in his selection.

mind of his disciple. For the second *species* the Wisdom-Literature was the most obviously useful. Even when the words of Jesus came to be generally known and to be recognized as the New Law, the words of Solomon which were intended to be a code of manners and morals were still more useful. On the one hand they had the immemorial antiquity which the ancient world desired; and on the other hand their use prevented transgression of the commandment, *Cast not your pearls before swine*.

Now for the purpose of the moralist Solomon includes ben Sira; and the extant anthologies including works of greater ambition, which were based thereon, show that no book of Scripture was utilized more freely than Ecclesiasticus. It was therefore generally known, and the popular belief was that it was the work of Solomon. The learned, who read the whole book, Augustine says, were well aware of its real origin. But to the generality it was known only in part; and consequently even Origen himself quotes it now as containing a peculiar dogma of the Jews and now as a distinctively Christian book¹. The difference between the texts of the two forms was great enough to warrant the distinction. But their different histories are not enough to explain the divergence of the popular text from the accepted standard text of Origen. Photius therefore concludes that Clement distorted his quotations:—"I read three books of Clement—*Hypotyposeis*, *Stromateis* and the *Paedagogus*: the first contains portentous blasphemies and perversions of Scripture; it consists of interpretations of Genesis, Exodus, Psalms, the Epistles of Paul and the Catholic Epistles, and Ecclesiasticus²." But when Clement's perversions and similar aberrations are found in the Latin version, in the Syro-

¹ κατὰ τὸν ἡμέτερον λόγον.

² Apart from Cod. 248 this appears to be the only extant example of this title of the book in Greek. It probably underlies the Latin *ecclesiasticum* (= τὸ ἐκκλησιαστικόν = sc. βιβλίον) *Salomonis*.

Hexaplar under asterisks, in Greek manuscripts, in Chrysostom and the Anthologists, it becomes necessary to examine them in detail. It may be that they are partly the creatures of Clement's exegesis and partly legacies from the catechists who preceded him—*pereunt et imputantur*. But the residue is *de jure*, as the whole is *de facto*, a second version of the Wisdom of Sirach.

By a comparison of the authorities enumerated it is possible to guess at the origin of the Old Latin version of this book. In its present form it is a text, which is more than complete. But apart from the doublets, in which it abounds, its language proves it to be composite. There is a stratum of African Latin, which can be separated from the European Latin. The original—or relatively original—stratum was incomplete and anonymous. And it was not even a formal translation of the chapters, which it covers. Its doublets admit and require a further analysis, which reveals the nucleus of such a catechetical manual as Clement used and the supplements added to complete it for public reading. But the fact that the translation of the Hymn of the Fathers is European and therefore late shows conclusively that the nucleus was enriched by catechists and not mere scholars. For Christians had no prejudice against Jewish patriarchs, whom they claimed with St Paul as their own. The rules which governed the selection of extracts for catechetical purposes are formulated by Augustine. His *Mirror* is so constructed, that "the believer who wishes to obey God may see himself in it and note how far he has advanced in good morals and how far he falls short." All narratives of fact are, therefore, excluded, because the historical examples must vary with the antecedents of the catechumen. The admonition based upon Scripture was universally applicable: the *historia* was not. Therefore the Hymn of the Fathers was not included in the armoury of the catechist and therefore its text is comparatively free from substantial variants.

Perhaps the most useful classification of Clement's quotations of Ecclesiasticus will be that which follows the guidance of the Latin version and distinguishes those which agree with it—partly or wholly—from those which do not.

I. QUOTATIONS WHICH HAVE NO AFFINITY WITH THE LATIN.

In the Section entitled, *What things members of a civilized society should avoid*, Clement quotes the Homeric description of the chastisement of Thersites by Odysseus, and adds without differentiation or preface, *Fearful in his destruction a tongueful man*¹. This variation upon the text of Ecclesiasticus—ἀπωλεία for πόλει—has no support from any other authority, but it is apparently earlier than Clement and accepted by him. The sequel is, "It is with chatterers as it is with old shoes: all their parts have been worn out by wickedness except the tongue, which alone survives for mischief." And after this comment or moral comes another quotation from Ecclesiasticus, which is introduced with the formula, "Wisdom admonishes." Apparently Clement has elaborated a collection of precepts *Concerning Chatterers* (περὶ φλυαρῶν), which included the historical example of Thersites. This would be familiar to Greeks and the variation, also, is one which would be more likely to occur in a Greek text. ἀπωλεία is near enough to πόλει to be evolved from it by the copyist of an exemplar, which abbreviated its words and spelt them as they were pronounced. It is moreover an emendation such as Jewish exegetes were accustomed to propound with the formula, "Read not ... but" The original saying is comparatively lenient and conveys no direct and impressive warning against indulgence in chattering: the city suffers for the delirium of

¹ *Paed.* p. 204 P. φοβερὸς ἐν τῇ ἀπωλείᾳ αὐτοῦ ἀνὴρ γλωσσώδης. *II.* 11. 212 ff. *Sir.* ix. 18.

the babbler. But the emendation awards the suffering to the culprit himself and makes him an awful example to others. Otherwise it may of course represent an Hebrew variant נענ for נע of the Greek and the Syriac versions, which is in the Hebrew manuscript נע; and in that case one must postulate an original ΑΠΕΙΔΗ, which, like ΠΟΛΕΙ, describes the chatterer and does not pronounce his doom¹.

In xvi. 10, ben Sira refers to the 600,000 footmen² of Israel as objects of God's wrath, and implies that they forfeited God's promise by their murmuring³. Clement's text⁴ gives them a different fate; for it borrows from the sequel a verb to make the excerpt self-supporting:—μαστιγῶν ἐλεῶν τύπτων ἰώμενος ἐν οἰκτίρμῳ καὶ παιδείᾳ διεφύλαξεν. This distinction between the treatment of Israel and of "the accursed race" (*ver.* 9) is the natural outcome of a Jew's survey of the whole history of the Nation. The addition is found in the cursives 55, 70, 106, 248 after the first line of the verse and is probably a general alternative to the special allusion of the original, which stands under asterisks in Codex Sinaiticus after its other rival⁵.

In the matter of fornication Clement⁶ reminds his readers of the 24,000 Israelites⁷, and proceeds, "But us the Pedagogue admonishes plainly⁸..." and again *But he that outfaceth pleasure crowneth his life*⁹. These words, ὁ δὲ ἀντοφθαλμῶν τῇ ἡδονῇ στεφανοῖ τὴν ζωὴν αὐτοῦ, are added in the cursives 70, 248 as

¹ Compare Prov. xiii. 1 *υἱὸς δὲ ἀνήκοος ἐν ἀπωλείᾳ* (Heb. *But a scoffer listens not to rebuke*) with *ib.* 8 *πτωχὸς δε οὐχ ὑφίσταται ἀπειλήν*.

² Num. xi. 21.

³ Num. xiv. 28 ff.

⁴ *Paed.* p. 146 P.: ταύτῃ τῇ ἀγωγῇ for οὕτως and ἡ ἔσχον σκληροκαρδίᾳ for τῇ σκ. αὐτῶν: appended to Sir. xviii. 13 f.

⁵ ταῦτα ἐποίησεν ἔθνεσιν σκληροκαρδίας καὶ ἐπὶ πλήθει ἀγίων αὐτοῦ οὐ παρεκλήθη. *πλήθος* may refer to the whole number of the 600,000 or to all except the Remnant. See also Text. Com. *ad loc.*

⁶ *Paed.* pp. 230 f. P.

⁷ Num. xxv. 9.

⁸ Sir. xviii. 30, xix. 2 f.

⁹ The comment begins οὐκ οὐκ ἀφροδισίων ἡττᾶσθαι δίκαιον.

complement to xix. 5. The aphorism is Pharisaic in respect of its asceticism and of its insistence upon man's power. On the face of it the resister of pleasure is said to crown his life or himself. It is, of course, possible to follow Philo's canon and supply God—ὁ ἡσυχάζόμενος—as subject of the verb. But it is more reasonable to regard this as the utterance of one who believed that men could establish their own righteousness and work out their own salvation. Philo has a remarkable parallel: κάλλιστον ἀγῶνα τοῦτον διάθλησον καὶ σπουδάσον στεφανωθῆναι κατὰ τῆς τοὺς ἄλλους νικώσης ἡδονῆς καλὸν καὶ εὐκλεᾶ στέφανον δὲ οὐδεμία πανήγυρις ἀνθρώπων ἐχορήγησεν¹.

Earlier² in the same section³ Clement cites two consecutive verses⁴ of Ecclesiasticus in a way which seems to exclude his use of a consecutive and complete text. The former is described as the cry of the Pedagogue, who is said below to "threaten through Isaiah." The latter is introduced with the formula, *The Scripture says*: its first clause, which the Syriac omits, is paraphrased and separated from its context by the formula. In the case of the former verse Clement—in partial agreement with the Syriac version—seems to preserve the original, which has been perverted and disarranged slightly by copyists. The fact that in the Codex Sinaiticus an asterisk is prefixed to the clause, which precedes the disarrangement, shows that the confusion was due to abbreviation and subsequent emendation. Clement says: μοιχεύει γὰρ τὸν ἑαυτοῦ γάμον ὁ ἐταιριζόμενος αὐτὸν καὶ οὐκ ἀκούει τοῦ παιδαγωγοῦ βοῶντος· ὁ ἄνθρωπος ὁ ἀναβαίνων ἐπὶ τῆς κλίνης αὐτοῦ ὁ λέγων ἐν τῇ ψυχῇ· Τίς με ὄρα; σκότος κύκλω μου καὶ οἱ τοίχοι σκέπη μου καὶ οὐδεὶς βλέπει τὰς ἁμαρτίας μου· τί εὐλαβοῦμαι; μὴ μνησθήσεται ὁ ὕψιστος.

¹ *Legg. All.* II. fin. p. 86 M. Eusebius (*Præp. Ev.* VI. II. 33, 35) uses ἀντιβλέπειν τῇ ἡδονῇ as equivalent to ἀθλεῖν κατὰ τῆς ἡδονῆς.

² p. 229 P.

³ *Paed.* II. x. τίνα διαληπτέον περὶ παιδοποιίας.

⁴ xxiii. 18 f.

ταλάντατος μὲν οὗτος ὀφθαλμοὺς ἀνθρώπων δεδιὼς μόνους λήσειν δὲ τὸν θεὸν ὑπονοῶν. οὐ γὰρ γινώσκει, φησὶν ἡ γραφή, ὅτι ὀφθαλμοὶ κυρίου ὑψίστου¹ μυριοπλασίως ἡλίου φωτεινότεροί εἰσιν², οἱ ἐπιβλέπουσι πάσας ὁδοὺς ἀνθρώπων καὶ κατανοοῦσιν εἰς ἀπόκρυφα μέρη.

Just before, in discussing unlawful but natural union, Clement quotes one of the nine couplets, which are found both in the Syriac and the cursives 70, 248 after xxvi. 18:—

“But concerning the unlawful [union] the Scripture says

γυνὴ μισθία ἴση σιάλῳ λογισθήσεται
ὑπανδρος δὲ πύργος θανάτου τοῖς χρωμένοις.”

The four couplets, which follow in the manuscripts, contrast bad women with good. So the Authorized Version has here,

*An harlot shall be accounted as a swine³,
But a married woman is a tower against death to her
husband.*

This interpretation of the phrase πύργος θανάτου is certainly warranted by Greek usage. As applied figuratively to persons *Tower* means *Protector*. Indeed Sophocles actually applies almost this very phrase to Oedipus:—

κατὰ μὲν φθίσας
τὰν γαμψώνυχχα παρθένον
χρησμοφδύν, θανάτων δ' ἐμᾶ
χώρᾳ πύργος ἀνέστα⁴.

It is curious that this description of Oedipus' ancient achievements occurs at the Peripeteia of the tragedy, when his unexampled misery has been revealed. The chorus begins with the words⁵,

ὡς γενεαὶ βροτῶν,
ὡς ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ.

¹ So 248.

² So 70, 248.

³ Text as *spittle*.

⁴ *Oed. Tyr.* 1198 ff.

⁵ *ib.* 1186 f.

And this is precisely the Syriac translator's estimate of the *hired woman* in our couplet.

In the Hebrew Scriptures the word *Tower* is applied to God in the same sense; and one passage in particular may reasonably be regarded as the source of this compendious phrase *Tower of death* and as warrant for this interpretation of it:—

*Lead Thou me, for Thou art a refuge for me,
A tower of strength from before mine enemy...
Days unto the days of the king Thou wilt add:
His years, as his days, shall be for generation after
generation*¹.

It follows from this, that God protects His chosen king from death.

But the phrase is still a strange one and the plural—*τοῖς χρωμένοις*²,—which the Authorized Version evades, is ominous. *ἡ ὑπανδρος* is used not only of one's own but of another's wife³. Accordingly Clement, who pays no heed to the context or to possible antecedents of the phrase, takes the sentence as referring to an even more dangerous woman than does its predecessor:—*θάνατον δὲ ζητούμενον εἴρηκεν τὴν μοιχείαν ἐπὶ πόρνη τηρουμένη*. In this case the origin of the figure may be the tower at Berœa, into which "whosoever was condemned of sacrilege or had committed any other grievous crime" was thrust⁴, or any other death-dealing tower⁵.

The reading *σιάλω* is guaranteed by the commentary:—*κάπρω ἢ σινὲ τὸ ἐταιρικὸν ἀπέικασε, πάθος*. But the Syriac *as nothing* supports *σιέλω*⁶ of the cursives.

¹ Ps. lxi. 4, 6.

² Compare Prov. v. 5 *τῆς γὰρ ἀφροσύνης οἱ πόδες κατάγουσιν τοὺς χρωμένους αὐτῇ μετὰ θανάτου εἰς τὸν ᾄδην*.

³ *ὑπανδρος* = *הַיָּתִיבָּה* Num. v. 20, 29. But see Prov. vi. 24 (*τοῦ διαφυλάσσειν σε ἀπὸ γυναικὸς ὑπάνδρου*), 29 and Sir. ix. 9, xli. 21.

⁴ 2 Macc. xiii. 5 f.

⁵ e.g. 1 Macc. vi. 37.

⁶ Compare Is. xl. 15, where the LXX. has *ὡς σιέλως λογισθήσεται*, reading *סֵפֶל* spittle for *סֵפֶל* the fine dust of the balance.

In urging the duty of temperance¹ Clement cites a passage² of Ecclesiasticus in a text, which agrees with the uncials:—*φάγε (φησίν) ὡς ἄνθρωπος τὰ παρακείμενα, παῦσαι πρῶτος χάριν παιδείας, καὶ εἰ ἀνὰ μέσον πλειόνων ἐκάθισας, πρότερος αὐτῶν μὴ ἐκτείνης χεῖρα.* For the simple *as a man* the Latin gives *quasi homo frugī.* But Clement's comment follows his text:—*οὐ γὰρ ὀψοφάγος φύσει, ἀλλὰ σιτοφάγος ἄνθρωπος.* Both readings are found in the Hebrew. Clement omits the complementary prohibitions—the latter with the support of the Syriac.

Against the Gnostics³ Clement⁴ asserts that fear is itself beneficial, and bases his assertion on the (apparently familiar) passage⁵,

*ὅτι πνεῦμα φοβούμενον Κύριον ζήσεται·
ἡ γὰρ ἐλπὶς ἐπὶ τὸν σῶζοντα αὐτούς.*

Here he agrees with the uncial text: the retention of *αὐτούς* shows that the substitution of the singular in place of *φοβουμένων* and the omission of *αὐτῶν* in the second line are secondary. He has no knowledge of the Latin additions. The Syriac seems to have read *וְצַדִּיק* *will* for *רוּחַ* *spirit* and presents a parallel to the saying of Rabban Gamaliel, “Do His Will as if it were thine, that He may do thine as if it were His.”⁶

Another case of Clement's divergence from the Latin contains a notable survival of the other Greek version:—*ἐν οἴνῳ δὲ (φησί) μὴ ἀνδρίζου· πολλοὺς γὰρ ἡχρείωσεν ὁ οἶνος.*⁷ The received Greek *ἀπώλεσεν* is supported by the Syriac; but it is hardly an adequate rendering of the Hebrew word *כַּחֲשִׁי* *makes to stumble* or *causes to totter.* *ἀχρειοῦν*⁸, on the other

¹ 201 P. ² xxxiv. (xxxī.) 16—18.

³ πρὸς τοὺς ἡγουμένους μὴ εἶναι ἀγαθὸν τὸ δίκαιον.

⁴ 138 P. ⁵ Sir. xxxi. (xxxiv.) 14 f.

⁶ *Pirge Aboth*, ii. 4. ⁷ xxxiv. 25 (186 P.).

⁸ 2 Sam. vi. 22 καὶ ἔσομαι ἀχρεῖος = *וְהָיִיתִי שָׁפָל*. Ec. xii. 4 *Σ ἀχρειωθεῖσης τῆς φωνῆς* (LXX. *ἐν ἀσθενείᾳ φωνῆς*) = *בְּשָׁפָל קוֹל*.

hand, expresses forcibly the sense of the root, although it is not so used by any other translator of the Bible into Greek. If the author of the alternative conformed to the practice of his colleagues or rivals, he probably read לִשְׁחַת.

The quotation of xxxiv. 26 has slight but significant variations from the text of the oldest manuscripts:—ἀστεῖως ἄρα εἴρηται ὡς ἄρα κάμινος μὲν δοκιμάζει στόμωμα ἐν βαφῇ, οἶνος δὲ καρδίαν ὑπερηφάνων. The insertion of the Greek particles μὲν...δέ is an obvious improvement upon the simplicity of the Hebrew *as...so* and has resulted in the omission of οὕτως. But Clement preserves the initial ὡς and has emphasized it by the addition of ἄρα. This ὡς is found only in the cursive 70. Further it is probable that the quotation contained the words ἐν μέθῃ; for the commentary begins, μέθῃ μὲν οὖν ἐστὶν ἀκράτου χρῆσις σφοδροτέρα. It would be an easy blunder to write φανῶμεθμεν for φανῶενμεθμεθμεν. The important thing is that, if Clement had these words, he had them at the end of the quotation and so endorses the order of the Latin and the cursives 70 and 248.

In his application of xxxvi. (xxxiii.) 6 to the adulterer, Clement adopts an interpretation, which has affected some of the extant texts:—ἡ σοφία λέγει, ἵππος εἰς ὀχείαν ὁ φιλήδονος καὶ ὁ μοιχὸς ἀλογίστῳ κτήνι παρομοιωθεὶς—διὸ καὶ ἐπιφέρει, παντὸς ὑποκάτω ἐπικαθημένου χρεμετίζει. In his further commentary he lays stress on χρεμετίζει—"he no longer speaks but only neighs." The interpretation is due to the comparison. The stallion is a type of lust¹. The adulterer is a *species* of the *genus* fool. What Clement calls the addition suits rather the generic reference to "a mocking friend" or "a lover of mockery"—or, if the corrector of Codex Sinaiticus be followed, "a lover of folly" or "a foolish friend" or "the love of a fool." The original point of resemblance, in fact, appears to be that the horse is irrational and content with any rider. Therefore

¹ Jer. v. 7 f.

the text of Clement and his friends¹ is inferior to that of the great uncials.

II. QUOTATIONS WHICH AGREE WHOLLY OR IN PART WITH THE LATIN.

It is an axiom that, *the Fear of the Lord is the beginning of Wisdom*. But inasmuch as there are kinds of Fear and as the baser kind is more familiar to men, those who advanced in Wisdom were apt to disclaim the present practice of Fear. Pharisees, Christians and Gnostics, in their turn, professed the Love of God and taunted heathens, unbelievers and ordinary Christians with their servile condition, which entailed Fear. Practical moralists in all sects found theories impotent to dominate the life of their disciples, and preserved the emphasis upon the duty of Fear in its higher sense. So Clement says², "It is a good art to terrify us lest we fall into sin,

φόβος γὰρ κυρίου ἀπωθεῖται ἁμαρτήματα,
ἄφοβος δ' οὐ δύνησεται δικαιωθῆναι."

This is what *the Scripture* says; and the Scripture is the Latin version of a dubious verse of Ecclesiasticus³ which resembles the Proverb,

"The fear of Jehovah leads to life,
Who hopes in him will be unvisited by harm⁴."

There also the Greek translator sets *the Fearless* against *the Fear*, and there also *the Fearless* is taken in a bad sense; for it says, *the Fearless shall dwell in places where Knowledge holds no visitation*⁵. But the original Proverb seems to have regarded

¹ "Für μῶκος lesen 23 (=V) 70 μοιχός (55 254 ὡς φιλόμοιχος)." Smend *ad loc.*

² 139 P.

³ i. 22.

⁴ Prov. xix. 23 (Toy).

⁵ φόβος κυρίου εἰς ζωὴν ἀνδρὶ, ὃ δὲ ἄφοβος
αὐλισθήσεται ἐν τόποις οὗ οὐκ ἐπισκοπεῖται γυνῶσις.

the Fearless or the Confident¹ as commendable, in spite of the fact, that *Fearlessness*, according to the Epistle of Barnabas², belongs to the Way of Darkness. This ambiguity adds a fresh complication to the complications presented by rival translations of a lost original. Another form of Clement's couplet is given by the cursives 70, 106, 248, 253 and under asterisks by the Syro-Hexaplar. In this the second line is assimilated to the first:—*but a steadfast man* (παρὰμένων) *will avert wrath*. The couplet of the uncials, if it be really an alternative to its rivals and not the relict of an original quatrain, is less simple and proper rather to the elder than to the younger ben Sira. The ἀδικος θυμὸς and the ῥοπή seem to be refinements and to reflect a developed form of the doctrine, that there are two natures in man³.

Ben Sira said⁴, *Hast thou sons? Educate them. And take for them wives in their youth*. His grandson substitutes for the particular direction a second general precept, *and bend from youth their neck*, in accordance with xxx. 12. Clement⁵ quotes the verse in an intermediate form, which is identical with that of the Latin and adheres to the order of the Hebrew:—τέκνα σοί ἐστιν; παιδεύσον αὐτὰ (ἡ σοφία παραινεῖ) καὶ κάμψον αὐτὰ ἐκ νεότητος αὐτῶν. The divergence is probably an attempt at adaptation to *children* generally and not only sons; and the addition of the appropriate object—neck—צוואר (?) may be due to צוואר guard of the next verse.

Similarly in ix. 7 Clement⁶ and the Latin preserve the order of the original, while the uncial text departs from it in order to secure a chiasmus:—μὴ περιβλέπου δὲ (φησὶν) ἐν ῥύμαις πόλεως, μηδὲ πλανῶ ἐν ταῖς ἐρημίαις αὐτῆς. Clement has waste-

¹ חבט has usually a good sense.

² xx. i.

³ Compare Philo, *de Praem.* II. p. 418 M. παντὸς γὰρ ἀνθρώπου κατ' ἀρχὰς ἄμα τῇ γενέσει κνοφορεῖ δίδυμα ἢ ψυχὴ, κακὸν...καὶ ἀγαθόν...μακαρίας δὲ καὶ εὐδαίμονος ὅταν τύχη μερίδος, ὁλκῇ μὲν ῥέπει πρὸς τὸ ἀγαθόν, μὴτ' ἐπὶ θάτερα πότε ταλαντεύσασα μὴτ' ἐπαμφοτερίσασα πρὸς τὸ ἰσόρροπον.

⁴ vii. 23.

⁵ 143 P.

⁶ 269 P.

places in the second line and explains the meaning of the strange phrase:—ἐρημία γὰρ ὡς ἀληθῶς...ἔνθα μὴ πάρεστιν ἄνθρωπος σωφρονῶν. The Latin substitutes *plateis* which agrees in sense, as the other in sound, with ῥύμαις of the first line.

Clement's quotation¹ of ix. 8 is a striking proof of the existence of an independent and pre-Christian version of Ecclesiasticus:—ἀπόστρεψον δὲ τὸν ὀφθαλμὸν ἀπὸ γυναικὸς κεχαριτωμένης καὶ μὴ καταμάνθανε κάλλος ἄλλότριον (φησὶν ἢ γραφή). καὶ νύθῃ τὴν αἰτίαν προσεπεξηγήσεται σοι, ἐν γὰρ κάλλει γυναικὸς πολλοὶ ἀπεπλανήθησαν καὶ ἐκ τούτου φιλία ὡς πῦρ ἀνακαίεται.

It is inconceivable that a Christian, who was familiar with the Salutation χαῖρε κεχαριτωμένη², should by choice employ the word in this connexion, if any alternative were open to him. The Latin *compta* supports the inference that the established rendering of the Hebrew word was here as elsewhere³ some scion of χάρις. εὐμόρφον of the uncials is more appropriate to the context. ἀπεπλανήθησαν is perhaps a conflation of ἐπλανήθησαν with ἀπώλεσαν of the Latin, which is the ordinary Septuagint rendering of תשׁוּ.

Clement has no trace of the secondary form of the verse which is appended to it in the Latin.

The next verse⁴ is quoted elsewhere⁵ in a less elaborate form than that of the uncials:—εὖ γάρ τοι παραγγέλλειν ἡ Σοφία φαίνεται—Μετὰ ὑπάνδρου γυναικὸς μὴ κάθου τὸ σύνολον· καὶ μὴ συμμετακλιθῆς ἐπ' ἀγκῶνα μετ' αὐτῆς—τούτεστι μὴ συνδείπναι πυκνότερον μηδὲ ἔσθαι μετ' αὐτῆς· διὸ καὶ ἐπιφέρει—μηδὲ συμβολὰς ποίει μετ' αὐτῆς ἐν οἴνῳ μήποτε ἐκκλίνη ἢ καρδιά σου ἐπ' αὐτὴν καὶ τῷ αἵματί σου ὀλισθήσῃς εἰς ἀπώλειαν. The addition *do not recline on elbow with her* is supported by the doublet found in the Syriac, where it stands in place of (a).

¹ 302 P.

² Lc. i. 28.

³ e.g. Nahum iii. 4 תְּנִיחַ כַּסְפִּי וְכֶסֶדִּי = πόρνη καλὴ καὶ ἐπιχαρής. Prov. xi. 16 תְּנִיחַ כַּסְפִּי = γυνὴ εὐχάριστος.

⁴ ix. 9.

⁵ 201 P.

It is placed in 70 and the Latin as in Clement; and seems to have been regarded as a gloss on the difficult *συμβολοκοπήσης* of (b)¹. *On elbow* perhaps comes from *לַצֵּן* *ly* read for *לִצְנָה* *beside*². In 248 the clause follows ver. 8 and *ἐπ' ἀγκαλῶν* is read without change of sense: the rendering *do not sit down with her in thine arms* would require *ἐν ἀγκάλαις*. The explanation *do not even eat* agrees with the Hebrew form of (a) *taste not*³. Such variations arise naturally from change of custom and from a desire to emphasize the prohibition of such intercourse. The other variants *heart* for *soul*⁴ and *blood* for *spirit* agree with the Hebrew and the Latin. The Greek translator apparently introduced the triple division of Alexandrian psychology:—*body, soul, spirit*.

In xi. 4 the text of the uncials presents a similar elaboration, a disorder and a corruption, from all of which Clement's text is free:—*παραίνει δὲ διαρρήδην ὁ Παιδαγωγός· ἐν περιβολῇ ἱματίου οὐ μὴ καυχάσῃ· μηδὲ ἐπαίρου ἐν δόξῃ πάσῃ ἀπαραμόνῳ οὕσῃ*⁵. The single garment (*ἱμάτιον*) befits the beggar postulated by the Hebrew; and the reading is supported by the repeated *ou* and by *vestitu* of the Latin as against the uncials' *ἱματίων*. Clement's version of the second line is reproduced by the Syro-Hexaplar: it corresponds in order to the Hebrew in both cases where the Greek deviates and brings out the meaning of the original phrase *glory of a day*. The cursive 70 has a corrupted conflation of the rivals:—*ἐν ἡμέρᾳ δόξης παρανόμου μὴ ἐπαίρου*; and perhaps the Latin addition of *solius* in the next line comes from an abridgment of [*απαρα*]μονῷ.

In his discussion of God's justice Clement cites the second clause of xvi. 12:—*ἄνδρα (φησί) κατὰ τὰ ἔργα αὐτοῦ κρινεῖ*; and

¹ (b) is omitted by 308.

² *ἀγκάλη*=*לַצֵּן*, 3 Ki. iii. 20.

³ *עָם* implies eating of a small quantity of food.

⁴ So (*e.g.*) in Is. vii. 2 and Ps. lxix. 20 *ψυχῇ* stands for *לֵב*.

⁵ 235 P.

then proceeds, as if employing another source, to adduce the preceding context:—ἐπὶ τούτου καὶ ἡ Σοφία διαρρήδην λέγει· Ἐλεος γὰρ καὶ ὀργὴ μετ' αὐτοῦ· κύριος γὰρ ἀμφοῖν οὗτος μόνος δυνάστης εὐέλαιμον ἐκχεῶν ὀργήν· κατὰ τὸ πολὺ ἔλεος αὐτοῦ οὕτως καὶ ὁ ἔλεγχος αὐτοῦ. The variant μετ' αὐτοῦ agrees with the Latin (*cum illo*) as well as with the Hebrew and the Syriac. The sequel is adapted to exclude from consideration the hardened sinners who merit wrath unmixed with mercy—δυνάστης being regarded as a title of God complete in itself. But the phrase *Potentate of forgiveness* would arise naturally from the combination of Ps. lxxxvi. 5 *thou, Lord, art...forgiving* with Ps. cxxx. 4 *there is forgiveness with thee*; and indeed Clement's insertion *for He is lord of both* testifies to this connexion of the words.

In his quotation of xviii. 13 f. Clement adopts two emendations of the original, one of which is found also in the Latin:—ἔλεος δὲ κυρίου ἐπὶ πᾶσαν σάρκα ἐλέγχων καὶ παιδεύων καὶ διδάσκων ὡς ποιμὴν τὸ ποίμνιον αὐτοῦ· τοὺς ἐκδεχομένους παιδείαν ἐλεεῖ καὶ τοὺς κατασπουδάζοντας εἰς κόλλησιν αὐτοῦ. The omission of καὶ ἐπιστρέφων, which is supported by the Latin, points to a text which was not divided into equal lines. κόλλησιν is probably derived from an original κόλασιν¹, being an alternative to κρίματα or an explanation of its sinister significance. These changes, like the substitution of ἐλεῶν for ἐλέγχων in the Latin (*qui misericordiam habet*), are explained naturally as adaptations for the sake of persons who needed no turning—nor even conviction—and therefore had no punishment or judgments to expect. This avoidance of God's decrees or judgments and the substitute employed both savour of Hellenistic Judaism, in which the Law is a means and union with God the end.

In xviii. 32 Clement follows a different translation of the

¹ Chrysostom paraphrases κρίμα by κόλασις, *Hom. i Cor. xxviii.* ed. Field, pp. 341 f.

original:—*μὴ εὐφρανθῆς δὲ ἐπὶ μικρᾷ τρυφῇ, ἣ σοφία λέγει*¹. He has just contrasted love (*ἑστίασις λογική*) with all sensuous pleasures, comparing Sap. xvi. 26, Is. xxii. 13. The gladness of the latter passage is plainly transient and it is described as *such luxury*. The context therefore guarantees this strange alternative to *much luxury* of the Greek and the Syriac. The Latin *ne oblecteris in turbis nec in modicis* [*delecteris*] agrees with Clement; for *turbis* is best taken as a transliteration of *τρυφῇ*, the adaptation of which to the Greek has effected an apparent conflation of the rival readings. The Hebrew *whisper of luxury* admits of both interpretations; that of Clement and the Latin *delight not in luxury even in moderate luxury* inculcates total abstinence as against temperance.

xix. 2 f. affords a good example of the amplification of the original and the complication due to the existence of a second Greek version of extracts useful to the moralist. The Hebrew at any rate has only a couplet:—

“Wine and women make lustful the heart
And an hard soul destroys its lord.”

The Syriac interpolates one line to define the *women* and the Greek has the definition with another line, in which the punishment is declared. Clement has the four lines but in the fourth he adopts an alternative rendering which is also found in the Latin and in the cursives 70, 106, 248:—*ἡμῖν δὲ ὁ παιδαγωγὸς παραινεί σαφέστατα...οἶνος γὰρ καὶ γυναῖκες ἀποστήσουσι συνेतούς, καὶ ὁ κολλώμενος πόρναις τολμηρότερος ἐκβήσεται· σῆψις καὶ σκώληξ κληρονομήσουσιν αὐτὸν καὶ ἐξαρθήσεται ἐν παραδειγματισμῷ μείζονι*. Here the third and fatal sin of the Hebrew, which in the Greek appears as a new subject, is omitted and the description of the final punishment is enriched from some other source.

In xix. 29 f. Clement's text has some minor variations:—

¹ 168 P.

ἀπὸ ὁράσεως γὰρ ἐπιγνωσθήσεται ἀνὴρ (ἡ γραφή λέγει) καὶ ἀπὸ ἀπαντήσεως ἀνθρώπου ἐπιγνωσθήσεται ἄνθρωπος· ³⁰ στολισμὸς ἀνδρὸς καὶ βῆμα ποδὸς καὶ γέλως ὀδόντων ἀναγγελεῖ τὰ περὶ αὐτοῦ¹. Thus the second line of ver. 29 becomes a mere echo of the first, whereas the reading of the Greek, ...προσώπου... νοήμων, is supported by the Syriac. But Clement is inveighing against men who ape womanish fashions and perhaps attached importance to the ambiguity of ἄνθρωπος which can be applied to either sex. The variant βῆμα ποδός for βήματα ἀνθρώπου is supported by the group ^{nc.a}, 106, 307, Clement, Chrysostom.

In xx. 8 Clement's text² departs from that of the Greek manuscripts and his prefatory comment emphasizes the significance of the departure:—ἤδη γὰρ καὶ αὐτὸς αὐτῷ ὁ ἀδολέσχης προσκορῆς—πλεονάζων γὰρ λόγον βδελύττεται τὴν ψυχὴν αὐτοῦ. This substitute for *shall be loathed* is supported by the Latin *ledit* (? *taedet*) *animam suam* and by the adjacent insertion of *his life* in the Syriac.

In discussing the Gnostics' thesis that the Lord is not good, Clement³ suggests that they apparently misunderstood Sir. xxi. 6:—παρακούσαντες...τῆς γραφῆς ὧδέ που λεγούσης καὶ ὁ φοβούμενος κύριον ἐπιστρέφει ἐπὶ καρδίαν αὐτοῦ. This variant for the Greek ...ἐν καρδίᾳ is supported by the Latin *convertetur ad cor suum*. It is probably nearer to the original; for it is more likely that the familiar technical sense of the Hebrew verb should have been read into the phrase *bring back to heart* (take into consideration) than that a reference to *hearty conversion* should have been obscured by the choice of ἐπί in place of ἀπὸ or ἐκ. Clement does not explain in what sense he himself or the Gnostics took the phrase: he may even mean to suggest that they disregarded this saying of Scripture. In the same section of the *Paedagogus* Clement⁴ uses and explains xxii. 6 f., as indicating the various treatment, which different

¹ 266 P.² 200 P.³ 135 P.⁴ 137 P.

natures require: even the scourge of abuse¹ may be necessary in some cases:—μάστιγες γὰρ καὶ παιδεΐα ἐν παντὶ καιρῷ σοφίας· συγκολλῶν ὄστρακον καὶ διδάσκων μωρὸν—εἰς αἴσθησιν ἄγων, φησὶ, τὴν γῆν καὶ τὸν ἀπηλπισμένον εἰς σύνεσιν ὀξύνων. διὰ τοῦτο ἐναργῶς ἐπήγαγεν—ἐξεγείρων καθεύδοντα ἐκ βαθέος ὕπνου.

The prayer of ben Sira appears to have been adapted for liturgical use, at any rate in places, before Clement who cites xxiii. 5 f.² The modifications being stigmatized as secondary, his first clause has been removed bodily from the oldest Greek manuscripts and reappears in 106 and 248:—διὰ τοῦτό τοι—ἀπόστησον ἀπὸ τῶν δούλων σου ἐλπίδας κενὰς καὶ ἐπιθυμίας—φησὶν—ἀπρεπείς ἀπόστρεψον ἀπ' ἐμοῦ. κοιλίας ὄρεξις καὶ συνουσιασμός μὴ καταλαβέτωσάν με. The collocation of *thy servants* with *me* of the second clause is enough to show that this is not the original text; but it supplies the deficiency of the standard Greek.

In xxvi. 9—πορνεία δὲ γυναικὸς ἐν μετεωρισμῷ ὀφθαλμῶν—Clement's³ singular is supported by the Latin and the Syro-Hexaplar: μετεωρισμοῖς is probably due to an avoidance of the open vowel.

xxx. 8 is cited⁴ as a negative example of reverent fear such as we should feel towards God:—ἵππος—γάρ φησιν—ἀδάμαστος ἐκβαίνει σκληρὸς καὶ υἱὸς ἀνείμενος ἐκβαίνει προαλῆς. Only B has ἀποβαίνει in the first clause.

In the section entitled πῶς τῷ πότῳ προσενεκτέον Clement⁵ begins with the Apostolic precept, *Take a little wine for the stomach's sake*, and ends with Sir. xxxiv. (xxxi.) 19, which from inculcating temperance in eating has become a summary pronouncement upon the right use of wine:—συντομώτατα τοίνυν ἐμπεριλαβοῦσα ἡ γραφὴ ἅπαντα ἐν ἐνὶ λόγῳ εἴρηκεν—τὸ ἱκανὸν ἀνθρώπῳ πεπαιδευμένῳ οἶνος καὶ ἐπὶ τῆς κοίτης αὐτοῦ ἀναπαύσεται. The substitution of οἶνος for τὸ ὀλίγον (ὀλίγον)

¹ οἷον εἰ μάστιγι τῇ βλασφημίᾳ τὸ νωθρὸν τῆς διανοίας ἐπεγείρων.

² 226 P.

³ 294 P.

⁴ 149 P.

⁵ 187 P.

is most probably due to the misreading of a cursive text, in which the terminations were indicated by supralinear signs and the letters *οιν* and *ολιγ* contorted by ligatures. The Latin cautiously combines the rivals and commends *vinum exiguum*.

In the same section Clement¹ cites xxxiv. (xxxi.) 20:—*πόνος δὲ ἀγρυπνίας—φησί—καὶ χολέρα καὶ στρόφος μετὰ ἀνδρὸς ἀπλήστου. δέ* is inserted by *κ* also and *χολέρα* for *χολέρας* (assimilated to *ἀγρυπνίας*) is read by the Latin and by 248.

Sir. xxxiv. (xxxi.) 28 is adduced to endorse Clement's² description of the beneficial results produced by a temperate use of wine:—*εὖ γοῦν ἐκείνο εἴρηται—ἀγαλλίαμα ψυχῆς καὶ καρδίας οἶνος ἔκτισται ἀπ' ἀρχῆς πινόμενος, αὐτάρκης*. The omission of *εὐφροσύνη* in the former and of *ἐν καιρῷ* in the latter part of the verse is supported by the Latin. The insertion of *ἔκτισται ἀπ' ἀρχῆς* from the preceding verse is peculiar to Clement and necessary only for the separate existence of the quotation.

After citing a fragment of Sophocles, in which the intoxicated man is delineated, Clement³ proceeds:—*καὶ πρό γε τῆς τραγωδίας ἡ Σοφία κέκραγεν—οἶνος πινόμενος πολὺς ἐν ἐρεθισμῷ καὶ παντὶ πτώματι πληθύνει*. The dating of this utterance of Wisdom, which is Sir. xxxiv. (xxxi.) 29, as earlier than the tragedy of Sophocles, who died before 405 B.C., is in itself sufficient to prove that Clement was using an anthology of Hebrew Wisdom, whose every extract shared the antiquity of Solomon the typical Sage. Accordingly his text diverges from that of the Greek manuscripts to agree with the primitive stratum of the Latin—both in the omission of *πικρία ψυχῆς* and in the disregard of stichometry, by which *πληθύνει* (*multas facit*) has been borrowed from the following verse. *παντὶ πτώματι* seems to be an emendation of the unintelligible *ἀντιπτώματι* and in this Clement's text is inferior to that of the MSS.

¹ 187 P.² 180 P.³ 181 P.

Clement's text¹ of Sir. xxxv. (xxxii.) 3, 7, 8 suggests that the manual, which he used, contained extracts from Greek as well as Hebrew books:—*λάλησον, πρεσβύτερε, ἐν συμποσίῳ· πρέπει γάρ σοι· ἀλλὰ ἀπαραποδίστως λάλησον καὶ ἐν ἀκριβεῖ ἐπιστήμῃς· ἡ νεανίσκε—καὶ σοὶ ἐπιτρέπει ἡ σοφία—λάλησον, εἰ χρεία σου, μόλις δις ἐπερωτηθεὶς κεφαλαίωσον λόγον ἐν ὀλίγοις.* The drastic alteration of *μὴ ἐμποδίσῃς μουσικά* to *ἀπαραποδίστως*, which is obviously secondary, may well be due to conflation of this precept with Epictetus' definition of expert conversation, which contains this rare word and explains it:—"to converse as an expert is to converse seasonably, cautiously, intelligently, without stumbling or restraint, and above all with confidence²." The obliteration of the music, to which the original certainly referred, may have arisen from an identification of *μουσικά* with the matter of the elder's discourse. The cursive 248 puts *ἐμποδίσῃς* for *μὴ ἐμποδίσῃς*, and thus indicates disapproval of music in its narrower sense. *ἀκριβεῖ ἐπιστήμῃς* for *ἀκριβεῖ ἐπιστήμῃ* is found also in 248. In verse 7 the Latin has with Clement the order *adulescens loquere*. The substitution of the participle *ἐπερωτηθεὶς* for *ἐὰν ἐπερωτηθῇς* secures the true connexion of *δύς*, which the Greek of the MSS. in its fidelity to the Hebrew order has obscured: in this the Latin concurs with a transposition:—*vix si bis....* In verse 8 the omission of the concluding *πολλά* is due to its incorporation in the next sentence: so the Latin has, *in multis esto quasi inscius*.

In xxxv. (xxxii.) 11 Clement³ supports the sense of the Greek against the Hebrew and the Syriac but follows an independent version:—*ἐν ὧρα—γάρ φησιν—ἀναστάσεως μὴ οὐράγει καὶ ἀπότρεχε εἰς οἶκόν σου.* This alternative to *ἐξεγείρου*

¹ 203 P.

² Arrian, *Epict.* II. 13. 21 τὸ δ' ἐμπείρως ἐστὶν οὐχὶ εὐκαίρως καὶ ἀσφαλῶς καὶ συνετῶς, ἔτι δ' ἀπταιστῶς καὶ ἀπαραποδίστως, ἐπὶ πᾶσι δὲ τούτοις τεταρρηκότως;

³ 202 P.

καί agrees with the Latin *surgendi*; and further it is to be noted that neither the Hebrew nor the Syriac regards *ῥα* as capable of standing alone. The addition of *σοῦ* is confirmed by the Hebrew, the Syriac and the Latin.

Sir. xxxv. (xxxii.) 7 is appended¹ to Prov. iii. 11 f.:—*ὁπ... ἀμαρτωλὸς ἄνθρωπος ἐκκλίνει ἐλεγμόν*. The transposition, *peccator homo*, occurs also in the Latin: the Greek follows the Hebrew order.

In the section which deals with the right use of unguents as remedies, Clement² appeals to Sir. xxxviii. 1 f., 8:—*τίμα δὲ ἱατρὸν πρὸς χρεῖαν αὐτοῦ*_λ—*φησὶν ἢ γραφὴ*—*καὶ γὰρ αὐτὸν ἔκτισεν ὁ ὑψίστος. παρὰ δὲ κυρίου ἐστὶν ἰασις.*—*εἴτα ἐπάγει*—*καὶ μυρεψὸς*_λ—*ποιήσει μίγμα*—*ὥς εἰς ὠφέλειαν δηλονότι, οὐκ εἰς ἡδυπάθειαν δεδομένων τῶν μύρων*. All his variations from the Greek text are found also in the Latin.

At the end of the same section Clement³ insists that unguents, which are the products of different flowers, have been created for our use and cites Sir. xxxix. 13 f.:—*εἰσακούσατέ μου*—*φησί*—*καὶ ὡς ῥόδον πεφυτευμένον ἐπὶ ῥευμάτων ὑδάτων βλαστήσατε.* ¹⁴*ὡς λίβανος εὐωδιάσατε ὁσμὴν καὶ εὐλογήσατε κύριον ἐπὶ τὰ ἔργα αὐτοῦ*. The omitted clauses seem to be recognized in the comment which follows:—*καὶ πολὺς ἂν εἴη ὁ περὶ τούτων λόγος εἰς τὰς ἀναγκαίους ὠφελείας λεγόντων ἡμῶν τὰ ἄνθη καὶ τὰ ἀρώματα οὐκ εἰς τὰς ὑβρεὶς τῆς τρυφῆς γεγονέναι*. But the omission of the vocative *νιοὶ ὅσιοι*, for which the Latin has *divini fructus*, appears to be unique: possibly it is a corruption of *οἱ ὅσιοι* “ye saints” inspired by the formula of address, so common in the Wisdom literature, “My Son.” Else Clement agrees with the Latin which has *plantata* for *φυόμενον*, *super rivis aquarum*, for *ρεύματος ὑγροῦ* and omits *all* in verse 14.

To give God thanks before sleep, Clement says⁴, is a sacred duty incumbent upon those who enjoy His grace and

¹ 145 P.² 210 P.³ 216 P.⁴ 194 P.

philanthropy; and he adduces Sir. xxxix. 15, 18:—καὶ ἐξομολογήσασθε αὐτῷ ἐν ὡδαῖς χειλέων—φησὶν—ὅτι ἐν προστάγματι αὐτοῦ πᾶσα εὐδοκία γίνεται καὶ οὐκ ἔστιν ἐλάττωσις εἰς τὸ σωτήριον αὐτοῦ. All these variations from the Greek of the manuscripts are found in the Latin:—*illi...quoniam...fit...minoratio in*. In the substitution of *lips* (χειλέων) for *lutes* (χελέων) all the versions¹ agree against the Hebrew.

After proscribing the use of flowers in crowns or chaplets, Clement² concedes the enjoyment of their scent and concludes this section with Sir. xxxix. 26 f.:—λέγει γοῦν ἡ γραφή—ῥῶδωρ καὶ πῦρ καὶ σίδηρος καὶ γάλα, σεμίδαλις πυροῦ καὶ μέλι, αἶμα σταφυλῆς καὶ ἔλαιον καὶ ἱμάτιον, ταῦτα πάντα τοῖς εὐσεβέσιν εἰς ἀγαθά. The Latin agrees with Clement in this corruption of the text, by which *milk* (γάλα) is put for *salt* (ἄλα) and omitted where it should occur in the familiar phrase *milk and honey*³.

¹ The Latin has *in voce labiorum*: compare the Syriac "in thanksgiving and with uplifted voice."

² 216 P.

³ So **Σ** καὶ γάλα καὶ μέλι for καὶ μέλι καὶ γάλα of B.

CHAPTER IV.

THE CONFLICT OF THE RIVAL GREEK VERSIONS.

It is impossible to determine the source, from which Clement of Alexandria derived his fragments of ben Sira's Wisdom. Among his teachers he mentions an Ionian in Greece, a Syrian and an Egyptian in Asia Minor, and in the East an Assyrian and an Hebrew¹. But, wherever he found his peculiar text, it is to be presumed that he satisfied himself and his pupils in the School of Alexandria of its authority. It appears, then, that parts, at any rate, of the Latin version and of certain Greek manuscripts, whose own age does not entitle them to the respect of the textual critic, may claim the authorisation of Origen's immediate predecessor.

But the extant works of Origen have no trace whatever of any such departure from the text of the four great uncials, and it is known that Origen was concerned to ascertain the true text of the Scriptures.

Chrysostom, on the other hand, who bears witness to the Bible received by the School of Antioch, supports Clement and his allies against Origen in his quotations of Ecclesiasticus.

In the Latin-speaking Church the Clementine text was supplemented but not superseded. Cyprian testifies amply to its unquestioned acceptance.

¹ *Strom.* I. II. 2.

The only hypothesis, which can cover these facts and other relevant evidence, is that Origen revised the text of Ecclesiasticus and—for reasons known to himself—branded the variants and additions, which were current in the popular edition of the book. If, as has been urged already, these additions and variations proceed from a later hand than the original author, he was justified as a scholar. But the expurgation was apparently carried out by his disciples, whose zeal outran their knowledge; and it was not acceptable to Christians generally.

As it is commonly supposed that Origen neglected the Apocryphal books of the Old Testament both formally and practically, it is necessary to examine his practice and also the object and scope of his "Hexapla," in order to remove, if possible, the prejudice, which might otherwise stand in the way of this theory.

From his encounters with real or fictitious Jews Origen would seem to have learned a certain caution in his appeal to the authority of Apocryphal books. He introduces a quotation from *the Gospel according to the Hebrews*, for example, with the preface, "if any one accept" the book, which calls the Holy Spirit the Mother of God. But over against such a concession as this, must be set the fact that he uses without any hesitation *the Prayer of Joseph*, a book belonging to the same order of lesser Apocrypha but definitely anti-Christian in its tendency and therefore unlikely to be challenged in ordinary controversy.

The greater Apocrypha he uses freely and, to all appearance, places them on a level with the books of the Jewish Canon. In particular he quotes Ecclesiasticus as Scripture, although he does not always ascribe it to Solomon¹. Some-

¹ As for example in his Commentary on Rom. ii. 13 :—We must say that the ears are circumcised when *secundum Salomonis monita* non recipiunt auditionem vanam et cum oppilantur ne audiant iudicium sanguinis et cum saepiuntur spinis ne recipiant obtrectionem. This conflation of Is. xxxiii. 15 with Sir. xxviii. 24 f. suggests the use of a digest of common-places rather than a complete Bible. Contrast with this *c. Celsum*, vi. 7 :—

times he regards it as a Jewish¹ and sometimes (therefore, perhaps) as a Christian² book; but it is always authoritative and at least once it contains a prophecy which requires allegorical or spiritual interpretation³. For him and for his readers it is part of the Bible of the Church; and the Church was already beginning to feel its right to determine the books of the Bible.

It is true that the list of Old Testament Scriptures, which Eusebius⁴ quotes from Origen's commentary on the Psalms, does not include Ecclesiasticus—or any other Apocryphal book. But even if this testimony be considered by itself and apart from the evidence of Origen's practice, it would seem that he was at pains to dissociate himself from the verdict of the Palestinian Canonists. It is only "*according to Hebrew Tradition*" (he says) that "the Canonical books are two and twenty in number—correspondent to the letters of *their* alphabet; now the twenty-two books *according to Hebrews* are these...." And Origen was a Christian for all his unnatural knowledge of Jewish traditions and the Hebrew tongue⁵.

φέρει παραδείξωμεν ἀπὸ τῶν ἱερῶν γραμμάτων ὅτι προτρέπει καὶ ὁ θεὸς λόγος ἡμᾶς ἐπὶ διαλεκτικὴν, ὅπου μὲν Σολομῶντος λέγοντος· παιδεία δὲ ἀνεξέλεγκτος πλανᾶται, ὅπου δὲ τοῦ τὸ σύγγραμμα τὴν Σοφίαν ἡμῖν καταλιπόντος Ἰησοῦ υἱοῦ Σιρὰχ φάσκοντος· γνῶσις ἀσυνέτου ἀδιέξταστοι λόγοι.

¹ *in Matt. Tom.* xvii. 25 Ἰουδαῖοι ἅτε ἰδίαν ἔχοντες τὴν κατὰ τὸν Μωσέως νόμον διδασκαλίαν καὶ πολιτείαν ἀπεξενωμένην τῆς τῶν ἔθνῶν ἀγωγῆς καὶ δόγμα ἔχοντες τὸ λέγον· ἕως θανάτου ἀγωνίσαι περὶ τῆς ἀληθείας καὶ κύριος πολεμήσει περὶ σοῦ (*Sir.* iv. 28), ἀνθίσταντο τοῖς κρατοῦσιν αὐτῶν ἔθνεσιν....

² *c. Cels.* iii. 72 κατὰ τὸν ἡμέτερον λόγον· οὐκ ἔστι σοφία πονηρίας ἐπιστήμη (*Sir.* xix. 22): *ib.* iv. 75 φησὶ δὲ πού τῶν καθ' ἡμᾶς τις σοφῶν· μὴ εἰπῆς· Τί τοῦτο, εἰς τί τοῦτο; πάντα γὰρ εἰς χρεῖαν αὐτῶν ἔκτισται (*Sir.* xxxix. 21).

³ *in Matt. Tom.* xvi. 3 τὸν Ἰησοῦν μαστιγώσαντες αὐτοὶ ἐμαστιγώθησαν...ὁ γὰρ βάλλων λίθον εἰς ὕψος ἐπὶ τὴν κεφαλὴν αὐτοῦ βάλλει (*Sir.* xxvii. 25).

⁴ *H. E.* vi. 25.

⁵ According to Jerome (*de viris illustr.* liv.), Origen had so much holy zeal for the Scriptures *ut etiam hebraicam linguam contra aetatis gentisque suae naturam edisceret*.

In the time of Origen the Christian Church—or, at any rate, that part of it with which he had to do—read the Old Testament Scriptures in the Greek translation, which is called the Septuagint. This use put them at a double disadvantage, of which the opponents of Christianity were not slow to make capital. For one thing, the true text of the Septuagint was often in doubt; and, for another, there were other Greek translations, whose existence and currency constituted a standing presumption against its fidelity to the original Hebrew. Christians, who engaged in controversy with the Jews and appealed to the Prophecies, were apt to find that their opponents were able to prove the Christian copy of their Bible inaccurate or at worst to cite a rival rendering. Origen's Hexapla was an attempt to remove this double disadvantage; and it is natural to suppose that he covered the whole field, inasmuch as he took the "Common" Text as the basis of his critical labours. If, from whatever cause, the text of Ecclesiasticus was in dispute—as it was, if there be any virtue in Clement's quotations—and if the book itself was an authority, to which disputants or even practical moralists appealed, there is a *prima facie* probability that Origen took all pains to secure a trustworthy edition and refused deliberately to countenance the popular reception of the accretions.

Before Origen, Justin had decided the problem, presented by the discrepancy between Jewish and Christian texts, by asserting that the Jews had excised prophecies, which pointed too plainly to Jesus as the Christ¹. In the same way Irenaeus denounced the daring of the later translators of Isaiah, who put *young woman* for *virgin* in the great prophecy of Immanuel². Melito of Sardis, on the other hand, deferred to the judgment of the Eastern Church—if not to that of the Jews themselves—at any rate in the matter of the Canon: he journeyed to the East, in order to discover the exact number and order of the

¹ *Dial.* 71—74.

² *apud* Eus. *H. E.* v. 8.

ancient books, and "brought back extracts from the law and the prophets concerning the Saviour and all our faith¹." Origen seems rather to take the line of Justin and Irenaeus, and maintains the authority of the Septuagint and its Canon, provided that scribal errors are corrected².

In his Hexapla, Origen set out the Common Septuagint Text alongside of the Hebrew (in Hebrew and Greek script) and the three later versions. From the Common Text he removed nothing: on the contrary, he added to it. He indicated excess and defect by obelus and asterisk: he filled up the gaps from the other editions; but supplements and signs alike might be accepted or rejected, as the reader chose³. The variations, which he found in manuscripts of the Septuagint, were decided by the criterion of the other editions, whose text had not been corrupted by careless copyists or correctors⁴.

¹ Eus. *H. E.* iv. 26.

² *Hom. in Jer.* xv. 5 (on Jer. xv. 10, οὐκ ὠφείλησέ μοι οὐδὲ εἰς) δεῖ εἰδέναι ὅτι τὰ πλείονα τῶν ἀντιγράφων τῆς ἐκδόσεως τῶν ἑβδομήκοντα οὐκ ἔχει οὕτως, ὕστερον δὲ ἐπισκεψάμενοι καὶ τὰς λοιπὰς ἐκδόσεις ἐγνώμεν γραφικὸν εἶναι ἀμάρτημα.

³ *in Matt. Tom.* xv. τὴν μὲν οὖν ἐν τοῖς ἀντιγράφοις τῆς παλαιᾶς διαθήκης διαφωνίαν, θεοῦ διδόντος, εὗραμεν ἰάσασθαι, κριτηρίῳ χρησάμενοι ταῖς λοιπαῖς ἐκδόσεσιν· τῶν γὰρ ἀμφιβαλλομένων παρὰ τοῖς ἑβδομήκοντα διὰ τὴν τῶν ἀντιγράφων διαφωνίαν, τὴν κρίσιν ποιησάμενοι ἀπὸ τῶν λοιπῶν ἐκδόσεων, τὸ συνᾶδον ἐκείναις ἐφυλάξαμεν, καὶ τινα μὲν ὠβελίσσαμεν ἐν τῷ ἑβραϊκῷ μὴ κείμενα οὐ τολμήσαντες αὐτὰ πάντα περιελεῖν· τινὰ δὲ μετ' ἀστερίσκων προσεθήκαμεν, ἵνα δῆλον ᾗ ὅτι μὴ κείμενα παρὰ τοῖς ἑβδομήκοντα ἐκ τῶν λοιπῶν ἐκδόσεων συμφώνως τῷ ἑβραϊκῷ προσεθήκαμεν· καὶ ὁ μὲν βουλόμενος πρόσηται αὐτά· ᾧ δὲ προσκόπτει τὸ τοιοῦτον, δὲ βούλεται περὶ τῆς παραδοχῆς αὐτῶν ἢ μὴ ποιήσῃ.

⁴ See *Ep. ad Afr.* § 4 (cited below, p. 352) and for the corruption of proper names *in Joh. Tom.* vi. 41 τὸ δ' ὅμοιον περὶ τὰ ὀνόματα σφάλμα (*i.e.* similar to the substitution of *Gerasa* for *Gadara* ἐν τοῖς Ἑλληνικοῖς ἀντιγράφοις) πολλαχοῦ τοῦ νόμου καὶ τῶν προφητῶν ἔστιν ἰδεῖν, ὡς ἠκριβώσαμεν ἀπὸ Ἑβραίων μαθόντες, καὶ τοῖς ἀντιγράφοις αὐτῶν τὰ ἡμέτερα συγκρίναντες, μαρτυρηθεῖσιν ὑπὸ τῶν μηδέπω διαστραφειῶν ἐκδόσεων Ἀκύλου καὶ Θεοδοτίωνος καὶ Συμμάχου.

Minor accretions, which had no support from the Hebrew, he was content to label as such. He did not venture to delete them—much less whole books, which belonged to the Christian Bible. It would seem that his successors were bolder and cared less to conciliate either the learned Jew or the unlearned Christian. The marks, which he affixed to doubtful words, were apparently taken as expurgatorial indices in either case. If the *asterisk* indicated Origen's approval of a variant, it showed, no less, that the variant could claim no Christian authority other than his. And the *obelus* certainly is a mark of condemnation.

But Origen intended his Hexapla to be a compromise, which should bring Jew and Christian to a mutual understanding and mitigate the existing confusion. In his letter to Julius Africanus he makes his own position clear: he will not submit to the dictation of the Jews in regard to the Canon of Old Testament Scriptures.

Julius Africanus was a scholar of weight and repute, who enjoyed opportunities of intercourse with the Eastern as well as the Western Church. A Libyan philosopher—according to Suidas,—he took part as an officer in an expedition against Osroene¹ and became the friend of Abgar IX., king of Edessa. He made his home at Emmaus six hours' journey from Jerusalem.

Towards the end of his life² he wrote to rebuke Origen for appealing to the History of Susanna as a genuine part of the book of Daniel. Origen replied at length—not merely upon the particular question, but also upon the wider issues involved. For one thing, he suggests that “the reputed sages, rulers and elders of the people removed such books as contained accusations against their order: if the story of the plot laid against Susanna by wanton elders be really true, no wonder that others—men of no very different mind and purpose—stole it and withdrew it from the Scriptures³.”

¹ A.D. 195.

² A.D. 240.

³ *Ep. ad Afr.* § 9.

He appeals from Jewish authority to the authority of Christian teachers against the removal of "the ancient boundaries which thy forbears set." And the appeal is not the outcome of "a lazy reluctance to search the Scriptures according to the Jews, to compare all ours with theirs and to see the differences between them." "If it is not ignoble to say so (he proceeds) we have gone far in such researches, training our mind in all the editions and their differences. At the same time we paid more attention to the translation of the Seventy for fear lest we should get a name for uttering false coin to the churches under heaven and so give pretexts to those who sought opportunities against us. But we study to know the versions of our enemies also, in order that when we dispute with Jews we may not propound to them proof texts, which are not found in their copies, and in order that we may use, as well as they, what is current among them although it is not found in our books. And seeing that we have made such preparation against them by our researches they will not despise us nor, as their custom is, will they laugh at Gentile believers as ignorant of the true Scriptures, that is, the Scriptures as read among themselves¹."

The Bible of Origen was more complete than either the Jewish or the Christian Bible and in his hands all parts of it including rival readings were capable of yielding edification. To his critic's proposal he returns an ironical rejoinder:—"We know the facts—all the facts. And so it is high time that we condemn the copies current in the churches! High time that we direct the brotherhood to put away the sacred books which are current among them over and above the books of the Jews! High time that we wheedle the Jews and persuade them to share with us their pure and uncorrupted texts! Providence has supplied the churches of Christ with edification in holy Scriptures—and has it taken no thought for those who were bought with a price, for whom Christ died²?"

¹ *ib.* § 5.

² *ib.* § 4.

In the controversy between Julius Africanus and Origen no mention is made of Ecclesiasticus. And, apart from the general presumption that Origen carried his principles into practice and made his Revised Bible—as it may be called—co-extensive with the copies, which were already in circulation, it must be urged that this book had peculiar claims upon his attention and also upon the attention of his opponent.

The objection brought against the reception of Susanna, that it did not exist in Hebrew, does not apply to Ecclesiasticus. Whether copies of the original were known in Palestine or not, the Greek Prologue is the Prologue of the translator and speaks of a translation from the Hebrew. And the Syriac Version, which is clearly based upon the Hebrew, may well have been known at Edessa.

Moreover it is very far from certain that the Rabbis of Palestine had already declared the book uncanonical and *withdrawn*. Whenever the verdict of exclusion was pronounced, it is known that it was not accepted without question or without regret. Rab Joseph, for example, said: "If our masters had not hidden the Book of ben Sira we might interpret the good things which are in it," and proceeds to quote some of them¹. Rab Joseph also explains the reason for this prohibition. He said, "In the Book of ben Sira it is also forbidden to read, because it is written therein: A daughter is for her father a vain treasure. Through his anxiety about her he does not sleep in the night; during her minority, lest she should be enticed; during her majority, lest she should commit adultery; when she has ripened, lest she should not marry; when she has married, lest she should have no children; when she has grown old, lest she should practise witchcraft²." The offensive-

¹ Sanhedrin 100 b; Eccclus. xxvi. 1—4; ix. 8, 9; xi. 29—34, and vi. 6, perhaps also xxx. 21. Schechter, *Jewish Quarterly Review*, Vol. III. pp. 691 f., "*Interpret* seems to mean to use it as a text for homiletical purposes" (*ib.* p. 701).

² Sanhedrin 100 b (Eccclus. xlii. 9 f.). Schechter, *loc. cit.*, p. 691.

ness of the passage lies presumably in the application and interpretation of it. The father would be naturally identified with Jehovah and Israel was his daughter.

Apart from such passages where the book of ben Sira is quoted—*valeat quantum*—with the formula proper to right Scripture, there is the story of a quarrel between Simeon ben Schetach and his brother-in-law Alexander Jannaeus¹. Three hundred Nazirites arrived at Jerusalem lacking the price of their necessary victims. Simeon went to the king and promised to give half the cost if he would contribute the other half. The king paid the money asked and Simeon gave the Nazirites a dispensation, which exempted them from further payment. The king was informed and Simeon fled from court in fear of his anger. Later, some Parthian nobles dining at the king's table requested the presence of Simeon the Sage. The queen obtained a safe conduct for him: he came—and seated himself between the king and the queen. After some colloquy the king asked him why he had taken this seat: he replied, In the book of ben Sira² one reads, "Exalt wisdom and she shall exalt thee and place thee among princes³."

The story may be quite fictitious, but, in that case, it is an even more impressive proof of the canonicity of Ecclesiasticus, that a verse of it should be put in the mouth of the great Pharisee. This much of the evidence seems to be enough to show that, however much Julius Africanus might wish to defer to the authority of the Rabbis, he was not likely, therefore, to wish to jettison this book of Scripture.

In respect of Origen's probable attitude towards Ecclesiasticus there remain two other lines of argument—one based upon analogy and the other upon direct evidence.

¹ Midrash, *Ber. R.* Par. xci. (Wunsche's translation, p. 444).

² See Sir. xi. 1.

³ Schechter, *loc. cit.* p. 693, quotes the parallel passage from Jer. *Berachoth* 11 b:—"In the book of ben Sira it is written: Exalt it and it shall promote thee, and it shall set thee among princes."

For the argument from analogy it will suffice to cite Jerome as witness. In his day the exigencies of the controversy with the Jews had lost almost all their force and importance; but the Palestinian Canon had found influential sponsors within the Christian Church, and a line had been drawn between the Canonical and the Apocryphal books of the Old Testament. In spite of this and in spite of the fact that the Bible, with which he had to deal, was in Latin and, therefore, one stage further from the original, Jerome proceeded delicately in his work of revision. His Vulgate is not so much of a compromise as the Hexapla. He went straight to the Hebrew text under the guidance of nocturnal Jews, who read with him and lent him stealthily volumes belonging to their Synagogue. What Origen calls the Hebrew—τὸ Ἑβραϊκόν—he calls *Hebraica veritas*. Nevertheless he had to explain (for example) that the translation of Aquila, to which he appealed, was the work of a scholar and not the work of a partisan¹; and that the Seventy had refrained deliberately from producing an adequate rendering of the Hebrew, because they were unwilling—or unable—to set before Gentiles the mysteries of their faith². He prepared the way for his final revision of the more familiar Scriptures by issuing an edition of the Church-text, in which the errors of the copyists were corrected; and in his final revision he shrank from shocking the sympathy of his readers by excessive innovation. He offered the Church a new Bible, but he was

¹ Aquila...qui non contentiosius, ut quidam putant, sed studiosius verbum interpretatur ad verbum...Aquilam vero ut in caeteris et in hoc maxime loco proprie transtulisse omnis Iudaea conclamat et Synagogarum consonant universa subsellia quod videlicet idem sermo et eisdem literis scriptus diversas apud eos et voces et intelligentias habeat (*Ep.* xxxvi. *ad Damasum*, §§ 12 f.). The reference is to Ex. xiii. 18, where for AMUSIM the Septuagint has *quinta generatione* (= AMESA DOR) and Aquila *armati*.

² Conicio noluisse tunc temporis Septuaginta Interpretes fidei suae sacramenta perspicue Ethnicis prodere ne sanctum canibus et margaritas porcis darent: quae quum hanc editionem legeritis ab illis animadvertetis abscondita (*praef. in librum Isaiae*).

impotent and therefore professedly unwilling to destroy the old. Like Origen, he found it necessary to conciliate the ordinary Christian as well as to assist the unhappy apologist, who had become perforce the unwilling disciple of his learned opponent¹.

As regards the Canon of Scripture—in spite of the waning of ignorant prejudice on the one hand, and in spite of the definite degradation of *some* Apocrypha on the other—Jerome did not confine his labours to the Canonical books, which were used with the concurrence of the Jews for the confirmation of ecclesiastical dogmas². Judith and Tobit were admittedly of inferior rank, but Jerome translated both of them afresh from the Chaldee—he only knew the Hebrew—with the help of an interpreter³. The position of Ecclesiasticus and Wisdom was less clearly defined: both were current, but he advises that they be read merely “for the edification of the vulgar³.”

¹ Si cui sane Septuaginta Interpretum magis Editio placet, habet eam a nobis olim emendatam. Neque enim sic nova cudimus, ut vetera destruamus. Et tamen cum diligentissime legerit, sciat magis nostra intelligi, quae non in tertium vas transfusa coacuerint sed statim de praelo purissimae commendata testae, suam saporem servaverint (*praef. in libros Salomonis*). His successive editions of the Psalter form the most striking example of his procedure: the translation based upon the Hebrew was due to the request of Sophronius, and in the preface Jerome says, *aliud...in Ecclesiis Christocredentium legere, aliud Iudaeis singula verba calumniantibus respondere*.

² Sicut ergo Iudith et Tobi et Macchabaeorum libros legit quidem Ecclesia, sed inter canonicas Scripturas non recipit, sic et haec duo volumina (*i.e. Ecclesiasticus and Wisdom*) legat ad aedificationem plebis, non ad auctoritatem Ecclesiasticorum dogmatum confirmandam (*Praef. ad libros Sal.*).

³ Exigitis ut librum Chaldaeo sermone conscriptum ad Latinum styllum traham, librum utique Tobiae, quem Hebraei de Catalogo divinarum Scripturarum secantes his quae Apocrypha memorant manciparunt. Feci satis desiderio vestro, non tamen meo studio.... Sed melius esse iudicans Pharisaeorum displicere iudicio et Episcoporum iussionibus deservire institui ut potui. Et quia vicina est Chaldaeorum lingua sermoni Hebraico utriusque linguae peritissimum loquacem reperiens, unius diei laborem arripui;

Against the latter the case was clear: "it exists nowhere among Hebrews." As to Ecclesiasticus, Jerome makes an interesting statement:—"I found it in Hebrew, entitled not *Ecclesiasticus* as among Latins but *Proverbs*¹, and with it were joined Ecclesiastes and Song of Songs, in order that it might complete the likeness to Solomon not only in the number of books but also in the kind of matter²." The collection, to which Jerome here refers, was presumably a rival intended to supplant the Canonical Wisdom of Solomon, which is commonly regarded as consisting of three volumes—Proverbs, Ecclesiastes and Song of Songs. If so, it emanated from a school which held that the Book of Wisdom or Proverbs should be rejected³, and accepted the other disputed books, which later won their way into the Hebrew Canon, as Ecclesiasticus did not. Jerome knew that objection had been taken to Ecclesiastes, and that its orthodox conclusion had triumphed over the objection. But the book, which he found, may well

et quidquid ille mihi Hebraicis verbis expressit, hoc ego, accito notario, sermonibus Latinis exposui (*Praef. in librum Tobiae*). Apud Hebraeos Liber Judith inter Apocrypha legitur, cuius auctoritas ad roboranda illa quae in contentionem veniunt minus idonea iudicatur ... Sed quia hunc librum Synodus Nicaena in numero sanctarum Scripturarum legitur computasse acquievi postulationi vestrae...magis sensum e sensu quam ex verbo verbum transferens (*Praef. in librum Judith*).

¹ So the title of the first of Solomon's three volumes is MASLOTH quas Hebraei *Parabolas*, Vulgata autem Editio *Proverbia* vocat (*Praef. in libros Sal.*).

² Fertur et παράπερος Jesu filii Sirach liber et alius ψευδευτελογραφος qui Sapientia Salomonis inscribitur. Quorum priorem Hebraicum reperi non Ecclesiasticum ut apud Latinos sed *Parabolas* praenotatum, cui iuncti erant Ecclesiastes et Canticum Cantorum ut similitudinem Salomonis non solum librorum numero sed etiam materialium genere coaequaret. Secundus apud Hebraeos nusquam est, quia et ipse stylus Graecam eloquentiam redolet; et nonnulli scriptorum veterum hunc esse Iudaei Philonis affirmant (*Praef. in libros Sal.*).

³ ספר חכמה Tosephta.

represent the opinion of primitive Jewish dissenters¹. The Schools of Hillel and Shammai had been divided upon the question of Ecclesiastes²; the Song of Songs was preserved by the impassioned advocacy of the Rabbi Aqiba³; and the book of Proverbs passed into the Canon under the wing of Ecclesiastes⁴.

But whatever was the history of this collection, Jerome did not use it to improve the Latin text of Ecclesiasticus. It was not a Canonical book in his judgment; and therefore, although he included it along with Wisdom in his revision of the books of Solomon according to the Seventy, he *spared his pen* in both cases⁵. They were both *doubtful* books, but apparently both were included in his revised edition of Solomon.

Apart from the argument, which might be based upon the general policy of Jerome, who revised the Bible next after Origen, there is direct evidence that a Greek text was published, in which Hexaplaric signs were added to indicate redundancy and defect. This text is earlier than any extant manuscript; and, as all our Greek manuscripts are derived from a single

¹ Aiunt Hebraei quum inter caetera scripta Salomonis quae antiquitata sunt nec in memoria duraverunt et hic liber oblitterandus videretur, eo quod vanas Dei assereret creaturas et totum putaret esse pro nihilo et cibum et potum et delicias transeuntes praeferret omnibus, ex hoc uno capitulo meruisse auctoritatem, ut in divinorum Voluminum numero poneretur... (*Com. in Ec. xii. 13*).

² See Bacher, *Agada d. Tannaiten* 1.² p. 18. The school of Shammai held that this book did not defile the hands—*i.e.* it was not Holy Scripture. The school of Hillel resolved the difficulties raised by resolute exegesis.

³ See Bacher, *op. cit.* pp. 310 ff.

⁴ *b. Sabb.* 30 b. See Bacher, *op. cit.* p. 18.

⁵ Porro in eo libro, qui a plerisque Sapientia Solomonis inscribitur, et in Ecclesiastico, quem esse Iesu filii Sirach nullus ignorat, *calamo temperavi: tantummodo Canonicas Scripturas vobis emendare desiderans et studium meum certis magis quam dubiis commendare* (*Praef. in libros Sal. iuxta Septuaginta interpr.*).

exemplar, it seems reasonable to suppose that their common parent was issued by authority and that it was furnished with these signs. Redundancies and supplements have been alike removed from the great uncials—for the most part—in deference to the supposed significance of these signs. But in the Syro-Hexaplar some of the asterisks and the supplements, which they brand as foreign matter, still survive. There are cursives, which have the supplements without the signs; and the first corrector of Codex Sinaiticus inserts a few.

Now in the colophon appended to the book of Esther this corrector, who is known by the symbol \aleph^a , claims to have used as his standard “a very ancient copy revised by the hand of the holy martyr Pamphilus, which began with the First Book of Kingdoms and ended with Esther.” The autograph subscription to this book asserts that “it was taken from and revised in accordance with the Hexapla of Origen revised by him: Antonius the Confessor compared it, Pamphilus revised it in prison¹.”

But far more important than any Greek manuscript is the Syro-Hexaplar, in which the whole book of Baruch is obelized as peculiar to the Septuagint and in which some twenty of the additions to the text of Ecclesiasticus are given under asterisks².

Origen valued the Book of Jesus ben Sira and its text required a settlement. It seems reasonable to accept the evidence—direct or indirect—as it stands, and to conclude that he attempted to purge the current Greek version of its accretions and that his disciples removed them bodily and sometimes parts of the true text with them.

But the authority of Origen did not extend beyond the great uncials and their humble successors. In the quotations of Chrysostom and in the Anthologies of Antiochus and

¹ Swete, *Old Testament in Greek*, vol. II. p. 780.

² See the Collation of the Syro-Hexaplar with the text of Codex Vaticanus (pp. 73 ff. above).

Maximus and of Antonius the Bee the peculiar text, which is the original stratum of the Latin version, recurs for all the forcible expulsion from which it had suffered.

It is remarkable that Chrysostom quotes from nearly every chapter of Ecclesiasticus with the exception of the *Praise of the Fathers*¹. He does not use it as containing prophecies of Christ; but he accepts it and appeals to it as authoritative on questions of morals. The usual formulae, with which his quotations are introduced, refer them to *a certain Sage* or *Solomon* or *Scripture*: of the true author he betrays no knowledge. There are some slight indications, which suggest the use of a manual—or manuals—of extracts alongside of the complete text: some of the accretions (for example) are ascribed to *the Prophet*, there is a difference of text in different places and sometimes the same parallel passage is associated with the same quotation. As a great preacher Chrysostom would naturally incline to use a text, which would be recognised at once by his audience and would appeal to them with all the force of familiarity. His text of Ecclesiasticus is certainly different from that of the four great uncials, which is also the text of Origen, and would seem to include many of the alternative renderings and additions, which the Origenian text discarded. It is, therefore, worth while to examine a selection of his quotations, taking the text of Codex Vaticanus as standard.

In formal quotations of Sir. ii. 1—5 Chrysostom follows the text of Codex Vaticanus except that he adds *ἀσμένως* after *δέξαι* in verse 4 with the cursives 70, 106, 248, 253 and the Syro-Hexaplar, and vacillates in respect of the words *κυρίῳ θεῷ* (verse 1: om. *θεῷ* ^{2/5}, om. *κυρίῳ* ^{1/5}). But when he quotes the passage with vaguer prefaces, he omits redundant clauses and substitutes for *καὶ ἐν ἀλλάγμασιν ταπεινώσεώς σου μακροθύμησον*²

¹ Chapters xlv.—l.

² Verse 4 (b).

the rendering of Another ἐν νόσῳ καὶ πενία ἐπ' αὐτῷ πεποιθὼς γίνον, which $\aleph^{c.a}$ appends to verse 5 with the cursives 55, 253, 254 and the Syro-Hexaplar.

He quotes ii. 10 eight times with vague formulae but only once in its entirety. Everywhere he has τίς ἤλπισεν ἐπὶ κύριον in the second line, with the Latin, in place of τίς ἐνεπίστευσε κυρίῳ, and he prefers ταῖς ἐντολαῖς, again with the Latin, to the less definite τῷ φόβῳ of the third line.

In iii. 10 the abbreviations of the Greek scribes have produced ambiguity in the course of transcription: $\overline{\pi\rho\sigma\alpha\tau\iota\mu\acute{\iota}\alpha}$ may stand either for πρὸς ἀτιμίαν or for πατρὸς ἀτιμία[ν]. Chrysostom has the latter once and once ὡς ὄνειδος, which seems to be a paraphrase of the former.

iii. 21 is employed three times: once only and in a composite quotation (iii. 21, 22 (a) + xvi. 21 (b) + iii. 23 (b)). Chrysostom deviates from the standard, putting βαθύτερα, with $\aleph^{c.a}$ 253 and the Latin, for ἰσχυρότερα.

In his use of iii. 30 Chrysostom enables his readers to observe the birth and parentage of a variant. Ben Sira said *Alms shall atone for sins*. Chrysostom quotes the saying twice in the form *By alms sins are cleansed away*; and the cursives 70 and 248 follow suit, reading ἐν ἐλεημοσύναις for ἐλεημοσύνη. His third quotation of the verse shows that it has been affected by its neighbour in a Manual:—ἄκουε γὰρ τί φησιν ἡ θεία γραφή· δότε ἐλεημοσύνην καὶ πάντα ἔσται καθαρά, καὶ πάλιν· ἐλεημοσύναις καὶ πίστεσιν ἀποκαθαίρονται ἁμαρτίαι, καὶ πάλιν· πῦρ φλογιζόμενον ἀποσβέσει ὕδωρ καὶ ἐλεημοσύνη καταπαύσει ἁμαρτίας μεγάλας. In the other two cases the extract from Proverbs¹, which here precedes, has been amalgamated with the excerpt from Ecclesiasticus and the variant is the result of this amalgamation.

To the command, *Incline thine ear to the poor* (iv. 8), Chrysostom adds, with the Latin, the Syro-Hexaplar and the

¹ Prov. xv. 27.

cursives 70, 106, 248, the safeguard ἀλύπως, which excludes the possibility of merely literal obedience. The origin of the supplement is probably to be found in the passage of the Law¹, which would be the natural associate of this precept in a Manual of morals.

In v. 7 ^{sc.a} preserves, as an addition, what seems to be really an alternative rendering of the last line και ως μελισσαι εκτριβηση. Chrysostom adopts this alternative and gives it in a more intelligible form, μήποτε ως μέλλεις ἐκτριβῆς. Originally, perhaps, it stood in place of the second line, which is somewhat otiose, και μὴ ὑπερβάλλον ἡμέραν ἐξ ἡμέρας.

The couplet about the miser, which is inserted before or after x. 9 by the Latin, the Syro-Hexaplar, and the cursives 70, 106, 248, is quoted twice by Chrysostom. Once he gives it word for word:—φιλαργύρου οὐδὲν ἀνομώτερον, οὗτος γὰρ και τὴν ψυχὴν αὐτοῦ ἐκπρακτον ποιεῖ. Once he paraphrases or glosses the second line:—ὁ γὰρ τοιοῦτος και ἐαυτὸν ἀποδίδεται και κοινὸς περιέρχεται τῆς οἰκουμένης ἐχθρός.

The assertion, *Poverty and riches are from the Lord*², is cited from xi. 14 and discussed fully. The importance of the discussion lies in its conclusion. Chrysostom asks rhetorically after the manner of preachers, "Does Scripture, therefore, lie? God forbid! When then was this said and to whom? By *Solomon* in the time of the Old Covenant to the Jews who knew nothing else than material things and tested God's power from them." In face of this it is hard to believe that the Bible current at Antioch—even the Bible of the Church—contained the preface and the proper title of *Ecclesiasticus*. On the other hand there are still people who reckon the adage, "God tempers the wind to the shorn lamb," as Bible- if not as Gospel-Truth.

¹ Deut. xv. 10 και οὐ λυπηθήσῃ τῇ καρδίᾳ σου διδόντος σου αὐτῷ.

² Chrysostom has πλοῦτος και πενία παρὰ Κυρίου for πτωχεία και πλοῦτος παρὰ Κυρίου of B.

To the section *Concerning Children* (xvi. 1—3) $\aleph^{c.a}$ adds a supplementary couplet, στεναξίς γὰρ πένθι αὐρῶ καὶ ἐξεφνήσκει αὐτῶν συντελίαν γινώσεται, and an alternative to the second-last line, which being reinforced from the context is adapted for the purpose of separate use, κρίσων γὰρ εἰς δίκαιος ποιῶν θελήμα $\kappa\upsilon$ ἢ μυριοὶ παρανομοὶ. Having inserted this alternative, $\aleph^{c.a}$ prefixed signs to its rival κρείσσων γὰρ εἰς ἢ χίλιοι. Chrysostom quotes the supplement once and the alternative ten times—once with the context and thrice as a saying of the Prophet—omitting the superfluous δίκαιος, which the cursives 70, 248 prefer to the longer qualification of the Hebrew, *doing the Will*. If Chrysostom and the Hebrew represent the original form of the saying, the variants are intelligible enough: the existence of the rival δίκαιος effects the exclusion of either label of the *one*, who is *better*: the description of the *thousand* as *lawless* is an inevitable gloss, and *ten thousand* is a natural exaggeration of the original *thousand* in Greek circles.

In xxxv. 3 Chrysostom puts ἐμποδίσῃς μουσικά for μὴ ἐμποδίσῃς μουσικά, with the cursive 248. The variant is a definite correction of the original: he explains that music is an evil, which should be displaced by the sage counsel and accurate learning of an elder.

The Common-place Books of Antonius and Maximus, Monks¹, and the Pandectes of Antiochus are compilations of comparatively recent date. Nevertheless they preserve some of the original Greek, which lies behind the variants of the Latin version, and generally in the older portions they support the cursives and Clement against the four uncials.

¹ "Loci Communes sacri et profani sententiarum...congestarum per Joannem Stobaeum et veteres in Graecia monachos Antonium et Maximum...Francofurti...1581." Herkenne (*de veteris Latinae Ecclesiastici Capitibus I.—XLIII.* p. 10 note *) claims to have made the first complete examination of the extracts taken from Ecclesiasticus.

The most important of the quotations in the anthology of Antonius and Maximus are as follows:—

ἀγάπησις κυρίου ἔνδοξος σοφία
καὶ χορηγήσει αὐτὴν τοῖς ἀγαπῶσιν αὐτόν.

The first line is part of the addition to i. 10 given by the cursives 70, 253, the Syro-Hexaplar (under asterisks) and the Latin: the second is 10 (b) of the uncial text which seems to have been mutilated at this point.

ii. 1—3 is given twice over—once under the title *περὶ ὑπομονῆς καὶ μακροθυμίας* and once under the title *περὶ μοναχῶν χρηστῶν*. The latter title is obviously later and in that section the text of the passage does not differ from that of the four uncials. In the former case verse 3 begins *μείνον τὴν ἀναμονὴν καὶ κολλήθητι*.... This insertion corresponds to the Latin *sustine sustentationes dei*.

ii. 10 is given under the title *περὶ ἐλπίδος εἰς θεόν*, and—agreeably to the title—the alternative *τίς ἤλπισεν ἐπὶ κύριον*, which Chrysostom and the Latin also have, is put for *τίς ἐνεπίστευσεν κυρίῳ*.

In ii. 17 the second line of Latin addition, which is also perhaps the original nucleus of the couplet, is appended:—*καὶ μακροθυμήσουσιν ὥς ἐπισκοπῆς αὐτοῦ*.

From iv. 2 f. a couplet is constructed,

μὴ παροργίσῃς πτωχὸν ἐν ἀπορίᾳ αὐτοῦ,
καρδίαν ἐπιδεομένου μὴ προσταπεινώσης.

All the variants seem to agree with the Latin *pauperem* (for ἄνδρα)... *inopis* (for παρωργισμένην)... *afflixeris* (for προσταράξῃς).

In iv. 8 (a) the supplement *ἀλύπως* is given as in the cursives 70, 248, 253, the Syro-Hexaplar, the Latin and Chrysostom. It is to be noted that the corresponding safeguard of the second line is found in the uncial text.

The alternative rendering of iv. 30 (b) is appended to the couplet as in the Latin (*evertens domesticos tuos et opprimens subjectos tibi*):—*καὶ ταπεινῶν τοὺς ὑποχειρίους σου*.

v. 2 is compressed by the omission of πορεύεσθαι ἐν ἐπιθυμίαις καρδίας σου, in which A, C, V (= 23) and the cursive 155 concur. The couplet is abbreviated otherwise in the Latin, *Ne sequaris in fortitudine tua concupiscentiam cordis tui*.

Under the title περὶ πραΰτητος v. 11 (b) is quoted in the form in which the Latin gives it (*mansuetus* for ταχύς and with supplement *ut intelligas*):—γίνου πραῦς ἐν ἀποκρίσει λόγου ἵνα συνήσῃς.

For the prohibition ἐν μεγάλῳ καὶ ἐν μικρῷ μὴ ἀγνόει of v. 15 the Latin substitutes the more intelligible commandment, *Iustificatus pusillum et magnum simpliciter*: the anthology supplies the Greek, δικάϊωσον μικρῷ καὶ μεγάλῳ ὁμοίως.

The enigmatic couplet of viii. 10,

μὴ ἔκκαιε ἄνθρακας ἁμαρτωλοῦ,
μὴ ἐμπυρισθῇς ἐν πυρὶ φλογὸς αὐτοῦ

needed and received explanation by means of two insertions. The popular version was *non incendas carbones peccatorum arguens eos et ne incendaris flamma ignis peccatorum illorum* in the Latin; and in Greek,

μὴ ἐκκαίῃς ἄνθρακας ἁμαρτωλοὺς ἐλέγχων,
μὴ ἐμπυρισθῇς φλογὶ πυρὸς ἁμαρτιῶν αὐτῶν.

In ix. 7,

μὴ περιβλέπου ἐν ῥύμαις πόλεως
καὶ ἐν ταῖς ἐρημίαις αὐτῆς μὴ πλανῶ,

the anthology has πύλαις for ῥύμαις and πλατεΐαις (with the Latin) for ἐρημίαις.

Ben Sira said "A poor man is glorified on account of his knowledge"—δι' ἐπιστήμην αὐτοῦ. His successors distrusted mere knowledge and put δι' ἐπιστήμην καὶ εὐλάβειαν: in the Latin the two rivals are combined, *per disciplinam et timorem suum*.

After xi. 14 there is a gap in the four uncials if they may be tried by the standard of the Hebrew, the Syriac, the Latin

and the rival Greek manuscripts, V (= 23), 70, 106, 248, 253. The two verses (xi. 15 f.) inserted are marked with asterisks by the Syro-Hexaplar and the last line is given in the anthology under the title, *περὶ χαιρεκάκων*. The title does not share the primitive simplicity of the most ancient topics, but the extract, *τοῖς γαυριῶσιν ἐπὶ τῇ κακίᾳ συγγήρα τὰ κακά*, has a long pedigree and powerful patrons behind it. In fact it looks as if the inserted verses had been omitted from a quasi-Hexaplaric exemplar in consequence of signs, which stigmatized only certain amplifications.

The second line of xiii. 14, which appears only in the cursives 106, 248, 253, the Syro-Hexaplar (under asterisks) and the Latin, is given in the anthology thus:—

ἀγάπα τὸν κύριον καὶ ἐπικαλοῦ εἰς σωτηρίαν σου.

To xv. 8 the Latin adds a complementary couplet, *et viri veraces invenientur in illa et successum habebunt usque ad inspectionem dei*. The Greek is,

*ἄνδρες ἀληθεύοντες εὐρεθήσονται ἐν σοφίᾳ
καὶ εὐοδωθήσονται ἕως ἐπισκοπῆς κυρίου.*

In xv. 10 the Latin inserts after the first line, *ἐν γὰρ σοφίᾳ ῥηθήσεται αἶνος*, what seems to be an alternative or corrective *et in ore fidei abundabit*. The anthologist supplemented this by inserting the subject and with the aid of a scribe, who put ANOC for AINOC, produced the meaningless aphorism, *ἐν στόματι εὐσεβῶν πληθυνθήσεται ἄνθρωπος*.

In his selection from the renderings of Another, which even \aleph^{ca} appends to its rival xvi. 3, *κρείσσων γὰρ εἰς ἢ χίλιοι*, the anthologist follows the Latin—*κρείσσων εἰς υἱὸς δίκαιος ἢ χίλιοι υἱοὶ ἀσεβεῖς*.

xvii. 21 has *no* Latin authority: it is found only in the cursives 70, 106, 248. Antonius gives it in a Christianized form, *χριστὸς δὲ χρηστὸς ὢν καὶ ἰδὼν τὸ πλάσμα αὐτοῦ οὔτε ἀνῆκεν αὐτοὺς οὔτε κατέλιπε φειδόμενος αὐτῶν*.

xix. 5, which is quoted by Clement but given only by the cursives 70, 106, 248, is preserved in the anthology,

ὁ ἀντοφθαλμῶν ἡδοναῖς στεφανοῖ ζῶν αὐτοῦ,
ὁ ἐγκρατευόμενος γλώσση ἀμάχως βιώσεται.

In xx. 22 the anthologist has ἀπὸ λήψεως προσώπου with the cursive 248. The Latin combines the rivals, *ab imprudenti* (= ἄφρονος) *persona... personae autem acceptione*.

The sentence, χεῖλη πολυλάλων τὰ οὐκ αὐτῶν διηγῆσονται, is apparently another version of xxi. 25 (a) χεῖλη ἀλλοτρίων ἐν τοῖς βαρυνθήσεται, for which it is put in the cursive 248: the Latin has, *labia imprudentium stulta narrabunt*.

Another insertion, which the Latin does not recognise, is xxii. 9 f. The text differs only slightly from that of the cursives 70, 106, 248:—τέκνα ἐν ἀγαθῇ ζωῇ τὴν ἀναστροφὴν (MSS. τροφήν) ἔχοντα τῶν ἰδίων γεννητόρων κρύψουσι δυσγένειαν· τέκνα ἐν καταφρονήσει καὶ ἀπαιδευσίᾳ γαυριώμενα συγγενείας ἑαυτῶν μολυνεῖ εὐγένειαν.

xxii. 13 is given in this form, μετὰ ἄφρονος μὴ πορεύου· ἀναισθητῶν γὰρ ἐξουθενεῖ σου τὰ πάντα· φύλαξαι ἀπ' αὐτοῦ, ἵνα μὴ κόπον ἔχῃς under the title περὶ ἀναισθητούντων. The insertion is found in the cursives 70, 106, 248.

In xxiii. 4 (a), part of the prayer, the anthologist has ὁ θεὸς σωτηρίας μου for θεὸς ζωῆς μου: the change may possibly proceed from another translator.

At xxiv. 23 there is a break in the Eulogy of Wisdom, which is marked by the insertion of an exhortation in the cursives 70, 248. It is followed by a declaration of faith in the One God. The exhortation is given in the anthology in a somewhat shorter form, μὴ ἐκλύεσθε ἰσχύειν ἐν κυρίῳ ἵνα κραταιώσῃ ὑμᾶς αὐτός.

Of the great interpolation xxvi. 19—27, which is found in the cursives 70, 248 and also in the Syriac, the anthologist has three fragments, ¹⁹ τέκνον, ἀκμὴν ἡλικίας σου συντήρησον ἀσφαλῆ (MSS. ὑγιῇ)...²⁴ θυγάτηρ ἀσχήμων ἀτιμίαν κατατρίψει.

θυγάτηρ εὐσχήμων καὶ τὸν ἄνδρα ἐντραπήσεται...²⁷ γυνὴ μεγαλό-
φωνος καὶ γλωσσώδης ὥσπερ σάλπιγξ πολεμίων εἰς τροπὴν
θεωρηθήσεται.

In xxvii. 11 the Greek presents an imperfect antithesis, which seems to rest upon a corrupt Hebrew text,

διήγησις εὐσεβοῦς διὰ παντὸς σοφία,
ὁ δὲ ἄφρων ὡς σελήνη ἀλλοιοῦται.

For the first line the Latin substitutes, *homo sanctus in sapientia manet sicut sol*, which is far more appropriate; and Antonius supplies the Greek of it,

ἄνθρωπος εὐσεβὴς ἐν σοφίᾳ μένει ὡς ἥλιος.

It is probable that the original has been amplified and altered to some extent; but it seems certain that the constancy of the sun was contrasted with the changefulness of the moon. The subject of comparison may have been the wise or prudent man, as there is a tendency to explain the true nature of wisdom as consisting in piety. Whichever be the original—and the Syriac supports the Greek text—the source of divergence is to be found in the close resemblance of *חכמה*, like the sun, to *חכמה* wisdom.

The uncial text of xxx. 11 f. has lost a line, which is preserved in the anthology as in the cursives 70, 106, 248 and the Latin, καὶ ἔσται σοι ἐξ αὐτοῦ ὁδὴν ψυχῆς.

It may be remarked here that the absence of such additions as this from the Syro-Hexaplar suggests that in the earlier chapters (say i.—xiv.) the translator employed a different manuscript or adopted a different attitude towards the words enclosed under Hexaplaric signs.

The text of Ecclesiasticus, which is employed in the *Pandectes* of Antiochus, is of the same type as that of Antonius and Maximus when it occurs in the more ancient portions. The object of the compilation is stated in the preface, which may be quoted for a statement of the principle underlying the

practice of its forgotten predecessors:— “Be-
cause you could neither carry about a weight of books nor
readily find in the places of your sojourn the comfortable words
in season which you sought, you bade us...bring together in
brief all Divine Scripture Old and New, so that the burden
thereof should not be irksome to you, nor should you lack
again the things that pertain to the benefit and salvation of the
soul.” The compiler cites ben Sira as the *Paroemiast*, the
other *Paroemiast*, Solomon, Son of Sirach and Scripture.

Apart from quotations, in which Antiochus agrees with
Chrysostom and the like or in minor additions with the cursives,
there are eight excerpts from Ecclesiasticus which deserve
attention.

Under the title *περὶ περιεργείας* iii. 21, 22, 23 (a) are given
with the preface, ‘It is written in the proverbs.’ In verse 21
βαθύτερα is put for *χαλεπώτερα* as in *8^{c.a}*, 253 and the Syro-
Hexaplar. At the end of verse 22 *βλέπειν ὀφθαλμοῖς* (so 248
and the Latin) *σου* is added, and after verse 23 (a) the couplet,

*γνώσεως δὲ ἀμοιρῶν μὴ ἐπαγγέλλον,
κορὰς γὰρ μὴ ἔχων ἀπορήσεις φωτός,*

which the Hebrew and the Syriac append to verse 27 and the
cursives 70, 248, 253 to verse 24.

Under the title *περὶ φιλαργυρίας* Antiochus cites xxxiv.
5—8 in a form, which is partly compressed¹ but also enriched
by the insertion, after verse 5 (a), of *φιλαργύρου οὐδὲν ἀνομώ-
τερον, οὕτω γὰρ τὴν ἑαυτοῦ ψυχὴν ἔκπρακτον ποιεῖ*. In 70, 106,
248, the Syro-Hexaplar (with asterisks) and the Latin, this
verse follows x. 9. As examples Antiochus mentions Judas
and Gehazi.

In the section entitled *περὶ ὑπερηφανίας*, he gives a con-
flation of x. 18 (a), 14 (a), 12 (a), 13 (a) (b). In verse 12 he
has *ἀποστῆναι* for *ἀφίσταμένον* with 70, 106, the Syro-Hexaplar

¹ Verses 5 (b) and 6 are represented by *πολλοὶ ἐφθάρησαν εἰς πτώματα
χρυσίου*.

and the Latin (*apostatare*); to verse 13 (*b*) he appends καὶ καταστραφήσεται εἰς τέλος with 70, 106, 248 and the Latin; and in verse 14 he inserts, with V (= 23), 70, the Syro-Hexaplar and the Latin, ὑπερηφάνων after ἀρχόντων.

After xix. 6 (*a*), under the heading περὶ ἀργολογίας and with the preface ἐν ταῖς παροιμίαις, Antiochus inserts ὁ ἐγκρατενόμενος γλώσση ἄμαχος βιώσεται, which is found in 70, 106, 248. It is the second line of a verse, the first of which is quoted by Clement.

In the section περὶ μετανοίας stands the verse

ὡς καλὸν ἐλεγχθέντα φανεῶσαι μετάνοιαν,
οὕτω γὰρ φεύξῃ ἐκούσιον ἁμαρτίαν.

In 70, 248 it stands after xx. 8 and in the Latin after xx. 4.

In the excerpt xxiii. 9 (*a*), 10 (*c*) (*d*), 11 Antiochus omits the prohibition of Naming the Holy One, either as inappropriate to the title of the section περὶ τοῦ μὴ ὀμνύνειν or as contrary to the παρρησία of the Christian. The Syriac concurs in the omission. A paraphrase of xxvii. 14 follows:—ἀλλὰ καὶ ἡ λαλιὰ τοῦ πολυόρκου οὐ μόνον τρίχας ἀνορθοῖ ἀλλὰ καὶ ἀκοαῖς πολεμία.

In the section περὶ φόβου τοῦ θεοῦ Antiochus gives the Greek of the Latin addition to xxv. 11—μακάριος ὃς δεδωρηται φόβος Κυρίου—, followed by Prov. xix. 20 (*a*) and Sir. i. 12 with its appendix, φόβος Κυρίου δόσις παρὰ Κυρίου.

Finally in the conflation of xxvii. 25 (*a*), 26, 27 under the heading περὶ τοῦ μὴ ἀνταποδοῦναι κακόν, Antiochus agrees with 248 to read ἐμπεισείται εἰς αὐτόν for εἰς αὐτὸν ἐμπεισείται, to add ἐν αὐτῇ after ἀλώσεται both in verse 26, and to substitute ποιοῦντι for ὁ ποιῶν in verse 27 to suit the conventions of Greek grammar. He also adds τῷ πλησίον after ὀρύσσων in verse 26 on his own account under the influence of the parallel passage, Prov. xxvi. 27:—

ὁ ὀρύσσων βόθρον τῷ πλησίον ἐμπεισείται εἰς αὐτόν·
ὁ δὲ κυλίων λίθον ἐφ' ἑαυτὸν κυλίει.

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II. INDEX OF PASSAGES OF ECCLESIASTICUS

(Clem.)=Clement of Alexandria

(Chr.)=Chrysostom

(A. M.)=Antonius and Maximus

(Ant.)=Antiochus

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